

The Library
of the
University of North Carolina



Collection of North Caroliniana

Endowed by

John Sprunt Hill

of the Class of 1889

C285

S72p

v. 11

UNIVERSITY OF N.C. AT CHAPEL HILL



00042735424

**This book must not
be taken from the
Library building.**

~~APR 27 1958~~

~~APR 28 1958~~



Digitized by the Internet Archive
in 2013

<http://archive.org/details/southernpresbyte11dend>

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

MAY 8 1952

MAY 7, 1952



THE FIRST PRESBYTERIAN CHURCH OF CHARLESTON, W. VA., will be host for the 92nd meeting of the General Assembly of the Presbyterian Church, U. S., beginning June 5. The Rev. George H. Vick is pastor of the Church.

VOL. XI NO. 1

\$2.50 A YEAR

Library, Reading Room
University of N. C.
Chapel Hill, N. C.

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....Weaverville, N. C.
Dr. L. Nelson Bell, Associate Editor.....Asheville, N. C.
Mr. A. Douglas Reed, Assistant to the Editor.....Weaverville, N. C.

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

CONTRIBUTING EDITORS

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

BOARD OF DIRECTORS

Mr. Hugh Dickson
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. Tom Glasgow
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Phillips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. W. R. Willauer

EDITORIAL

Meet For The Master's Use

The person who can die as a Christian is the only one capable of living and serving as a Christian. By this we mean that effective living for Christ can only be done by those who know Him as Saviour and therefore are prepared for the life which is to come.

In a recent sermon, Dr. Ian Wilson, preached on the text, "If I wash thee not, thou hast no part with me," and went on to show how Peter had confessed the Lordship of Christ but that was not sufficient. He had professed his love for Him but that was not enough. He had undertaken to serve Him but there was something lacking, something which Christ had to do for him—cleanse his heart.

So it is that none of us is prepared for Christian living until we have accepted and experienced the atoning work of the Son of God for our sins. This is something we can never do for ourselves. Nor can it be done for us by some other man, as great as his willingness or love to us might be. It is something done by the eternal Son of God—something we receive as a free gift—but it makes all the difference in this world - - and in the next.

"If I wash thee not, thou hast no part in me."
L.N.B.

The Westminster Definition Of Holy Scripture

Dr. B. B. Warfield

Having exhibited in its opening paragraph the indispensableness of the written form of God's revealed will, which is known under the name of Holy Scripture, the Confession naturally proceeds in its second and third paragraphs to define this Holy Scripture, which has been shown to be necessary.

The designation used for it is determined by the precedent statement: "Holy Scripture or the Word of God written." God's revelation of Himself and of His will is the Word of God; the Scriptures are this revelation wholly committed unto writing; and, therefore, they are appropriately called "the Word of God written."

The definition of them is framed, first, extensively by the enumeration of the writings which constitute the volume called "the Holy Scripture or the Word of God written." These are first designated generally as "all the books of the Old and New Testament," and then to prevent any mistake they are enumerated, one by one, by name. Of these books it is then affirmed, by way of intensive definition, that they are, one and all, in their entirety, "given by inspiration of God, to be the rule of faith and life." The definition having been made quantitatively and qualitatively, i.e. both as to the canon and as to inspiration, it is finally applied to the exclusion of "the books commonly called Apocrypha," which "not being of divine inspiration," "are no part of the canon of the Scripture." They are, therefore, declared, to be "of no authority in the Church of God, nor to be otherwise approved, or made use of, than other human writings."

In this definition of Scripture the fact of inspiration is sharply asserted as the distinguishing characteristic of Scripture. "All the books of the Old and New Testament," in their entirety, are declared to be given "by inspiration of God"; and only because they are thus, as wholes and in all

EDITORIAL

Meet For The Master's Use	2
The Westminster Definition Of Holy Scripture	2
Program Or Prayer?	3
Random Thoughts	4
The Theme Of The Word	5
Alexander Whyte On The Shorter Catechism	5
Rambling In Ephesians II	5

ARTICLES

The Revised Standard Version	7
Chaplain In A Veterans' Hospital	14

DEPARTMENTS

Lessons For May 8:	
Sunday School Lesson	9
Young People's Department	12

their parts, "of divine inspiration," are they "part of the canon of the Scripture" and of "authority in the Church of God." It is due to this fact of inspiration that they are not of the category "of human writings" to which category the "books commonly called Apocrypha" are ascribed, expressly because they are not "of divine inspiration." Here is a strong assertion of the fact of inspiration as the distinguishing characteristic of Scriptural books; but here is no definition of inspiration. The thing in definition is Scripture, not inspiration, and inspiration is the defining, not the defined fact.

The last clause of the second section, "All which are given by inspiration of God, to be the rule of faith and life," is not, therefore, to be taken as a formal definition of inspiration, although it is an express assertion of inspiration; and much less is it to be read as if it were intended to limit inspiration to matters of faith and practice. It is not a definition of inspiration, but a part of the definition of Scripture; and what it affirms is that "all the books of the Old and New Testaments" just enumerated in detail, and, therefore, severally and in their entirety, having been fitted by inspiration to be in their entirety, without discrimination of parts or elements, "the rule of faith and life." Inspiration is asserted to be persuasive, to belong to all the books enumerated without exception, and to all their parts and elements without discrimination; and its result is said to be that it fits these books to be "the rule of faith and life." Accordingly, the Apocrypha are immediately afterwards excluded from "the canon of Scripture" on the express ground that they are not of "divine inspiration," but "human writings." The fact of inspiration is asserted, its persuasiveness, and its effect in making the books of which it is affirmed divine and not "human" books; but no definition of it is here given.

The misinterpretation of this clause, which would use it as a definition of inspiration, in the hope of confining inspiration in the definition of the Confession to matters of faith and practice, moreover, is discredited as decisively on historical as on exegetical grounds. This view was not the view of the Westminster Divines. It had its origin among the Socinians and was introduced among Protestants by the Arminians. And it was only on the publication, in 1690, of the "Five Letters concerning the Inspiration of the Holy Scriptures, translated out of the French," which are taken from Le Clerc, that it began to make a way for itself among English theologians.

But, although this special message presents no formal definition of the nature of inspiration, the

Confession by no means leaves its own conception of the nature of inspiration undefined. Already in the first section it had declared that it was God who constituted Scripture by Himself committing His will wholly unto writing, thereby making another way of revelation in addition to those other supernatural ways formerly used by Him. And in the third section this inspiration, so strongly affirmed in the second section as the characteristic of all the books of the Old and New Testaments, is declared to make these books divine and not human writings. In conformity with this, the Confession subsequently declares that the Biblical books have "God (who is truth itself)" for their "author" (par. 4), that they are "immediately inspired by God" (par 8), so that they are "the very Word of God" (Larger Catechism Q 4), that they are of "infallible truth and divine authority" (par. 5), and are to be believed to be true by the Christian man in everything that is revealed in them. (xiv. 2—revised Confession xvi. 2).

For The Sabbath: Program Or Prayer?

Following a recent editorial (Sunday Is Funday, March 26, 1952) a reader writes that we need to find one or more types of Sunday afternoon programs that will appeal to everyone, Sunday School and church members as well as expected new comers.

His letter goes on to suggest that all other church programs need to be made more attractive.

We sympathize with this reader in his desire to see more people in his community take more interest in Sunday observance, but we cannot help but feel that an approach to the problem such as he suggests is basically not a solution at all but actually a part of the problem of Sabbath desecration.

For it has been with the purpose of making Christianity "attractive" to the masses that so much of its heart and core have been diluted. Paul advises us to feed on milk as newborn babes in preparation for the strengthening meat of the gospel as we increase in faith. But this does not mean to make a watery soup of the great doctrines of Christianity that all men may be fed, for all then may be found faint from hunger.

Our correspondent calls for more "sales effort all along the line" for Sunday programs.

We prefer to call this work witness. Sales talk in our day connotes so much of high pressure and so much of this world, and we feel the need of Christianity is not a high-powered advertising campaign but a clear-cut witness to its essential and

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 1, May 7, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

historic tenets—that this is needful, to lift up the Lord Jesus Christ in all His purity, peace, justice, love and mercy as the very Son of very God, and the *only* way of salvation, not denying the Spirit of God the power to draw men unto God, but, *with a faithful witness to the truth of God's Word* trusting God to bring forth the increase.

Some reader may say that this is all very well, but the Church today needs practical advice for its Sunday programs if it is to successfully compete with Sunday movies, ball games, television and radio, swimming pools and beaches.

But we declare that the first thing the Church needs to do is *to be true*, not to the light of its own programs, nor to its leadership, necessarily; nor to the program of anyone of its several factions, except as they may prove faithful to the Lord, but to the Lord Jesus Christ as He reveals Himself in the inspired Word of God. (We speak of that Word of God which *is* the Word of God, not of recent man-written, man-published, man-bound and men-destroying ideas as to what portions of God's Word are unworthy of God and are therefore unacceptable unto an educated generation.)

The Church through which many were led to a knowledge of God and Christ Jesus was, for the main part, still true to its Creator and Head. But tragedy of tragedies, today we are trying to win others to the Church, not to Christ, to a way of life,

not to eternal life, to a program, not to a faith.

Liberals on every hand declare that the weakness of the Church is in her ancient, fundamental adherence to historic doctrines. But they have been preaching, teaching and educating others along this line for years and every year that rolls around sees as a consequence of their efforts more and more people of the world laughing at the spectacle of a Body attempting to tear itself loose from its Head and fewer and fewer conversions.

If you cannot woo the crowds away from the sins of this world throughout the week, why suppose that they will throng to the churches on the day of the Lord they do not recognize or love?

No, it is not in the lost that the Church must place her hope, although in many places she is engaged in a frantic struggle to pack them into her doors without seeing if the price of admission (which the Lord Jesus Christ paid on Calvary's Cross) has been accepted.

It is for the lost to look to the Church of the Lord Jesus Christ for hope. And we are sure that the solution to Sabbath observance lies in Monday to Saturday's living on the part of Christians. We can think of no more constructive advice to churches for attracting people on the Sabbath than for Christians to live like Christians, to work like Christians and to pray like Christians, realizing all the while that they are in this world, not of it.—A.D.R.

Random Thoughts

When the major emphasis is in matters of minor importance it is very probable that those things of major importance are being neglected.

Dr. Frank Laubach has emphasized the danger of education. Although he has been responsible for teaching more people to read than any other man in the world's history he insists that those who have learned to read shall immediately receive adequate supplies of Christian literature, otherwise the education they have received will immediately be used for ends worthless or even dangerous.

There is a saying well worth remembering—"Those who stand for nothing are apt to fall for anything."

Some years ago a great actor said to a minister: "You preach like you were dealing with fiction, I act like I am dealing with realities."

Praying for peace reminds one of a patient suffering with appendicitis praying for relief of pain. What he needs is to have the inflamed appendix removed. What man needs to realize is that war and the threat of war are symptoms of sin on the one hand and God's judgment on the other.

Modern pedagogical methods may demand that

the teacher present "all sides" of a matter and leave it to the students to decide which they will accept. But, students are not fooled—if a teacher has convictions he cannot refrain from making those convictions evident.

Christians have at hand resources beyond compare. It is their privilege to have the guidance, the wisdom and the help of the Omnipotent God. Yet how often we grope on alone—spiritually wealthy but living like spiritual beggars.

One is being completely illogical to say, "I believe this or that Christian doctrine, not because it is taught in the Bible but because my reason and experience satisfies me that it is true." Suppose one lacks both reason and experience, does this cancel the doctrine?

Ecumenicity can be based on unity of belief, or it can be projected along organizational lines. Where it has its foundation in a common acceptance of essential Christian truth it will succeed. Where it is based on an *agreement to ignore matters of doctrine* it may secure ecclesiastical power but spiritual effectiveness will be lacking.

The Bible has little to say about the desirability of the applause of men; it has much to say about being willing to stand reproach for His sake. In fact the last beatitude expresses one of the paradoxes

of Christianiay: "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Never lose sight of the word "falsely"—the key is there.

If Christians do not express their Christian convictions at the polls they have no right to complain when corruption and inefficiency eventuate. The trouble has been that too many Christians put party before principle.

The fact of the virgin birth is in no way affected by what men may think about it. It is true it remains no matter how often or by whom it may be denied. To say, "Belief in the virgin birth is not essential to salvation" is to say that facts having to do with the deity of our Lord are non essential. —L.N.B.

The Theme Of The Word

Our Lord Jesus Christ is the theme of the Bible. When the risen Redeemer joined the two disciples on the way to Emmaus they were talking "of the things concerning Jesus" and their hope that He would redeem Israel. Jesus did not change the subject; but beginning with Moses and all the prophets, He interpreted to them in all the Scriptures the things concerning Himself. Some verses later in the same chapter of Luke, He opened their minds that they might understand in the Scriptures, that is in the law of Moses, the prophets and the psalms, the things concerning Himself.

In each of these reviews of the Old Testament there are two things concerning Himself that Jesus dwelt upon, namely, His death and His entering into His glory by rising the third day. Dr. Piper has an interesting study in the Book of Revelation in which he suggests that the fifth chapter is Jesus opening the meaning of the Old Testament which apart from this opening was a book tight sealed with seven seals. Only the Lamb can open the meaning of the Old Testament to the disciples.

Then, to return to days before His suffering, John records how Jesus encouraged the Jews to search the Old Testament Scriptures for "they are they that testify of me." If we have not read the Old Testament Scriptures in the light of the knowledge of the glory of God that shines in the face of Christ we have not read them aright.

More than that, Christ is also presented in the New Testament as the giver or inspirer of the Old Testament. Paul speaks of Christ as the Rock that followed and gave water to the Israelites in the desert. Peter tells us that the Spirit of Christ which was in the prophets testified beforehand of His suffering and the glories that should follow. What is

true of the Old Testament is, in this matter, even more true of the New. Indeed, the latter is the New Testament of our Lord and Saviour Jesus Christ. He who is latent in the Old is patent in the New Testament. And here again Christ is both the giver and the object of the revelation. If we may dare the figure, He is both the artist who painted the picture and the One who sat for the canvas. And the Old and the New Testament are the two lips of the one Divine mouth of Christ. When the Bible is presented from its central theme and according to its Divine purpose, the gracious Spirit enables the sheep to hear the Voice of the Good Shepherd and hearing to follow.—Wm. C. R.

Alexander Whyte On The Shorter Catechism

We are happy to report that T & T Clark of 38 George St., Edinburgh associated also with Charles Scribners Sons of New York republished in 1949 Alexander Whyte's Exposition of the Shorter Catechism, 213 pages.

Dr. Whyte was the ablest preacher of the evangelical message of justification during the early years of this century in Scotland. In this volume he insists that the Holy Spirit has given the key word of this great doctrine, namely, *impute* and that the Holy Spirit uses the preaching thereof.

Whyte made the great definitions of the Shorter and Larger Catechisms and of the Confession of Justification live in his sermons and in his catechetical work. But this is only one of the strand of magnificent jewels in this casket. Have your favorite book seller get this book for you and use it in your preaching and teaching.

T & T Clark also publish three brief studies on as many sections of the Shorter Catechism by Professor Salmond of Aberdeen. Your reviewer used Whyte and Salmond in preparing the studies on the Shorter Catechism that appeared in the SOUTHERN PRESBYTERIAN JOURNAL and in the booklet, *Summary Of The Christian Faith According To The Shorter Catechism*. —Wm. C. R.

Rambling In Ephesians - IV Third Study

Chapter 2:19 - 3:21

OUR GREAT AND BLESSED FELLOWSHIP: "Fellow citizens with the saints" 2:19. In our first study we saw that God has done something *for us*; in the second, that He is doing something *in us*; in this study we see that He is doing something *with us*. He is making us into a "people for His own possession." He created man in His image. The fellowship of man with God before the Fall was a beautiful fellowship; they walked and talked together.

This was broken by the fall of man: "All mankind, by their fall, lost communion with God" and we became the servants of sin.

But God had a Plan—"a mystery"—whereby this fellowship would be restored and a multitude of saved people would be gathered into one body, a dwelling-place of God in the Spirit. The Tabernacle was a dwelling-place of God. Everything about it was typical and symbolic, picturing for us the real sanctuary which was to be. The Temple, later, was also a House of God. But these were but the shadow of the true sanctuary. The climax of this Plan of God is seen in Revelation: "The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

Through the blood of Jesus Christ we have been brought near to God, and now we are to be brought near to each other, even the Jews and Gentiles.

I. The Character of this Fellowship.

1. *A Holy Nation*: fellow citizens with the saints. This has been God's ideal for Israel. What a wonderful history would have been written of Israel if she had lived up to this ideal! The kingdom of God is a kingdom of "saints." What a nation America could be, if she were a Holy Nation!

2. *A Holy Household, or Family*: God has a Family. Jesus said Who is my mother and who are my brethren? He that doeth the will of my Father, the same is my brother and sister and mother. This family is built upon the apostles and prophets, Jesus Christ being the chief corner stone.

3. *A Holy Temple*: a Building, which is to be the dwelling-place of God. The Tabernacle was a beautiful Tent of Meeting; the Temple was a beautiful Building. We, as lively stones, are built into the most beautiful of all temples, or buildings.

4. *A Holy Body*, the Body of Christ. "Ye are the Body of Christ, and members in particular." This is called a "Mystery"; something which was not fully revealed until now, namely, that both Jews and Gentiles were to be members of this same "Body of Christ." There had been intimations of this in the Call of Abraham, for in his seed all the nations of the earth should be blessed; in the Prayer of Solomon at the dedication of the Temple; in the Psalms, (see Ps. 2); and in many places in the Prophets; but this "mystery" was now clearly revealed, and Paul was the preacher to the Gentiles.

5. *A Holy and Rich Treasure House*, the "Unsearchable riches of Christ." This word, "unsearchable" has been variously translated: literally it means "not tracked out," therefore "untraceable," or "inexhaustible," "unfathomable." This Gospel of Christ was to be preached to all, so that all might be sharers in this treasure.

6. *A Holy Church*, composed of all those who accept Jesus as Lord and Saviour, and are His true followers. She displays the manifold wisdom of God according to the eternal purpose which He purposed in Christ Jesus our Lord. Jesus said, "Upon this rock I will build my church," when Peter made his confession of faith in Him as "the Christ, the Son of the living God." There was a

church in the wilderness, a Jewish Church, when Jesus was here, but we usually think of the Church in its full Christian form as coming into being on the day of Pentecost. "We acknowledge one universal church, the same in all ages, of which Christ is the head." "The church invisible consists of all the redeemed." This Church is to be preserved, purified, and presented to God as the Holy Bride of Christ. Paul was suffering because he was preaching a full Gospel to both Jews and Gentiles. If we will turn to the closing chapters of Revelation we will see the glorious triumph of the Church.

One of our great hymns speaks in a beautiful way of the Church:

Glorious things of thee are spoken,
Zion, city of our God:
He whose word cannot be broken,
Form'd thee for His own abode:
On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou may'st smile at all thy foes.

II. Prayer for this Fellowship, (the Church): Verses 14:20.

This Prayer is addressed to the Father of Whom the whole family in heaven and earth is named. Paul, as usual, is asking for *Great Blessings*.

1. *Rich*: the "Riches of his glory." In John 17 Jesus prays that we may share with Him in the glory which He had, and has, with the Father. We are heirs of God, and joint-heirs with Jesus Christ; all things are ours.

2. *Strong*: "Strengthened with might by his Spirit in the inner man." "Inside braces" are important in a building; they are equally important in the Church, and in the Christian. The Church has to withstand many storms.

3. *Christ-centered*: "That Christ may dwell in your hearts by faith." "Apart from me ye can do nothing." He is our hope.

4. *Love*: "Rooted and grounded in love." "Lovest thou me?" said Jesus three times to Simon Peter, and the Master would say the same thing to us. Love is the tie that binds us to God, and to one another.

5. *Wisdom and knowledge*: "May be able to comprehend" (strong to apprehend). What is the greatest thing we can know? The love of Christ which passeth knowledge.

6. *Fulness of God*: Our Saviour has the "fulness of Him that filleth all in all"; in Christ we become "partners of the divine nature." What can be more marvellous than this?

"Ask great things of God; expect great things from God." Paul was asking for great blessings. could he expect his prayer to be answered? "Now unto him *who is able* to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

What a Rich and Beautiful Fellowship we have in Christ!

The Revised Standard Version

By The Rev. Oswald T. Allis, Ph.D., D.D.

Under existing laws and accepted rules of procedure, the publisher of a book enjoys a decided initial advantage over the reviewer and the reading public. For any period of time which he may deem advisable, the publisher may carry on an intensive publicity campaign in favor of his book, while at the same time it is his right and privilege to set a definite publication or release date before which no reviewer may publish anything regarding the book.

For months before the publication of the *RSV New Testament* in 1946, an extensive publicity campaign was carried on in its favor. Pre-publication copies which were supplied to reviewers before the release-date, contained this estimate of the version printed on the *jacket*, "The results, critics agree, is a Version of the New Testament more accurate in translation than any previous and, because of its beautiful modern English, more useful, understandable, and pleasurable to the twentieth-century reader." This was the claim of the publishers before any but what might be called the inner circle of friendly critics had had any opportunity to examine the book, before any reviews or criticisms of it were allowed to appear.

A similar procedure is being followed with the *RSV Old Testament* which is to be published about September 30th of the present year. Every effort is being made to treat it as The Most Important Publication of 1952. A recent news-release from New York which appeared in a Los Angeles newspaper has the glaring heading, "Version Corrects Over

5,000 Errors." It speaks of a "Huge First Edition," declaring that "Thomas Nelson and Sons, the publishers, says it is the biggest first edition in history." It declares that "Orders are on hand for over 500,000 copies." It assures the reader that "Weigle (Dean Weigle of Yale, the chairman of the committee which made the revision) expects RSV will replace the King James for most English-speaking churches" and the statement is made: "Vast new material has been found by Bible scholars in the last 75 years. Some 300 words used in the Bible have changed meaning since the King James was prepared in 1611. In some cases translations were wrong."

This and similar statements have been appearing in the public press for some time; and in the five months which remain before the version actually appears it is probable that the publicity campaign will be intensified not a little. It is reported that \$850,000 will be spent on publicity and advertising. This seems like a very large sum. But when it is remembered that the RSV is a copyrighted version, that all the profits accrue to the International Council of Religious Education which owns the copyright and to the publisher, Thomas Nelson and Sons, the figure does not seem remarkable. And it is still some five months before any critical examination of the new version by impartial students will be possible.

In view then of the high pressure salesmanship which is being used in promoting the *RSV Old Testament* before its appearance, it is certainly in order to look again at the *RSV New Testament*, which has been on the market for six years and

KING COLLEGE

Presbyterian • Co-educational • Founded 1867

Sound liberal education under vigorous Christian influences. Fully accredited. Four-year liberal arts, sciences, business education. **FOUR TYPES OF SCHOLARSHIPS:** (1) Competitive, (2) Academic, (3) Grant in Aid, (4) Remunerative Work. Sixty-acre campus. Intra-mural sports. Dormitories. Summer session. Catalog and illustrated booklet.

R. T. L. Liston, President — Box J, Bristol, Tenn.



which the publishers declared to be "The Most Important Publication of 1946," with a view to a clear understanding of the issues which are raised by the RSV. This should be instructive since it is only natural and proper to expect that in the case of the RSV as in AV and ARV, the Old Testament will follow the same general rules of translation as the New. Otherwise there would be a contrast even a conflict between the two, which the revisers would undoubtedly make every effort to avoid.

In the first place it is to be noted that the RSV (From now on RSV will be used to refer to the New Testament published in 1946) has the characteristic features of the so-called "modern speech" Bibles or Testaments, features which have in the past sharply distinguished these versions from the AV and ARV. The most important of these features are: (1) Omission of italics; (2) loose renderings which are sometimes paraphrase rather than translation; (3) "idiomatic" renderings and (4) the modernizing of the style.

Space will permit of the citing of only a few examples under each of the above heads.

1. *Omission of Italics.* With a view to distinguishing between words which are actually in the Biblical text and words which are supplied to clarify the meaning, the AV and ARV use italics. The RSV which is a much freer rendering does not indicate in any way the words which are inserted. E. g., Rom. 8:27 "And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God.*" (AV), becomes in RSV, "And he who searches the hearts of men knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God." Here AV italicizes the words "the will of" because they are not represented in the Greek. RSV not only does not italicize them but inserts the words "of men" and substitutes "the Spirit" for "he" without indicating in any way that they are not in the Greek. In view of the insistent claim which is made for RSV that it is based on better manuscript evidence than AV, the reader would be justified in inferring that these insertions or substitutions have manuscript evidence. But such is not the case. They simply represent a looser rendering of the same text as was used by AV and ARV.

The objection to the use of italics, we are told, is that italics are ordinarily used to indicate emphasis. It should not be difficult to make it clear to the reader of the Bible that the Biblical usage is different. But it is not a question of italics as such. It is simply the problem of indicating in some way to the reader the additions which the translator has made to the text. This could be done by the use of parentheses or square brackets or half-brackets. The important thing is not how the distinction is made, but simply that it be made.

\$5.00 WILL BUY

CHRISTIANITY AND LIBERALISM

By Dr. J. Gresham Machen
(Reg. Price \$2.50)
and any three of the following
By Dr. Wm. C. Robinson

Title	Reg. Price
Christ - The Hope Of Glory	\$3.00
Christ - The Bread Of Life	\$2.50
Our Lord	\$3.00
Who Say Ye That I Am?	\$2.50

2. *Loose Renderings which are sometimes paraphrase rather than translation.* Rom. 5:2, "And we rejoice in our hope of sharing the glory of God" (RSV), instead of "and rejoice in hope of the glory of God." Here "our" and "sharing" are simply inserted without any manuscript evidence. Rom. 2:28, "For he is not a real Jew who is one outwardly nor is true circumcision something external and physical" (RSV) instead of "For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh." I Cor. 1:20, "He is the source of your life in Christ Jesus" (RSV), instead of "But of him are ye in Christ Jesus." One reason that italics are not used in RSV is that as in the last example cited, the rendering is some times so free that the interpretive additions could not be indicated by them.

3. *Idiomatic Renderings.* It used to be quite generally recognized, we believe, that the language of the Bible has certain noteworthy and distinctive characteristics and that it is both proper and desirable that these characteristic features should be reflected in the translation. Now we are told by modern speech translators that they are to be eliminated in order that the version may be perfectly idiomatic. For example, in the Hebrew the use of "and" to join together clauses is quite common, much more so than in English. Consequently, RSV, following the lead of Weymouth, does not hesitate to eliminate what it regards as superfluous "and"s. The same is true of other expressions. "Answered and said" is reduced to a single word. "Men *and* brethren" is reduced to "brethren." "Surely blessing I will bless thee, and multiplying I will multiply thee" (Heb. 6:14) is regarded as too Semitic. So it is reduced to "Surely I will bless you and multiply you," a change which makes the statement much less emphatic. Paul uses the expression "I would not have you ignorant" six times in his epistles. RSV changes three of them to "I want you to know." The change is purely arbitrary. There is no textual warrant for it. In Luke 5:12 "And it came to pass, when he was in a certain city, behold a man full of leprosy" (AV) becomes "While he was in one of the cities, there came a man full of leprosy." Here "and it came to pass" is simply omitted and "behold" is replaced by "there came." But, on the other hand "in one of the cities" is a more literal rendering than "in a certain city"—a striking combination of looseness and accuracy of rendering!

NEXT WEEK: A "Great Issue" In Bible Translation



BARNES' NOTES ON THE NEW TESTAMENT

Complete Set - 11 Volumes - \$33.50

Matthew-Mark - 425 Pages	\$3.00
Luke-John - 418 Pages	\$3.00
Acts - 401 Pages	\$3.00
Romans - 349 Pages	\$3.00
I Corinthians - 351 Pages	\$3.00
II Corinthians-Galatians - 401 Pages	\$3.00
Ephesians-Colossians - 292 Pages	\$3.00
Thessalonians-Philemon - 314 Pages	\$3.00
Hebrews - 332 Pages	\$3.00
James-Jude - 416 Pages	\$3.00
Revelation - 500 Pages	\$3.50

Order From

THE SOUTHERN PRESBYTERIAN JOURNAL

Weaverville ... North Carolina

GOWNS

PULPIT·CHOIR

CONFIRMATION
BAPTISMAL

DOCTORS
MASTERS
BACHELORS

CAPS GOWNS
AND
HOODS
EST. 1912

BENTLEY & SIMON
7 WEST 36 ST • NEW YORK 18, N.Y.



PULPIT & CHOIR GOWNS

Pulpit Hangings — Altar Cloths
Bible Markers — Communion
Linens — Embroideries — Fabrics
Custom Tailoring For Clergymen
1837 Marking 115 1952
Years Of Service
To The Church And Clergy

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



Enroll Now For
FALL SESSION COLLEGE or PREPARATORY DEPARTMENT. SUMMER SCHOOL COLLEGE or PREPARATORY DEPARTMENT. Educational Excellence. Christian Emphasis. Write for Catalog.

PRESBYTERIAN JUNIOR COLLEGE
BOX B-W — MAXTON, N. C.

SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

LESSON FOR MAY 18

Conserving The Family Heritage

Scripture: Exodus 20:12; Mark 7:9-13; Luke 2:41-52; John 19:25-27. Devotional Reading: Proverbs 4:1-10.

The first institution God established in the newly created world was the home. It is not good for man to be alone: He setteth the solitary in families. Older than either Church or State, the home lies at the basis of both. As the home goes, so will they go. This precious heritage is always in danger. The devil hates the home. He did his utmost to break up and make unhappy the first home, sowing the seeds of unbelief, jealousy, and hatred in the hearts of those in the home. He succeeded in bringing about the fall of our first parents, and in the murder of Abel by Cain. He has hated and tried to destroy the home ever since. Today, sin and Satan are working havoc with our American homes.

We need wisdom in business and in our social contacts, but there is no place where it is more in demand than in our home life. In our Devotional Reading from Proverbs the wise man says, "Wisdom is the principal thing: therefore get wisdom; and with all thy wisdom, get understanding." The

wise father, the wise mother—teaching wisdom to their children, seems to be his ideal for the home. Remember that "wisdom" is more than mere knowledge; it is knowledge, *plus the ability to use it*. James describes the wisdom that comes down from above as being pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. If all parents had such wisdom our homes would be the training place

for splendid citizens, and great Christians. It was in such a home that young Timothy was reared, where he learned the Scriptures that make us wise unto salvation.

The safety and security of America does not depend upon a mighty army, navy, and air force, but upon our Christian homes. As long as we have enough of these our country will be safe, but if we lose this precious heritage, then the strongest military power in the world cannot keep us from ruin. If we can believe what we read and hear and see, we are fast losing it.

It behooves us all, then, to give special heed to the lesson we have today, and also to study our Bibles for guidance in our home life. We can only take up a few of the many passages which deal with this important subject.

I. The Command:

Exodus 20:12

This command is a connecting link between the two halves of the Ten Commandments. It is usually, and rightly, put with our duties to our fellow-men, and yet it stands out in a special way, and carries with it a distinct promise—that thy days may be long. God seems to make a distinction between our duties to men in general, and our duties in the home.

It touches but one phase of home life, the honor due to father and mother, but by good and necessary inference, and through the teaching of other parts of God's Word, we can get a full-rounded picture of what God desires in the home.

First, one man and one woman, united in love, as the basis of marriage. This tie is binding for life and cannot be broken except for the reason given by our Saviour.

Then, children in the home, trained to honor and love and obey their parents. Moses says that we are to teach these commands diligently unto our children. We must not leave this teaching to the public school, or even to the Sabbath School. By precept and example we are to train them in the nurture and admonition of the Lord. It is one of the many tragedies of our modern complicated and highly industrialized life that so many parents either do not see the importance of such care and training, or are handicapped by the fact that often-times both father and mother work at some public plant. In some cases the children are neglected because it is easier to let some servant take care of them. I believe very firmly that both parents ought to be willing to make sacrifices in order that their children may have parental care. Think, too, of the privilege of personally caring for our children. They are the most valuable of all our possessions; to neglect them is a sin, and will bring sorrow to us sooner or later. I think of the words, "While I was busy here and there, he was gone." Are the fathers and mothers of today so busy here and there that they are allowing their children to grow up and be gone without

having had the companionship and loving care and training that they need? David, the king, might not have had to weep so bitterly over Absalom if he had been a good father in the home.

II. The Importance of The Word, "Honor":

Mark 7:9-13

The "tradition" of the Jews had touched and changed the meaning of a good many of the Ten Commandments, as we see when we read the Sermon on the Mount. The command of Moses to "honor father and mother" included the duty of caring for them when they needed assistance. In order to escape this filial responsibility and obligation the Pharisees said that a person could devote to the Lord the gifts which should have been used to help their parents. Let me quote from Lenski on Mark:

"Any man might withhold help and support from a needy parent by simply declaring that what would be required for such need was vowed to God, or to the Temple as a sacred gift. Such a vow, Pharisaic tradition held, went ahead of any other consideration and dispensed from any other obligation involving the money or goods . . . 'Corban' is simply an exclamation and thus a vow dedicating the money or the goods involved to God, the Temple, etc., thus removing it from every other use. How soon the man exclaiming 'Corban' when his father or mother asked him for something, would turn over the 'gift' to the priests was another matter . . . sometimes he omitted to do so, although Jesus is not citing such as the case."

Anyone who would use such a subterfuge to get from under the obligation to their father and mother would be more than apt to forget to pay their vow to God also.

This teaching of Jesus gives emphasis to the word "honor" as used in this commandment. There is a distinct tendency in our modern world to belittle our duty to our parents and rely upon charity, or the state, or some other means to provide for those who might become dependent upon us. Where people are real Christians, however, there is a recognition of duty, and more than that, of Christian love.

III. The Boy Jesus, (Honoring His Mother and Joseph)

Luke 2:41-52

We know very little about the boyhood of Jesus. After a rather full account of His birth and the events connected with it, the visit of the shepherds and the wise men, and the flight to Egypt and return to Nazareth, the Scriptures are silent except for this incident of the visit to the Temple when He is 12 years of age. It is stated in Verse 40: "And the child grew and was strong in spirit, filled with wisdom and the grace of God was upon Him." Tradition has a great many stories of His marvelous boyhood and the many miracles wrought by

WITH LIBERTY and JUSTICE for all

No nation on earth offers its people more freedom, more equality than does the United States of America. Yet there are forces at work in this country which would rob us of religious and political liberty.

THE CONVERTED CATHOLIC MAGAZINE discusses, objectively and factually, the dangers which threaten you and every American. Get the facts. Read **THE CONVERTED CATHOLIC MAGAZINE**. Subscribe today. Only \$2.00 a year (10 issues).

FREE SAMPLE copy on request. Write Dept. SP

CHRIST'S MISSION, INC., 160 Fifth Ave., New York 10, N. Y.



Him as a boy. Dr. Talmadge collected some of these, and they are interesting to read but there is no sufficient ground for believing that they are authentic.

We can safely assume that His home was unusual in many respects, but not in such a marked degree as to cause special notice. We would expect Him to get from Mary and Joseph the best of home training. As in the case of John the Baptist, it is not the purpose of the gospel writers to give a detailed account of this part of His life.

This journey to Jerusalem when He was 12 years old throws light upon Him and upon the nature of His subjection to His mother and Joseph. There is also a glimpse into His superior knowledge of the Scriptures. He was both hearing the doctors of the law and asking them questions and all that heard were astonished at His understanding and answers. His mind was untouched by sin, and even as a Man would be superior to other minds.

His question in verse 49 shows that He realizes that He is no ordinary Child. How is it that ye sought me? Wist ye not that I must be about My Father's business? (or, In My Father's House). They did not understand Him. He was a mystery to Mary, and she kept all these things and pondered them in her heart. We do not know the thoughts that were in the mind of Joseph.

He was subject unto them. In these simple words we see a part of His "humiliation." He Who created the heavens and the earth, Who made man, became subject to the life of an earthly home. Not only did He honor them in this way, but it is thought that He had to work to support Mary and the other children after the death of Joseph.

The growth of Jesus was fourfold, as the growth of all children should be: in wisdom, in stature, and in favor with God and man. In a Christian home we ought to expect our children to develop in these four ways, but in even the best of our homes sin is to be reckoned with. If we will do our part, however, and be diligent in teaching our children and in showing them by our lives what Christians ought to be, and above all else, if we will "wrap our homes up in prayer," we may expect those in the home to yield their lives to the Saviour. The greatest privilege that a parent has is to lead the little



● EASILY TAUGHT! ● COMPLETE!

FREE GUIDEBOOK

Send for Standard's FREE 1952 vacation Bible-school Guidebook. It describes Standard's new, complete Uniform course and Standard's three excellent Graded courses. Further, it tells how to finance and organize a successful VBS. Also included are descriptions of many other outstanding VBS materials. Get your FREE copy of this informative Guidebook now!

At Your Bookstore, or

The Standard Publishing Co.

20 E. Central Parkway

Cincinnati 10, Ohio

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

ones to know the Lord and to surrender their hearts and lives to Him. Do not allow anyone else, even your pastor, to have this privilege. What a joy it will be if we can say to the Saviour, Behold the children whom Thou hast given me!

IV. Jesus Remembers His Mother

On the Cross:

John 19:25-27

We treasure the seven last words of Jesus on the cross, and well we may, for they are marvellous

words. The words He spoke to the beloved disciple, John and His mother as they stood beneath the cross are especially beautiful. They show the deep concern for her which filled His heart. It is indeed strange that some have tried to change the scene and make it appear that He was leaning for support upon Mary. Nothing could be farther from the plain meaning of His words. He is giving help to His broken-hearted mother as the "spear is piercing her" there in the shadow of the cross.

He Who has honored and supported His mother all the years of His life as a carpenter, now makes sure that she will have a home when He is gone. In this emergency He turns to the disciple whom He

loved, and commits His mother to his loving care: "Behold thy son; behold thy mother." John heeded these words and took Mary to his own home.

Notice how careful the Scriptures are in presenting the picture of Mary, the mother of our Lord. There is nothing in this portrait to even remotely suggest that she be exalted to a place equal to that of a "god." Mariolatry is a perversion of the plain teaching of the Bible. She was a noble Jewish maiden, highly honored of God when she was chosen to be the mother of Jesus, called blessed indeed of all nations, but not put in the place of a god to be worshipped. It is a most dangerous thing to "add to" the teachings of the Bible; it is just as bad to "take from" these teachings.

YOUNG PEOPLE'S DEPARTMENT

REV. H. LAWRENCE LOVE, JR.

YOUTH PROGRAM FOR MAY 18

Windows Of Vision

Windows are made to let in light, ventilation, and to enable us to see beyond the walls of the buildings in which we live and work. Each use is important, but only with regard to one are windows absolutely necessary. We can air-condition our buildings where no windows exist, and we can provide light by artificial means, but we cannot see beyond the walls of wood, stone, and brick unless windows are installed. So in thinking of "windows of visions" let us consider their function of enabling us to see the needs of others beyond our immediate surroundings. Unfortunately, most of us are so busy attending to matters within the "walls" of our own interests and needs that we have no time for looking through the "windows of vision" to behold the plight of others. Jesus told us to lift up our eyes and behold! We are to look out upon the fields so white unto harvest, and as we look, three things will be seen.

One—we will see a need. We will see that men are lost, and need to be saved. Just what does it mean to be lost? Webster has an interesting definition of lost: "Having wandered from, or unable to find, the way." You remember the story of the Indian who, when discovered wandering and starving in the wilderness, was asked the question, "Are you lost?" He replied, "Me no lost; wigwam lost!" He didn't know Webster's definition of lost!

Multiplied millions have wandered from, and are unable to find, the way to God! They are lost! "Aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

If only we would open our eyes and look out upon a sin-cursed, dying and doomed world, we would see the appalling need on every side.

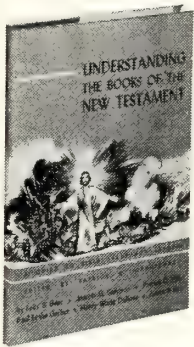
Two—we would see something of our responsibility in meeting that need. Too often our "windows of vision" are so clouded by selfishness and pride that we cannot clearly see the need or the responsibility, and where there is no vision the people perish.

How we can enjoy the comforts of our homes and the privileges of our churches and remain indifferent to the needs of those about us is more than my heart can understand. How we can be content to enjoy the glorious gospel of Jesus Christ and remain unconcerned about the millions who have never heard will ever be a mystery.

If we really believe that men are lost and cannot find their way; if we really believe that without Christ they are doomed to spend eternity in hell; if we are really convinced that only the gospel can save men from sin, and realize that this gospel has been entrusted to us, we *cannot fail to see* the responsibility which is ours to accept. The need will inevitably become apparent! We will cry with the Apostle Paul, "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again . . . Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

Three—we will see the absolute necessity of our depending upon the power of God if we are to meet the need and discharge our responsibility.

God has commanded us to preach the gospel to every creature; to carry the message of redeeming love to every tribe and nation, and to make disciples. His commands are His enablings. Only God can provide strength sufficient for the task. "Therefore



A Guide To Bible Study For Laymen

UNDERSTANDING THE BOOKS OF THE NEW TESTAMENT

Edited By PATRICK H. CARMICHAEL

PREPARED BY

FELIX B. GEAR ● JOSEPH M. GARRISON ● PATRICK D. MILLER
PAUL LESLIE GARBER ● HENRY WADE DuBOSE ● JAMES E. BEAR

Forever new, forever beautiful, forever true, the inspired message of the New Testament holds forth the brilliant prospect and promise of salvation through Christ. If you are one of the many seeking His message through New Testament study, this new book will immeasurably increase your ability to grasp the fascinating details of how THE BOOK came into being. For this survey explains the meaning, the religious background, the writing, formation, and arrangement of the New Testament, and discusses the general aim, authorship, readers, motive, time, plan, and content of the Gospels, the Acts, the Epistles, and the Revelation. **\$2.50**

This book completes a two-volume guide to Bible study of which the first volume, published in 1950, is UNDERSTANDING THE BOOKS OF THE OLD TESTAMENT.

PRESBYTERIAN BOOK STORES

Box 1176, Richmond 9, Va.

Box 1020, Dallas 1, Tex.

seeing we have this ministry, . . . we faint not . . . For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, *that the excellency of the power may be of God, and not of us.*"

Jesus said, "Without me ye can do nothing . . . If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." How clearly He taught us to depend upon Himself; and how faithfully He fulfills His promise to provide strength for each task. Truly the task is beyond our strength. We must trust in the power of God.

When we look through the "windows of vision" and behold a torn and troubled, lost and dying world, and realize that the responsibility for ministering unto the world rests upon us, we can only turn in our helplessness to Him whose yoke is easy and whose burden is light, that in the strength and power of His might we may press on to victory!

"I hereby give and bequeath to the Board of Directors of The Southern Presbyterian Journal Company (incorporated under the laws of the State of North Carolina) \$_____ for the use and benefit of said company."

RETIRE IN FLORIDA

BIBLE PRESBYTERIAN GUEST HOME

invites you

*to live in the land of eternal
sunshine on beautiful*

LAKE MORTON

Interested persons over 65

Write P. O. Box 1047

Lakeland ... Florida

WANTED: A trained worker for Sunday School
and Young People's Program. Address:

G. L. TUCKER
First Presbyterian Church
Laurel ... Mississippi

A COMMENTARY ON THE BIBLE

By Matthew Henry

Now again available after being out of print. New biographical edition. A monumental work that has been for nearly two centuries without an equal and is to Bible teachers and to preachers what Shakespeare is to secular literature. Complete in every detail. Now in six-volume set, boxed, \$24.50. Postpaid.

Order From

The Southern Presbyterian Journal
Weaverville ... North Carolina

*This is what they say
about our Chaplains...*

Mother's Day Offering for Defense Service

NEED...

\$100,000

to "Maintain the Tie"

with our
**PRESBYTERIAN MEN AND WOMEN IN THE
ARMED FORCES**

Chaplain In A Veterans' Hospital—Right Thinking Can Help The Man Who Is Ill

As chaplain in a Veterans Hospital, my effort is primarily aimed at reconciliation.

I attempt to reconcile the patient to his circumstances as a patient in a hospital. The average patient who comes to the hospital leaves a family at home that is dependent upon him for financial support. He leaves a job that he knows he may never be able to go back to, either because the job will not wait for him to get well, or because he may never again be physically able to do that type of work. As a result of these worries, he may develop a feeling of frustration that sometimes borders on hopelessness.

A patient in a hospital needs to learn the oft-repeated prayer that runs something like this: "Lord, help me to change the things that can be changed;

to accept the things that can't be changed; and to know the difference between the two." Cooperation with doctors and nurses, faith in the forces of recovery in the human body, put there by a wise Creator, and faith that God is interested in him personally do help many a patient to "change the things that can be changed", and eventually go home well.

Paul in his prison cell in Rome wrote to one of his churches, "I have learned in whatsoever state I am, therein to be content." No one should be content with being sick, if he can get well; but, if he can't get well as completely or as fast as he would like, he should try to be reconciled to his state of health. It is my job to help him do this.

As a chaplain, I am often called upon to reconcile a patient to other people, especially to members of his own family from whom he may be estranged. This estrangement may lie heavily on the heart of the patient and retard the recovery of mental or



All verses now numbered

★ WILLIAMS' NEW TESTAMENT

In the Language of the People

575 pages
5¼" x 7¼"

PAPER BINDING \$1.50
CLOTH BINDING 3.00
LEATHER (4¾ x 7½ x ½") 6.95

NEW EDITION

At your local
Religious Bookstore
or

MOODY PRESS
820 N. LaSalle St.
Chicago 10, Illinois

physical health. According to psychosomatic medicine, such anxieties frequently are the direct causes of diseases, mental or physical. The chaplain encourages the patient to talk things over, with the aim of discovering the real causes of the trouble. He may hear the other side of the subject; then endeavor to bring about a reconciliation, between patient and his family.

My main job as a chaplain, of course, is to reconcile men to God. A sick man sometimes develops feelings of guilt. "What have I done," he asks himself, "to bring this illness on myself?" Feelings of guilt make him anxious. It is the job of the chaplain to remind him of the mercy and forgiveness of God, of His interest and love.

I accomplish reconciliation through personal contacts and through worship services held at the hospital. I try to contact each patient immediately after he is admitted to the hospital, and I visit him as often afterward as possible. I try to assume the attitude of a counsellor, ready to listen, if he wants to talk about his troubles. I do not urge him to talk; but, if he wants to talk, I listen.

Talk often is a safety valve for pent-up emotions. I try not to give advice or "preach a sermon." If there is a passage in the Bible bearing directly on his problem, I show it to him. If he wants me to pray with him, I am ready. I give every patient a gospel. I believe most are read. Testaments or whole Bibles are given or loaned, upon request. Each gospel is presented with the suggestion that an open-minded reading of the Bible inspires the faith that often results in healing of body, mind, and soul.

A detailed account of my activities as a chaplain in a Veterans Hospital would make this account longer than permissible. In brief, the day's work starts with an early visit to the surgical wards to see patients about to be operated upon. Then a devotional service is conducted over the hospital radio network. Then I visit patients about to receive electric shock treatments for psychiatric disorders. After this, I visit the newcomers and the seriously ill; other patients, if possible. While most of my work is done on the wards, I maintain regular office hours for patients, or members of their families, who desire private interviews and are able to walk or be rolled to my office. I conduct two worship services in the hospital auditorium each Sunday, with the help of volunteer musicians. The object of these services is to inspire faith in the Great Physician, who still has power on earth to forgive sins and heal the sick.

CHAPLAIN CHARLES R. JENKINS,
*Veterans Administration Hospital
Fayetteville, North Carolina*

Pray for chaplains and their work with men of the armed forces. May God help them to be true to their charges by being true to Him.

\$1,044,659 in Annuity Gifts to Support FOREIGN MISSIONS



Our Board's annual audit as of March 31, 1952, showed an accumulated total of \$1,044,659.52 in our Annuity Gifts account for the payment of annuities to the donors and for ultimate use in the support of Foreign Missions.

During the preceding church year, 45 new gifts were received and a like number of new Annuity Contracts written. Our books showed a total of 522 Annuity Contracts in effect for the benefit of 247 different holders, or almost two per person. The reason for that is that often a person makes an annuity gift, is pleased with the plan, then makes additional gifts for the same purpose.

Our Board's Annuity Plan has been in operation now for over 50 years. Under this plan, hundreds of men and women have made substantial gifts to Foreign Missions and at the same time purchased worth-while, guaranteed Annuities for themselves or others.

If you are interested in this unique combination of personal investment and Christian giving, send us your name and address and we will be happy to send you complete information about our Annuity Gift Plan.



CURRY B. HEARN, TREASURER

BOARD OF WORLD MISSIONS

PRESBYTERIAN CHURCH IN THE UNITED STATES

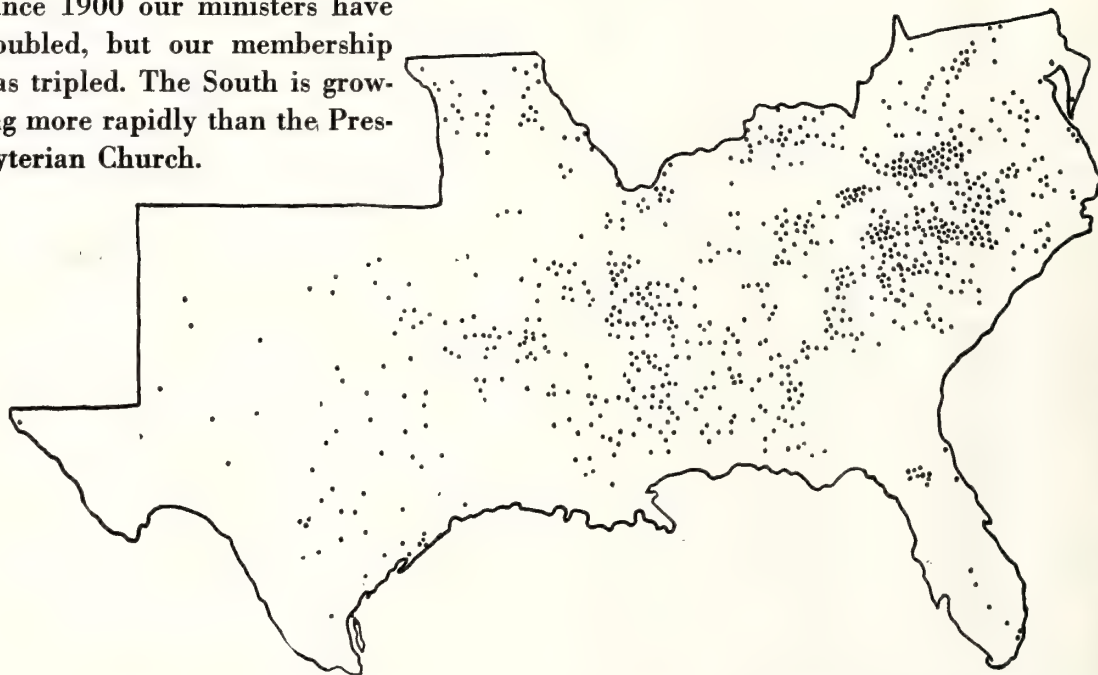
POST OFFICE BOX 330, NASHVILLE 1, TENN.

"To Foreign Missions a Share"

PRESBYTERIANS-

You have a GROWING CHURCH in a GROWING SOUTH

Since 1900 our ministers have doubled, but our membership has tripled. The South is growing more rapidly than the Presbyterian Church.



- Each dot on the map above points to a pastorless Presbyterian Church. There are hundreds of thousands of persons still unreached by any church. We must bring Christ to the multitudes.
- Your Seminaries train your ministers. Send them your finest sons, that your Church may meet its opportunity.
- Support your Seminaries with your money, that they may be strong to serve.
- Pray God's blessing on their trustees, faculties, and students.

President David L. Stitt, D.D.
Austin Presbyterian Theological Seminary
100 West Twenty-seventh Street, Austin 21, Tex.

President James McDowell Richards, D.D.
Columbia Theological Seminary
Decatur, Ga.

President Frank H. Caldwell, D.D.
Louisville Presbyterian Theological Seminary
109 East Broadway, Louisville 2, Ky.

President Benjamin Rice Lacy, Jr., D.D.
Union Theological Seminary of Virginia
3401 Brook Road, Richmond 27, Va.

Hunter B. Blakely, D.D. — Secretary
DIVISION OF HIGHER EDUCATION

BOARD OF CHRISTIAN EDUCATION

Box 1176 — Richmond 9, Va.

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

MAY 14 1952

MAY 14, 1952



Arrangements for the 92nd General Assembly of the Presbyterian Church, U. S., which convenes in the First Church at Charleston, W. Va., are being directed by these committee chairmen and their "army of volunteers." Seated, from the left: Samuel C. Hill, general chairman; Mrs. Hugh G. Thompson and L. Newton Thomas. Standing: Frank L. Taylor, who as a commissioner to the 1951 assembly helped to extend the Church's invitation for the 1952 meeting; T. C. McKinley, George Ward, Lewis A. Hall, and Dr. George H. Vick, pastor of the host Church.

VOL. XI NO. 2

\$2.50 A YEAR

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....Weaverville, N. C.
Dr. L. Nelson Bell, Associate Editor.....Asheville, N. C.
Mr. A. Douglas Reed, Assistant to the Editor.....Weaverville, N. C.

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

CONTRIBUTING EDITORS

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

BOARD OF DIRECTORS

Mr. Hugh Dickson
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. Tom Glasgow
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. W. R. Willauer

LATE NEWS REPORTS

Memorial

The Board of Christian Education of the Presbyterian Church in the United States, meeting in Richmond, Va., April 17-18, 1952, pauses in its deliberations to pay tribute to William Herbert Slaughter, who for nineteen years prior to his death March 29, served as a beloved and valuable member of this body.

Mr. Slaughter was born and reared in Virginia and was active in the Presbyterian Church all his life. He was exceedingly successful in business, having been associated with several Richmond banks, and vice president and director of the Richmond Trust Company from 1919 to 1927. He also served as director of the Virginia-Carolina Chemical Company from 1933 to 1935. During the period of the First World War he served as Alien Property Custodian in Virginia.

At the time of his death Mr. Slaughter was a deacon in the Second Presbyterian Church of Richmond, which church he had served as treasurer for nearly 20 years. Just prior to his last illness he had been elected an elder in this church, but he passed away before the date set for installation.

As chairman of the subcommittee of business and finance of the Board of Christian Education, Mr. Slaughter's unusual business ability and judgment were always a great asset to the board. He was a faithful attendant upon all meetings and took an active part in every phase of the task committed to this agency.

The board expresses to Mrs. Slaughter and to his son, William Vanuxem Slaughter, its profound sorrow and its deep sympathy, and assures them that they shall have

an abiding place in our affection and in our prayers.

Fraternal Delegates

The fraternal delegates to our General Assembly are as follows:

From the U.S.A. Church: Dr. Jesse Hays Baird, President of the San Francisco Theological Seminary, San Anselmo, Calif.

From the United Presbyterian Church: Rev. Robert W. Mulholland, pastor of the Tabernacle Church, Youngstown, Ohio.

From the Associate Reformed Synod: Rev. Russell M. Kerr, Winnsboro, S. C.

Dr. A. D. Marcus will be the fraternal delegate to our Assembly from the Presbyterian Church in England. Dr. Marcus is the General Secretary of the General Assembly of the Presbyterian Church of England with his office and residence in London.

In addition to these delegates Dr. J. L. Skinner, a ruling elder of our Church, will be the fraternal delegate from the Western Section of the Alliance of Reformed Churches.

E. C. Scott,
Atlanta, Ga. Stated Clerk.

Speakers

Commencement speakers at Presbyterian Junior College have been announced as Dr. John L. Fairly, editor-in-chief, Division of Religious Education, Board of Education, Presbyterian Church, U. S., Richmond, Va.; and Dr. Walker Bockock Healy, pastor, First Presbyterian Church, Fayetteville, N. C. Dr. Healy will preach at the commencement service on Sunday, May 25, and Dr. Fairly will deliver the address to the graduating class at commencement exercises on Friday, May 30.

Colossians

By Charles R. Erdman

God's Word through the Apostle Paul imparts to us the profoundest truths of the Christian faith. A commentary such as this is an invaluable aid to teachers.

\$1.50

ORDER POSTPAID

FROM

**THE SOUTHERN
PRESBYTERIAN
JOURNAL**

**WEAVERVILLE
N. C.**

EDITORIAL

Whom Shall We Honor?	3
Complete In Him - IV	5
The Christ Who Is Truly God Is The Only Lawgiver In His Church	6
Rambling In Ephesians - V	7

ARTICLES

A Great Issue In Bible Translation	8
---	---

DEPARTMENTS

Lessons For May 25:	
Sabbath School Lesson	10
Young People's Department	12
Church News	13
Women's Work	15
Letters	2

EDITORIAL

The Christian's Dilemma—

Whom Shall We Honor?

The situation in Protestantism as a whole and of immediate concern to our own church demands that a decision be made. Shall we honor men, their opinions, their scholarship, their sincerity and their piety, or, shall we honor God's Word? To whom does honor first belong? To men or to the Scriptures?

The reply of the average Christian is that there should be no conflict, that we honor men in their sphere and we honor the Bible in its sphere. But, as much as we shrink from facing the facts and as much as we may wish to avoid making or taking sides in an issue, Christians today are faced with the necessity of making a decision, *for we are confronted by men who themselves take issue with the Bible* and either deny or explain away great portions of the Word.

Shall we, for the sake of desired peace, refuse to make a decision? In such a case silence but gives further rein to the course of unbelief. Such silence becomes tacit approval of the present attacks on the Scriptures. The writer is convinced that in many instances the present unwillingness to make a decision is based on *ignorance* of what is going on. On the part of others the failure to make a decision is a matter of expediency. Unfortunately, there are others who have themselves compromised their own faith in the authority and the reliability of God's Word and who find themselves in no position to make a decision. A teller in a bank who has absconded with five dollars is loathe to take personal issue with his brother teller who has absconded with ten thousand.

The historic view of the Bible, accepted and taught by our own Confession of Faith, is that it is *an accurate record of historical facts and divine truths*. The minor variations which have resulted from faulty transcriptions over the centuries do not impair this fact, so that we can approach the accepted translations of today with complete confidence that we have in our hands The Book, God's Word, *not a book containing God's word*.

Because Christianity is based primarily, not on man's experience but on God's revelation, the *accuracy* of the historical record and the divine truths becomes the fountain head and basis of belief for the Christian. Therefore, for instance, the Genesis record whereby we know that man is a created

being, made in God's image but fallen from his original position by wilful sin, assumes an importance which is vital. If man is an evolved lower animal he is still improving and does not need a Redeemer but simply an example and a tutor.

If the God of the Old Testament was but a tribal god lacking in ethical standards and moral conceptions it is one thing. But, if in the God of the Old Testament we find the God Who hates sin but loves the sinner, the God Who is holy and righteous and Who deals with nations and with individuals on the basis of their relationship to Him, then we can understand in some measure how and why He had to come in person to redeem us.

If the sacrifices and the rituals of the Jews were but tribal customs then they have no meaning to us. If, however, these all point to the Lamb of God which taketh away the sins of the world, they have significance and instruction for us today.

If much of the Old Testament is seemingly irrelevant, dealing with a primitive civilization and not concerned with the concrete realities of our day, then it should be cast aside. But, if it is a consistent record of sin in the human heart and God's attempts to woo men back to Himself, it contains the answers men are still looking for.

The plenary inspiration of the Scriptures may be incompatible with the thinking of good and learned men but the fact depends, not on the opinion of man, but on the claims of the Bible itself and the multiplied internal and external evidences to that end. The widespread discrediting of this view by modern scholarship is a master stroke of Satan, for when the reliability and authority of God's Word is in any measure allowed to stand in question, those who accept this impaired view of inspiration find it necessary to look elsewhere for a basis of authority and this is man-made and not God-revealed.

To be uncertain with reference to Christian truth is the experience through which many pass. But, to sit in a position of leadership—to be entrusted with the teaching and training of others while at the same time rejecting parts of the divine record one is supposed to teach, places such an individual, or group of individuals in an untenable position.

It is here that many are called upon to make a decision: shall one honor a man, no matter how fine he may be, or shall he honor God's Word?

Jude warns: "*These are murmurers, complainers, walking after their own lusts: and their mouth speaketh great swelling words, having men's persons in admiration because of advantage,*" or as J. B.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 2, May 14, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

Phillips translates this—"They 'talk big' but will pay men great respect if it is to their own advantage."

Paul says, *Wherefore henceforth know we no man after the flesh*"; or as this is also translated, *"This means that our knowledge of men can no longer be based on their outward lives."*

There are no words too strong to condemn those who either accuse or detract from others on the basis of hearsay, suspicion or wresting statements out of their context. But, it is our strong conviction that, where Christian truth is concerned, a man should make his position unequivocally clear and where he fails to do so on the one hand, or multiplies statements contrary to the Word on the other, there is no choice but for Christians to decide, 'Shall I honor man, or shall I honor God's Word?'

In past generations our Christian fathers did not hesitate to bring their fellow ministers before the courts of the Church to establish their guilt or innocence with reference to Christian doctrines, and in so doing they bore a constant testimony to the fact that we had an authoritative basis for Christian faith—the Word of God. This procedure was often unpleasant and required great humility and grace, but it bore good fruit.

Today Church disciplinary procedures seem reserved for Christian brethren of strong convictions but sometimes lacking in judgment and tact.

These are strong words and we hate to write them, but in the realm of the gospel of Jesus Christ and the eternal welfare of the soul we have a responsibility infinitely important. One cannot honor Christ and discredit the Book which He honored. One cannot teach or preach a gospel which is removed from the full counsel of God as revealed in both the Old and the New Testaments. One cannot exalt the Christ of the New Testament and belittle the Jehovah of the Old as a tribal god, lacking in moral and ethical concepts, for they are the same God.

It is pleasant to maintain peace, but if the price of peace is silence when there should be protest—when we regard the person of man more than the integrity of God's Word—the eventual cost is great.

It would be most pleasant to keep quiet, but, we have come in personal contact with so many who have had their spiritual power and their Christian testimony marred because there is a lack of authority in their faith and in their message.

That there are destructive views of the inspiration of the Bible we all know. Where this occurs outside the Christian camp it is fully to be expected. That it also occurs among those who labor within the bounds of the Church is also a matter of record. What so many fail to look for is the *effect* of this critical attitude on those who accept it.

The primary effect is the attitude towards sin and the sinner. Rather than approach the problem of sin in the world on the personal basis of the individual, recognizing the necessity of personal redemption before an individual can rightly serve society, the emphasis is on social, economic, racial and other *group* problems. The soul-damning effect of sin is largely ignored and is regarded as an unfortunate result of *external* circumstances.

Again, when a man loses his faith in God's Word as a divinely inspired record of historical facts and spiritual doctrines he turns with increasing dependence to human speculation and wisdom and his references and quotations, rather than taken from the Scriptures, come more and more from the thinking and writings of men.

It is also self evident that departure from an authoritative Christianity, based primarily in what God has revealed, turns one's emphasis on power, thought to be obtained through numbers and organizations. Christian convictions are thereby often sacrificed for an outward show of human solidarity and power.

One has but to look into the work of a denomination, or an individual congregation, where the leadership has departed from faith in a completely reliable Bible to see that while there is often great activity, loyalty to programs and other outward show of religious zeal, spiritual power is lacking. One listens to sermons which may be learned, intriguing, and even appealing to noble and high aspirations and yet is forced to leave with an empty heart because power is lacking. Among the outward forms and pious phrases there is nevertheless a feeling, "They have taken away my Lord and I know not where they have laid Him."

We have before us a letter from a business man of outstanding achievement and of unquestioned service in his congregation, one of the great old churches of our Assembly. As Chairman of an important committee he had come in close contact with a large group of young men who have been taught, and who have received for their own viewpoint, this impaired view of inspiration. We quote—

"The pitiable aspect of this situation is that the fruit of this sort of teaching is paralyzing many of the younger men in our church. I experienced this during the past two years in trying to find a suitable minister for the ——— Church here. Many of these younger men were recommended to me, but my contacts with them revealed that they had everything except what we were looking for and badly needed. As a matter of fact, I almost despaired of the problem. These young men have scholarship and know something about the machinery of church government, but I am afraid they have a lot to learn about eternal things."

Brethren, whom shall we honor—men, or God's Word? We are faced with an issue the importance of which dwarfs all other issues confronting our

own church and all Protestantism. Destroy confidence in God's Word as a whole and the foundation of Protestant Christianity begins to totter. This process is now going on. If you ignore it and decide to honor men you must assume your share of the responsibility for the inevitable debacle.

"It is better to trust in the Lord than to put confidence in Man."
—L.N.B.

NEXT WEEK—*The Scholar's Dilemma—Whom Shall We Honor?*

Rambling In Ephesians - V Complete In Him - Conclusion

A Study In Colossians

Conclusion: Complete Surrender

Having established the fact of full salvation in Christ, and warned the Colossians of the prevalent heresies, Paul now turns to the practical application of this truth. *Full salvation demands full surrender.* Christ, as God, is to be on the throne of our hearts. We are both crucified with Him and raised to life in Him. What are some of the things involved in this complete consecration of life to Him?

1. "Set our hearts on heaven." Christ, our risen Lord is there. We died with Him and are raised together with Him. Our "blessed hope" is not here on earth, but up there where He sits at the right hand of the Father. He is to appear again, and we are to appear with Him in glory. If our hearts are up there with Him, then we will live for Him and work for Him as long as we are on the earth. We will not try to serve two masters, but only One.

2. "Put to death, therefore, what is earthly in you." We have an earthly nature, the "old man." It is saturated with sin: all sorts of sin. If we follow the flesh we will reap the consequences. As Paul tells us in Galatians 6:8, He that soweth to the flesh shall of the flesh reap corruption. The wrath of God is coming on these terrible sins.

3. "Put off," put away, these unclean and ugly "rags of the old nature": they are not fit to be worn by the new man in Christ. The worker in a garage, or coal mine, will put off the soiled and blackened garments he wore while at work. He "cleans up" when he comes home. We are to put off all these; "anger, wrath, malice, blasphemy (railing), filthy communication out of your mouth." We have put off the old man with his deeds.

4. "Put on" the new man, and the graces of the Christian, the "robes of the new nature," the beautiful garments which belong to us as children of the King. He gives a list of these. Read, and see for yourself how beautiful they are. Solomon, in all his glory was not arrayed like a Christian dressed in these robes. They are ours because the "robe of righteousness" which is covering us is Christ. Bind these together with *love*; let the *peace* of Christ

rule in your heart, and the *word* of Christ dwell in you richly. Be thankful and rejoicing, letting the world see and hear your joy as you sing psalms and hymns and spiritual songs, making melody in your hearts to the Lord. Let all be done in the name of Christ.

5. Put your heart in your work. A man never succeeds until he does. A Christian never is at his best until he puts his heart into this business of being a Christian.

(1) In the home. Make your home a Christian home. If Christ is in the heart and in the home, then all the different members of the household, even the servants, will be in proper submission, and in their proper places, doing their work, not as men-pleasers, but as the servants of God. All will have love in their hearts, and will be kind and considerate. A Christian home is a place where we please and serve the Lord.

(2) Whatever our task, we are to work at it heartily, as serving our Master in heaven. This attitude makes a vast difference. "My business is being a Christian; I am cobbling shoes to pay expenses." Paul might have said, My business is preaching the Gospel; I make tents to pay expenses.

6. "Continue steadfastly in prayer"; praying, watching, giving thanks. Pray for those who are preaching the Gospel, that Gospel which is the only answer to the problems and sins of the world. "*Christ is the only answer.*" Pray that this glorious Gospel may be preached and accepted in all the world; that a "door for the word" may be opened. Some of these "doors" are closed today.

7. "Conduct ourselves wisely." We live in a foolish world; a world that "likes to be fooled." People would rather follow vain deceit and foolish philosophy than the simple Gospel which makes wise unto salvation. Because I tell you the truth, you will not believe, said Jesus, to the unbelieving Jews. "Cults" and "isms" abound, even in enlightened America, to say nothing of the balance of the world. Counterfeits and caricatures of the Gospel are seen everywhere. Be sure we possess the genuine. Let our speech be always gracious, seasoned with salt, so that we may know how to answer this foolishness.

Conclusion.

First, there are a number of *personal messages*. Paul likes to remember his friends and fellow-workers by name. He uses some very striking and endearing terms. Note some of them: "Beloved brother and faithful minister"; "My fellow-prisoner"; "Fellow-workers"; "Servant of Jesus Christ"; "Beloved Physician"; "and say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." Truly, on the heart of the great apostle rests the "care of all the churches, and the welfare of all her members and ministers"!

Paul then "signs off," to use a modern expression. A word of farewell from him, and he lays down his pen: "I, Paul, write this greeting with my own hand. Remember my fetters. Grace be with you. Amen."

—J.K.P.

The Christ Who Is Truly God Is The Only Lawgiver In His Church

It has slowly forced itself upon the writer's mind that these two matters—the full Godhead of Christ, and His sole Kingship in the Church—are both logically and historically intertwined. In the story of the Church through the centuries those who have held that *the Redeemer is as verily the one only, living and true God as is the Creator* have likewise acclaimed Him as the only Lawgiver in His Body, the Church. On the other hand those who have taken a lower Arianizing Christology have at the same time put the word of the State, of the Church, of "modern thought," or of the liberal social gospel on a par with or above the Word of the Lord Jesus Christ.

In two articles appearing in recent issues of *Church History*, Professor G. H. Williams of Harvard University shows that, in the long run, it was Christology which determined whether the Emperor was under Christ in the Church or above the Church and over the Word of her Christ. For the Nicenes, Christ as fully God is the only Head and King of the Church and the Judge of the Empire. For the Arianizers, the present Emperor becomes an instrument of their philosophically construed "Supreme God" not less than the historic Christ, and even more than Christ is the head of their Church. "For (they reasoned) the Empire is the earthly transcript of the Kingdom of God unto which Christ will one day deliver up His own Kingdom." For the Nicenes, Christ is God the Word, eternally co-existing in the eternity of the Father. For the Arianizers He is only one and that a past manifestation of the Logos; while Constantius, the Emperor, is another and that a present manifestation of the same Logos. The latter gave precedence to what they regarded as a present over a past manifestation of the Logos.

William notes a similar analogy in the struggle between Andrew Melville and James the First of Scotland. In 1638 this struggle came to its climax in the celebrated Assembly of the Church of Scotland meeting in Glasgow. When the Maquis of Hamilton ordered that Assembly dissolved in the name of King Charles I, Moderator Henderson exhorted the Assembly, in the Name of their true Lord and King, the risen living Christ, to remain in session. They heeded the Moderator and continued in session until they had deposed and excommunicated the "pretended bishops and archbishops" that James I and Charles I had forced upon the Kirk of Scotland. Alexander Henderson's sermon,

preached on the occasion of the removal of these non-Scriptural offices, was based on Psalm 110.1. The sermon is steeped in the glory of Christ as fully and truly God reigning at the right hand of the Father. A Christ to whom the Father has given the place of might, power and authority at His own right hand is the sole King and Lawgiver in His Church.

Then turn to 1861, and read the great sermon which B. M. Palmer preached at our first General Assembly meeting in Augusta. There the full Christological glory of Christ as truly God and truly man is set forth as the foundation for the declaration that He is the only Lawgiver in the Church. One may interject at this point, however, that Hodge also held to the full Divine Glory of Christ. Right! and Charles Hodge protested the action of the Northern Assembly of 1861 which yoked the Church to the chariot in which Caesar rides.

Benjamin B. Warfield set forth the full Divine glory of Christ from the Holy Scriptures of the Old and New Testaments and Warfield never cared for his General Assembly making laws to bind the consciences of men. A generation that rejected Warfield wrote the Auburn Affirmation of 1923 and the Westminster Edition of the Bible which denies to Christ the "mighty God" "the everlasting Father" of Isaiah and the Alpha and Omega of the Book of Revelation. And the same thinking which lowered the Christological positions from that of the great Princetonian also set up in the General Assembly (USA) of 1934 the doctrine that those who refuse to support the regularly (Assembly) authorized foreign mission program of the Church are in exactly the same position with reference to the Constitution of the Church as those who refuse to participate in the (Christ authorized) Lord's Supper.

In Nazi Germany "the German Christians" put the word of Hitler on a level with or above the word of Christ. The Confessing Church declared that Jesus Christ was the one Word of God that we must hear and heed in life and in death. Taking their stand on Christ—on the Bible and the creeds of the Reformation—the confessing pastors refused to take an oath to conduct their pulpit ministries in allegiance to Der Fuehrer; thereby jeopardizing their lives and their livelihoods.

Now our Southern Presbyterian Church interprets our ordination vows as involving the acceptance of our Lord Jesus Christ as true and eternal God—born of a virgin, by His death satisfying divine justice and reconciling us to God, bodily raised from the dead, coming in Glory to judge the world. And our Southern Book of Church Order sets forth as the only King the Sole Lawgiver in Zion. These two matters hang together in our present positions. Conversely, the Plan of Reunion rejects our twin requests for the inclusion of our testimony to Christ as true and eternal God and as the sole Lawgiver in the Church.

—Wm. C. R.

Rambling In Ephesians - V

OUR WALK IN THE CHURCH: "The building up of the body of Christ"; (R.V.) 4:12. We come now to the second part of the book, our walk. In the first three chapters we saw something of the beauty and richness of our *calling*, or vocation. Paul calls this the "high calling of God in Christ Jesus," in Phil. 3:14. It includes a great and blessed salvation, a great and blessed quickening and a great and blessed fellowship. This is marvelous doctrine, or teaching.

The second part of the book is the practical part, the "practice part," as Bunyan calls it. How can we "adorn the doctrine of God our Saviour"; make it beautiful and attractive? We have been redeemed at tremendous cost; we have been made alive; we have been made "fellowcitizens with the saints." What sort of lives should we live? These four remaining studies tell us how to walk "worthy of the vocation, (calling) wherewith ye are called."

"I therefore": Paul often uses the words "therefore," "wherefore": they point back to what God has done. Since God has done such great things for us, we ought to do something *for Him*; walk worthy of our calling. We are familiar with the poem beginning:

"I'd rather see a sermon,
Than hear one any day;
I'd rather one should walk with me
Than merely show the way."

OUR WALK IN THE CHURCH: we are one body, one family. How shall we live in such a relationship? What are some of the graces we need in the Church?

1. *Humility*: "lowliness and meekness."

Jesus tried so hard to teach His disciples this fundamental lesson. They often quarreled over "who should be the greatest." In Phil. 2:3 Paul says, "let each esteem others better than themselves." We so often turn this around and feel, or even say, I am better than such a man.

Why should we be humble? What have we that we did not receive? If we received it, then we cannot boast. Pride spoils our relationship to other Christians in the Church.

2. *Patience and Forbearance*: these are close kin.

We are prone to become impatient with our brethren. Why did he do that? Why did he say what he did?

Patience and forbearance have their roots in *love*: love is patient; love bears all things.

God Spake By Moses

By Oswald T. Allis

One of America's foremost Old Testament scholars, shows the essential unity of the Pentateuch.

\$2.00

All Orders Postpaid

THE SOUTHERN PRESBYTERIAN JOURNAL
WEAVERVILLE ... NORTH CAROLINA

"Great Books For The
Christian Library"

3. *Unity of the Spirit*: not outward, but inward unity.

Paul stresses this sort of *oneness*. There is *one body*. There is only one Church, the Bride of Christ. One Spirit. We do not have a separate Holy Spirit for each branch of the Church. "One Hope; One Lord; One Faith; One Baptism, (Baptism of the Spirit, of which water is but the symbol); One God and Father of all, who is above all, and through all, and in you all." This unity is *not broken* by our divisions into distinct churches, any more than the early church was broken by its separate churches. Let us stop thinking about outward unity, and cultivate this unity of the spirit and love.

4. *Diversity of Gifts*: "gave gifts unto men."

Comparing this with Romans 12 and I Corinthians 12, we get a beautiful picture of the varied character of the work which we are to do in our places of service in the Church. (Study carefully all these and other verses).

5. *Purpose of These "Gifts"*: "Building up of the body of Christ."

Always ask what can I do to build up the church? A faithful sexton who opens the doors of the church and keeps it clean is doing his part as well as the preacher in the pulpit, or the elder or deacon in his office. In building a house, some dig up the ground, some mix mortar, some do the bricklaying, some the carpenter work: *all are builders*.

"May grow up into Him in all things." "Speaking, (or holding) the truth in love." Truth and love are the graces which make a church grow.

What a wonderful church each church would be if we kept these things in mind! "Unto the measure of the stature of the fulness of Christ." This is Paul's ideal; will we not make it ours? —J.K.P.

A Great Issue in Bible Translation

By The Rev. Oswald T. Allis, Ph.D.

4. *Modernizing of the Style.* The most important issue of this nature has been stated by Dean Weigle, the chairman of the RSV Committee as follows:

"One of the great issues which the present revisers faced was whether to retain the second person singular, 'thou,' with its correlative forms, 'thee,' 'thy,' 'thine,' and the verbal endings '-est,' and '-edst.' He tells us that "After two years of debate and experiment it was decided to abandon these forms and to follow modern usage, except in language addressed to God."

What was it that made this problem and its solution so difficult? The answer is not far to seek. In the Authorized Version (AV), which exactly follows the Greek, the singular of the pronoun is used in addressing God, in addressing individual men, and in addressing the Lord Jesus Christ. Now, it is quite easy to say: "Use 'thou' in language addressed to God; use 'you' in language addressed to man." But what is to be done in the case of language addressed to the Lord Jesus Christ? Is "thou" to be used uniformly because He is God, whether those who addressed Him recognized his Deity or not? Is "you" to be used because He had become man, the God-man, and because some of those who addressed Him did not (yet) recognize his Deity. Or, is the translator to decide in every case whether or not, in his judgment, the speaker recognized Jesus as God and to translate accordingly? Clearly very important issues are involved in this translation problem.

Let us look at some of the passages in Matthew where this problem arises, as they appear in RSV, remembering that the AV uses the singular (thou) uniformly. There are more than 40 passages in this Gospel in which Jesus is addressed. In some of them the speakers are his enemies. Satan, the scribes and Pharisees, Caiaphas, Pilate, did not recognize Jesus' Deity. In all such passages RSV changes the "thou" of AV to "you."

But there are many passages where the speakers are Jesus' followers or at least persons seeking his help. In 9:18 we read that a ruler came and "knelt

before him" (AV, "worshipped him") and said, "My daughter has just died; but come and lay your hand on her, and she will live." Here where a ruler "worships" (AV) Jesus and asks Him to perform an act of Messianic power, even the raising of the dead, RSV reads, "your hand." In 14:28, when Peter sees Jesus walking on the sea, he says: "Lord, if it is you, bid me come to you on the water." In vs. 33, we read, "And those in the boat worshipped [the same word is used here as in 9:18, but here it is rendered "worshipped"] him, saying, "Truly you are the Son of God." Here Jesus is *worshipped* and declared to be *the Son of God*. But He is addressed as "you." According to 20:20, the mother of the sons of Zebedee came to Jesus and "kneeling before him" [same word as in 9:18] made request saying: "Command that these two sons of mine may sit, one at your right hand and one at your left, in your kingdom." Here where the mother of two of the principal apostles asks of the king of the future Messianic kingdom special honors for her sons, she addresses him, according to RSV with "you." Yet in the judgment scene, where the righteous and the wicked are represented as appearing before the same King to answer for the deeds done in the body, we read in RSV, "Lord when did we see thee hungry and feed thee" (25:37, cf. vs. 44), a strange inconsistency! In Acts 1:6 the risen Christ is addressed with "you." But in Rev. 18, the harlot Babylon is addressed repeatedly with "thou" or "thee." Either Dean Weigle misstated the rule or the committee has been rather inconsistent in applying it.

The most significant example in Matthew is 16:16, Peter's great confession at Caesarea Philippi: "Thou art the Christ the Son of the living God." (AV). Christians throughout the centuries have regarded these words as affirming the Deity of Christ; and they have found a special warrant for so doing in Jesus' words of commendation of Peter, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (AV). Cf. I Cor. 12:3. Yet even here we find the RSV rendering by "You are the Christ, the Son of the living God." It is carefully to be noted that this rendering of the RSV is the equivalent of a footnote to this effect: "The reader is not to infer from Peter's words or from Jesus' words of commendation of Peter, that Peter real-

zed and was confessing the Deity of Jesus. Hence the "you" instead of the "thou" of the A. V."

We challenge the right and also the competence of the revisers to pass judgment on every passage in the New Testament where Jesus is addressed, with a view to deciding whether or not the speaker recognized His Deity. It is an impossible task, and one which is clearly outside their province as translators. And in this and other instances they have decided it in a way which cannot but be offensive to very many readers of the Bible, for the obvious reason that it is definitely Unitarian or Unitarianizing in its tendency and implications. In saying this we are not concerned primarily with the personal beliefs of the revisers, but with the policy which they adopted in this very important matter.

What then is to be done? The obvious and only adequate answer is this. Return to the Biblical usage, which has been followed in the A.V. and the other great versions of the past. Use the singular (thou) where the Greek has the singular, use the plural (you) where it has the plural. The objection which is raised to this is, of course, that the "thou" is old-fashioned and occasions modern readers difficulty or gives offense to their literary taste, which is what the revisers have sought to avoid. Several answers are to be made to this objection:

(1) As far as the use of "thou" is concerned, the "American" language has not changed appreciably in the last fifty years. "Thou" is no more uncommon in ordinary speech today than it was then. The reason the phraseology of the Bible is so unfamiliar to many is simply because the Bible itself is so little known to multitudes today. Restore the Bible to its proper place and its "thou" and "thee" will be no more unfamiliar to our children than it was to our forefathers.

(2) Education is very wide-spread today. More children go through high school today than ever before. In high school, they read Shakespeare and other English classics. They cannot read them without becoming somewhat familiar at least with "thou" and "thee."

(3) "Thou" and "thee" are the language of Christian devotion. They are the language of Christian devotion because they are the language of the Bible, with which every Christian should be familiar. And this language is deeply rooted in all our books of devotion, of prayer and of praise. If we reduce the use of "thou" to a minimum in our Versions of the New Testament, the next step will be to eliminate it from the Bible altogether, the final step will be to eliminate it from our hymnody. Are we to stop singing such hymns as "My faith Looks Up To Thee," "My Jesus, As Thou Wilt," "Thou Didst Leave Thy Throne," "O Master, Let Me Walk With Thee," "Thou Art The Way: To Thee Alone," "I Hear Thy Welcome Voice," "Saviour, Thy Dying Love, Thou Gavest Me,"

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

WANTED: A trained worker for Sunday School
and Young People's Program. Address:

G. L. TUCKER
First Presbyterian Church
Laurel ... Mississippi



Enroll Now For
FALL SESSION COLLEGE or PREPARATORY DEPARTMENT. SUMMER SCHOOL COLLEGE or PREPARATORY DEPARTMENT. Educational Excellence. Christian Emphasis. Write for Catalog.

PRESBYTERIAN JUNIOR COLLEGE
BOX B-W — MAXTON, N. C.

"More Love To Thee, O Christ"? Are we to stop singing "My Country, 'Tis of Thee"? Surely to do this would mean a very drastic and tragic break with our religious past.

It is to be carefully noted, therefore, that this attempt to limit the use of "thou" in the RSV to "language addressed to God" is either a step in the wrong direction or only a temporary half-measure. If it is the wish of the revisers to retain the use of the "thou" in language addressed to God, they are making it all the more difficult to do this by reducing the number of occurrences of this unfamiliar pronoun as greatly as they have done. The next demand of those who object to the "thou" will be that it be entirely eliminated, as is done for example in the Goodspeed Version. This will be both the next step, and the logical step, and it will avoid that crux of interpretation, "except in language addressed to God." Then the objectionable "thou" will disappear even from the Lord's Prayer; and the language of the Bible will approximate more closely to that of the daily newspaper. We do not believe that the majority of evangelical Christians want such a change or will accept it. If they do not want it, now is the time for them to say so.

A fuller discussion of this subject will be found in Dr. Allis' book, *Revision Or New Translation*, published by The Presbyterian & Reformed Publishing Company, 1948, 164 pages, \$2.

LESSON FOR MAY 25

God's Estimate Of Human Life

(Temperance)

Scripture: *Exodus 20:13; Matthew 5:21-26; 18:1-6, 10-14; Mark 1:40-42; Luke 9:51-56; 12:4-7. Devotional Reading: Psalm 8.*

Man is the greatest of God's earthly creatures. In Psalm eight we read "For thou hast made him a little lower than the angels, (R.V. 'than God'), and hath crowned him with glory and honor." This corresponds to the account of the creation in Genesis where we are told that God created man in His own image and gave him dominion over the earth. Man then is valuable because of creation and the honor and authority granted him. It would be natural for God to place a high value upon him. This is made even more certain by the price that God was willing to pay for his redemption. When man fell, man was not the only loser: God lost the best of His early creatures. God so loved man, the world, that He gave His Son for his salvation. Jesus said that the Son of man came to seek and to save that which was lost. What was it that was lost? Not the gold and silver, or the cattle upon a thousand hills, but *man*.

Then when we see God's glorious plan for the future of man we see again something of the estimate that God placed upon him. Man is redeemed and becomes a child of God. He is exalted with Christ, and glorified together with Him. He is to spend eternity in enjoying the fellowship of God and His unlimited blessings. God is to dwell with him.

Jesus put it this way, What will it profit a man if he gain the whole world and lose his soul? (Lose his life, lose himself).

I. "Thou Shalt Not Kill":

Exodus 20:13

"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man," Gen. 9:6.

In these two verses we have two great facts: (1) murder is prohibited, and (2) capital punishment is enjoined. Those who do not believe in capital punishment take the position that we must not for any reason take life. This exception proves the rule and makes the command, thou shalt not kill, or do no murder more emphatic. God places such a high value upon human life that the murderer is to be punished by the death penalty.

We are living in an age when life is cheap. I suppose the two world wars through which we have passed have had something to do with this. We have become used to the shedding of blood by men, and wars are often just "wholesale murder." Women and children and non-combatants are slaughtered as well as the soldiers; cities are blown to bits without warning. Our modern civilization and "cul-

ture" has not made war a whit less abominable while our modern inventions have increased its terror. When God saw that the land of Israel was "full of blood," He had to send punishment. Our whole earth is "full of blood" today. Will judgment be long delayed, unless there is a turning away from sin?

Not only is this sort of "wholesale murder" covering the earth, but in our own land life is cheap. Men and women are being murdered at an increasingly high rate. In our cities you can get a man "knocked off" for a few dollars. "Your hands are full of blood," said the prophet, and every preacher in our land could say the same thing of us.

James tells us where wars come from; from the lusts that war in our members, the evil passions of men. Anger, malice, ill-will, jealousy, greed, selfishness, and a whole brood of ugly and fiendish passions dominate the hearts and minds of men. Peace, peace, when there is no peace, and can be no peace, for There is no peace, saith God, to the wicked. All our efforts to bring peace will fail, are bound to fail, unless the hearts of men are changed.

II. "Whosoever is angry":

Matthew 5:21-26

Jesus is saying in the Sermon on the Mount the same thing which James says later in his Epistle: that murder begins with the heart, with wrong feelings; anger and evil speaking lead to murder. We must guard against these sinful feelings. If we come to worship and remember that our brother has aught against us, we must leave the gift and go and be reconciled, and then come and offer our gift. This teaching of Jesus cuts deep. It is so easy to hurt our brother, perhaps unintentionally, and we ought to be very careful. Let us do all in our power to straighten things out and never harbor an unforgiving thought in our minds and hearts.

The Bible has a lot to say about anger. It is one of those foundation sins that lead to many others.

There is such a thing as righteous anger but it is hard for us to have anger and not have sin mixed up with it: "Be ye angry and sin not," said Paul.

III. *The Value of a Little Child:*
Matthew 18:1-6; 10-14

The chief lesson in this incident is the lesson of humility. The question, who is the greatest, or, which of *us* is the greatest, seemed to be constantly popping up in the minds of the disciples. The Master had to teach them over and over again that the path of true greatness in the Kingdom of Heaven is the path of Humility, of Service, of Sacrifice. The Church of our day is by no means free from the pernicious idea of trying to seek out the best and most conspicuous, or most honorable, or highest paid positions. The pomp and pride of some Church dignitaries is disgusting, to say the least.

As a secondary lesson, we infer the value that Jesus placed upon the children. He uses the child as an illustration of humility, and warns against despising one of these little ones. In this connection He says that "their angels do always behold the face of my Father which is in heaven."

On this and similar verses we base our belief that infants dying in infancy are certainly saved. They are lost by nature as well as others, but the Son of Man is come to seek and to save that which was lost. Since they are incapable of receiving Him as adults do, by their own choice and faith, we believe that the precious blood is applied to them in a special way. It is not the will of your Father which is in heaven that one of these little ones should perish. "Around the throne in heaven, thousands of children stand."

To kill, to take the life of a child, is an awful crime. A far worse crime, however, is to allow a child to grow up without leading it to know the Saviour; to mistreat, twist and warp its body, mind, and soul. Think for a moment of the awful way in which the children are being reared in Europe, in Asia, in India, and in many homes in our land. This sort of "killing" is a thousand times worse than a blow which ends a child's bodily life. To kill all that is kin to God; to so twist a child's mind that he becomes a Hitler or a Stalin is the worst of crimes. As Herbert Hoover once said, the most distressing casualties of the war are not the soldiers who die on the battlefield, but the children who grow up amid all the aftermath of war.

IV. *Healing the Sick:*
Mark 1:40-42

Of all forms of disease leprosy is one of the most loathsome. What is a man like that worth to himself, or to society? He is an outcast, and most people would consider him of no value. He is unclean; unfit to associate with his fellowmen; a burden, a menace; better off dead.

Perhaps there is no more moving scene in the gospels that this one which reveals the grace and

NOW AVAILABLE:

The Liberal Attack

UPON THE

SUPERNATURAL CHRIST

By Rev. Wm. C. Robinson, D.D.

Columbia
Theological Seminary
Decatur, Ga.

REPRINT OF AN ARTICLE

PUBLISHED IN THE

MAY 1, 1946, ISSUE

OF

THE SOUTHERN PRESBYTERIAN JOURNAL

Copies Are Available At 15c Per Dozen
Or \$1.00 Per Hundred Postpaid

compassion of Jesus for this miserable sufferer, as he kneeled at Jesus' feet and says, If thou wilt, thou canst make me clean. And Jesus put forth his hand and *touched him*, and said, I will, Be thou clean. Even a man like this poor leper was precious in the eyes of the Great Physician.

I suppose that any Christian doctor, looking at a sick man on the verge of death, might be tempted to say, What is the use of trying to save a wreck like this? If he gets well he will be of little use. But the Christian doctor, if he has the spirit of Christ, will do all he can to make him well. Jesus, of course, had the power to restore all the powers of body, mind, and soul.

V. *Not to Destroy, But to Save:*
Luke 9:51-56

James and John (sons of thunder), made the suggestion that they call down fire and destroy the inhabitants of the Samaritan village because they would not receive Him. This spirit is sometimes manifest in the Church. As we read the pages of Church History, our blood runs cold, and our indignation is aroused as we see the atrocities committed in the name of Christianity. There was a suggestion made during World War II that we bomb the Buddhist temples in Japan. The State is sometimes justified in taking the sword; the Church, *never*.

VI. *"More Value Than Many Sparrows":*
Luke 12:4-7

God cares for the smallest and least valuable of His creatures: will He not care for us? I am poor and needy, yet *the Lord thinketh upon me*.

YOUTH PROGRAM FOR MAY 25

Service Southern Style

It is reasonably certain that the Apostle Paul was a Southerner, for many times in his epistles he says "you all!" His speech betrays him! This fact being acknowledged, it will follow that he has left us an example of "service Southern style." Let's take a quick look at Paul's example of service, then go and do likewise. Paul, in writing to the Corinthians, says, "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus sake." He used an editorial "we," for he was speaking of his own life and ministry, and was using his service as an example for others. It is plain that Paul regarded himself as a bond servant of Jesus Christ, and the servant of those to whom he was sent of the Lord.

Many of us are willing to serve, but not as servants! We do not want the low place of obscurity. We want the high place of favour. Not so the Apostle Paul. He could say, "If I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all." In other words, "If what I have accomplished be forgotten in the light of your labours for the Lord, I do not mind in the least. To the contrary, I'll rejoice in your usefulness; in the blessing of God upon your service." What a wonderful spirit of love and humility before the Lord!

However, Paul did not neglect to labor diligently for the Lord. He could say, "His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me."

Too often we use a false spirit of humility as an excuse for not doing anything for the Lord. We very modestly say, "Oh, but someone else can do that so much better than I. Please let them have my place." What we really mean is that we are unwilling to pay the price; to make the sacrifice necessary to accomplish the work; so we put on a pious front, and seek to appear humble. Shame on us! Paul was willing to do the work, and let someone else get the credit! He desired only the answer of a good conscience toward God.

Paul's supreme desire was to more intimately know the Lord; to know "the power of his resurrection, and the fellowship of his sufferings." To do this he had to follow the Lord's example. Jesus came "not to be ministered unto, but to minister, and to give his life a ransom for many." He came as a servant to accomplish the will of God in providing for our redemption even at the cost of His own precious blood. Likewise, the Apostle Paul was willing to lay down his life, not to provide redemption (for that Christ alone could accomplish), but that the redemption provided by Christ might be made known. To Paul had been committed the ministry of reconciliation, and to this ministry he was committed so completely that he could say, "To me, to live is Christ." How great the need for such a spirit in our hearts today.

The South has long been known for its hospitable spirit; for the courteous service given to those who find themselves to be guests in our midst. The true Southern spirit would say, "Make yourself at home. My house is yours while you remain. My servants are yours to command, and my pleasure will be to serve you." Sounds a bit out of date, doesn't it? Well, it was once characteristic of Southern homes, and can still be found in many places. It is the spirit which should be found in every believing heart!

The one desire of the Christian should be to serve! Not simply to have the spirit of hospitality, but the earnest desire to serve the Lord by serving others.

Remember the story our Saviour told concerning the pilgrim on the road to Jericho? This man fell among thieves who stripped him of his clothes, beat him, and left him for dead. A priest came along and ignored his need. A Levite came that way, and gazed upon the man with idle and disinterested curiosity. Then a Samaritan, with gentle hands and a loving heart, lifted the man from the ditch where he was left to die, ministered to his need, carried him to a place of safety, and provided for his expenses. He was truly a good neighbor! He gave service "southern style"; and the Lord said, "Go and do thou likewise."

May God help us to see that the task of our church is to go to those who have fallen by the way; who are subject to the powers of Satan and his evil hosts, that we may "lift up the fallen; care for the dying; . . . tell them that Jesus is mighty to save." May this become the standard of service, Southern style, throughout our church in the Southland!

A COMMENTARY ON THE BIBLE

By Matthew Henry

Now again available after being out of print. New biographical edition. A monumental work that has been for nearly two centuries without an equal and is to Bible teachers and to preachers what Shakespeare is to secular literature. Complete in every detail. Now in six-volume set, boxed, \$24.50. Postpaid.

Order From

The Southern Presbyterian Journal

Weaverville ... North Carolina

CHURCH NEWS

Dr. Macartney Honored

By Pittsburgh Presbyterians

Dr. Clarence Edward Macartney recently celebrated his 25th anniversary as pastor of the First Presbyterian Church, Pittsburgh, Pa. More than anything else we have seen, the following excerpts from newspaper accounts of the celebration and of Dr. Macartney's lifelong witness for the Lord Jesus Christ, speak of his ministry in more eloquent terms than flowery ovations:

EDITORIAL—*Pittsburgh Sun-Telegraph*,
April 28, 1952:

"All good Pittsburghers salute the Rev. Dr. Clarence Edward Macartney on his 25th anniversary as pastor of the First Presbyterian Church.

"Called from the Arch Street Presbyterian Church, Philadelphia, a quarter century ago, Dr. Macartney faced the doubly difficult task of leading a downtown church and of taking over the pulpit of one of the city's great preachers, the late Rev. Dr. Maitland Alexander.

"How well Dr. Macartney has succeeded was attested yesterday when his church overflowed both morning and night with throngs bent on honoring his long, faithful and efficient service.

"Through the years Dr. Macartney had stood out as one of the country's leading conservative theologians. He accepts the Bible as a divinely inspired record and preaches without qualification.

"In an age of confusion and fear the stalwart minister of First Church has stood like a veritable Gibraltar for the fundamental doctrines of the Christian faith.

"Thousands have come from near and far to hear his Bible-based sermons. His influence has gone far beyond the borders of Pittsburgh. Many of his Sunday night hearers have been out-of-town visitors.

"In addition to his ministerial duties as pastor of a large congregation, Dr. Macartney has found time to write 47 books, many of them dealing with Lincoln and the Civil War era.

"He has traveled extensively, including 15 trips to Bible lands. His versatility and ripe scholarship have been reflected in his preaching which has placed him among the foremost pulpit men of the country.

"Leaders of all faiths congratulate Dr. Macartney on his 25 years of fruitful ministry in Pittsburgh."

NEWS ITEM—*Pittsburgh Sun-Telegraph*,
April 28, 1952:

"Laymen and high ranking clergy of the Presbyterian Church joined last night in paying tribute



to the Rev. Dr. Clarence E. Macartney on his 25th anniversary as pastor of the First Presbyterian Church.

"More than 1,600 members of the congregation filled the church and heard Dr. Macartney lauded as 'one of the greatest clergymen and preachers of our day and generation.'

". . . Among the Presbyterian clergymen participating in the anniversary program were the Rev. Stuart Nye Hutchison, pastor emeritus of the East Liberty Presbyterian Church; the Rev. Dr. A. Gordon MacLennan, pastor of the Shadyside Presbyterian Church, and the Rev. Dr. Frederick W. Evans, moderator of the 158th General Assembly of the Presbyterian Church in the United States of America."

FEATURE ARTICLE, by E. H. Smith—
Pittsburgh Sun-Telegraph,
April 28, 1952:

"A pulpit veteran who holds staunchly to the old-fashioned gospel celebrates his 25th anniversary as pastor of the First Presbyterian Church tomorrow.

"The Rev. Dr. Clarence E. Macartney, self-styled 'conservative' has never relied on anything, but straight Bible preaching to keep his downtown church in the front ranks of Presbyterianism.

"In this respect he has followed the footsteps of his distinguished predecessor, the late Rev. Dr. Maitland Alexander, eloquent foe of 'isms.'

"Since his initial sermon as pastor . . . April 3, 1927, Dr. Macartney has preached twice each Sunday to large audiences for a quarter of a century.

"His favorite translation is the King James version, 'because of its literary beauty.'

"He invariably uses the King James Bible in reading the scriptures and his sermon text although he employs other versions in study.

. . . .

"Born in Norwood, Ohio, the pastor of First Church was ordained to the ministry in 1905.

He served only two churches before coming to Pittsburgh—First Church, Paterson, N. J. and the Arch Street Presbyterian Church, Philadelphia.

"In 1924, Dr. Macartney was elected moderator of the Presbyterian General Assembly. He was nominated for the post by his life-long friend, William Jennings Bryan."

San Francisco Presbytery Liable In \$41,500 Judgment

In 1942 a 14 year old boy, Clinton Malloy, attended a Bible school at the San Mateo Presbyterian Church. On the way to a baseball game, which was part of the school's activities, young Clinton sat on the fender of an automobile being driven by a volunteer helper. Another car rammed this car and Clinton lost a foot.

Subsequently, suits were instituted against the driver of the car the boy rode on, the minister of the San Mateo Church, and the Presbytery of San Francisco. A San Francisco jury rendered a verdict of \$41,500.00 against all the defendants, but the verdict was set aside. Two hearings in the district court of appeals did not change this, but an appeal to the supreme court brought a reversal.

When the accident occurred, the Presbytery carried no public liability insurance for this type of risk, being of the opinion that it was not liable for the actions of volunteers in any of its churches. However, the reversal meant payment had to be made, and although no insurance was in effect or money in the treasury, the money is being raised.

From an insurance standpoint, Raymond L. Hanson, of Schofield, Hanson & Jenkins, San Francisco, moderator of the San Francisco Presbytery feels that the decision is far-reaching by holding that either a church or a Presbytery, or any charitable organization (YMCA) or such is liable for the negligence of a volunteer who is hardly to be considered under the control of the organization.

In this case, the volunteer was not a member of the Presbyterian Church, of the particular church, nor was he ever authorized to help.

Students And Faculty At Columbia Move 45,000 Books Into New Library

The faculty and student body of Columbia Theological Seminary in Decatur—about 250 teachers and students, all told—on May 2, moved 45,000 books into the new John Bulow Campbell Library Building on the campus.

It was a shelf-to-shelf move, with library assistants working at each end. Carrying about seven books at a time, the students and faculty walked back and forth about 200 yards between the temporary library quarters in the Administration Building and the new building.

Soft drinks were furnished the overheated and weary—and paid for out of a fund of accumulated library fines. It seems that budding Presbyterian pastors are as prone as anyone else to be late in returning books.

Librarian Harold Prince said the 45,000 books in the library are valued at close to the cost of the new library building, which was \$325,000. Some volumes are very rare, including three books printed before 1500 A. D. These are kept in a vault.

The library is classed as one of the best theological collections in the country. Other rarities include an early four-volume edition of John Calvin's works, printed in Latin in 1641, and a 1642 polyglot edition of the Bible printed in nine tongues.

The Polyglot Bible volumes are 18 x 11 x 4 inches in size, and there are six of them. They are printed in Hebrew, Samaritan, Greek, Chaldee, Syriac, Arabic, Persian, Vulgate Latin and Ethiopic.

Some 5,000 of the volumes in the library were printed in the early 17th century and are classed as rare.

The new library is constructed of brick and limestone in the graceful lines of the academic Gothic architecture. It is modern and beautiful in all respects and will be completely air-conditioned. In addition to stack space for 100,000 volumes, the building contains a beautiful Gothic reading room, seminar rooms, a room for audio-visual education, adequate office and work space for the librarian, rooms for typing and for special book collections, and rest-rooms. It should be adequate to meet the needs of the seminary's growing book collection and of its student body for many years to come.

The building bears the name of the late Mr. John Bulow Campbell, a Christian businessman of Atlanta and an elder in the Central Presbyterian Church of Atlanta. Mr. Campbell was one of the outstanding leaders in the movement to establish Columbia Seminary in Decatur, and served for a number of years as a Director of the institution, as Chairman of the Executive Committee of the Board, and as Chairman of the Seminary's Investment Committee.

The erection of the library has been made possible as a result of Columbia Seminary's Campaign for \$575,000 to provide new equipment and endowment for the institution. Friends in Atlanta promised total gifts of \$200,000 to the seminary provided a minimum of \$375,000 was secured from other sources. \$125,000 of the total secured is to be designated as endowment and the remainder is to be used in payment for the new library and for the new wing of the administration building which is also nearing completion. Dr. J. McDowell Richards, president of the seminary, states that the sub-

scriptions have now passed the half-million dollar mark, but that approximately \$75,000 more must be secured by January 1, 1953, in order to assure the full success of the campaign.

PJC Students Hear Mrs. Sandy Marks

Mrs. Sandy Marks, who has recently returned from the Congo, where she and her husband are opening a dental clinic and school to train native dentists under the direction of the Presbyterian Board of World Missions, spoke recently to the students of Presbyterian Junior College on the needs and opportunities for service in Africa at chapel. Mrs. Marks and her husband gave up an established practice in Wilmington several years ago to devote their lives to mission service.

WOMEN'S WORK

Every Day Is Mother's Day In Korea

Yes, every day is Mother's Day here in Korea. In each tent or fox-hole, the memory of our "moms" and the confidence that their hearts go out to us in our loneliness and danger encourage us. We are thankful for memories of earlier years with them and the selflessness of their love. Here in the hospital where I serve as chaplain, I have yet to find a man who does not brighten up when we speak of his home and especially of his mother. He likes to remember how well she prepared his favorite dishes; how she hovered over him on his last furlough. In many cases, they relate, with a little hoarseness in their voices, how mother urged them to read their Testament and remember to pray, and how the assurance of their mother's prayers has given them faith and courage, when the machine guns and burp guns chattered like a million angry squirrels, and grenade and mortar shells fell like hail.

It has been my privilege to write many letters to mothers of injured men. The men bear their suffering with dignity, but are anxious that their mothers not be upset by a telegram. When they first regain consciousness after an operation, they find a nurse smiling down on them. I dare say that to GI Joe, she takes on the appearance of that sweet mother, who was always there when he suffered as a little boy.

Every day is Mother's Day in Korea . . . It was a black, dark tragic day for the people of this town, in which I now am stationed, when in the late summer of 1950 the Communists entered and occupied it. The next day, they seized all the men and women of influence, prestige, and education, marched them

to a small hill just outside of town. Across the brow of the hill, a bulldozer had chewed a blade-wide ditch. The 1800 men and women were lined up along the ditch, then cut down with machine-gun fire. Wave after wave came to the brink of the ditch and pitched forward onto the bloody mass ahead of them. Only those who had already fled South escaped. While this was one of the most brutal mass murders since Hitler, it was not the worst crime.

For, left behind, were the hundreds of bewildered, frightened, hungry, homeless children. These orphans wandered through the streets of the city, crying and begging for food. Many of the girls were molested; the boys were beaten and forced to wait on the Communists. The younger children clung together and slept in ditches and pits. They ate filth and garbage. A large number of these children survived. After the Communists were forced North, they were found living in little groups with a "mother" eight or nine years old, who stole or begged food for her little "family." In your wildest imagination, you could not visualize the conditions in which we have found these children.

Just this fall, two soldiers told me that, out near their camping area, there was a little girl about six living in an old broken sewage culvert. We went to see her. When we approached, she cowered against the recess of the three-foot tunnel, her arms about a tiny girl. All the body covering she had was a filthy rag tied about the lower body.

She told us that she had just come back from town (had walked the three miles). In her broken earthen jar, she showed us some rice chaff that she had laboriously picked off the ground at the grain market, some wilted turnip tops she had picked in a field she had passed, but she was proudest of an overly ripe squid which had been thrown out by a Korean marketer because it was already green. She said that she had been fortunate in passing at the time and in being able to seize it before the mob of larger beggars saw it fall into the mud of the street. The air in the tunnel was foul and full of mosquitoes. Their bed was two rice straw sacks laid on the damp floor of the culvert. We found that the condition of the four-year-old was much better than that of the six-year-old "mother" who lovingly tended her.

Even today, there are still groups of boys ranging in age from nine to fifteen who live in covered pits, subsisting entirely by robbing military installations or by begging. If they don't steal, they don't live. If they get caught, they will be sent to prison and will get food. For 60 such children, we have created a home, where they find love and interest, food and clothing. Last year, as part of the chapel program, nurses and men were encouraged to write home about the need of these orphans for clothing. Since then, we have received more than a hundred boxes from all parts of the United States, and our children are now well clothed.

As winter approached, we prayerfully set about hunting housing for the 60 children. It might be well to explain that here in our town the Communists left less than a hundred houses standing. Providentially, we were enabled to get a 5-room, Japanese-type building, which we enlarged and made usable. Crowded conditions, the filth of the surrounding community, and the need to make the home self-sustaining, have led us to make plans to move the orphanage to a seven-acre plot of ground just outside the town. Generous contributions from officers and enlisted men are making it possible.

By June, we hope to have erected comfortable quarters for 100 (one hundred) children. On the land surrounding the orphanage, we shall plant the native crops and hope to reap sufficient harvest to last the orphanage through next winter and the following spring. We feel that this program will also train the older boys in farming. A part of the self-sustenance program, partially completed, is the weaving of silk, which will be done by the older girls. With the money raised by sale of silk goods, the orphanage will be able to purchase needed commodities.

Our orphanage is under the direct supervision of a Korean Presbyterian Church of 500 members. They walk miles to get to church and sit on a floor in an unheated building. The church has been bombed out three times. One of my greatest privileges has been meeting with them. I spoke to 650 adults on one occasion.

Another wonderful experience for me has been to observe the love and interest that the nurses of our Army Hospital have taken in the orphanage and in the orphans as individuals. They have tried to do for them everything that a mother would do. These lonely, bewildered children run up to them with love shining in their eyes. Recently, I watched one of our fine young nurses holding the youngest child in her arms, trying to love it into eating. Finally, the child sighed and snuggled closer with great contentment. After eating the food, it fell asleep in the young nurse's arms.

So, for the GI on the battle front, for the man on the hospital bed, for the thousands of homeless Korean children, and for the 60 happy children in our Korean orphanage, every day is Mother's Day in Korea.

—WILLIAM F. THUSTON,
Chaplain in Korea

Alcoholism Comes Out Of A Bottle

"That alcoholism is not caused by alcohol, is a sententious, but untrue, paradox, widely disseminated by pro-liquor propaganda," declares a statement just made public by the American Business Men's Research Foundation, in a carefully analyzed appraisal of the assertion.

"Take all potable alcohol out of the world, and there would be no alcoholics," is the conclusion pointed out by the Foundation statement on this popular 'Wer' claim. The Foundation analysts called attention to the striking contrast between alcoholism and polio, or any other serious disease of the day.

"While great financial interests are concerned in selling the virus that causes alcoholism, there is no interest of like character concerned in selling even a mild polio virus for profit.

"As a result of a selfish attempt to protect a great commercial interest, aided and abetted by the selfish desire by some individuals to enable them to continue to drink in 'moderation,' the public is being bombarded with propaganda that 'it is not alcohol but the individual who is responsible for being an alcoholic.'

"But, despite all attempts to evade it, the fact cannot be obscured that alcoholism, before all else, does come out of a bottle."

BOOKS

ROTTING HILL, By Wyndham Lewis, Henry Regnery Company, Chicago, Ill. This book is no pleasant reading; an autopsy is not a pleasant experience for the pathologist or for the witnesses. But within the pages of this book there are depicted the drab realities of a great people who over the years failed to recognize the Source of their greatness or the inherent responsibilities attending their influence and power in the world.

Here one sees the inherent weakness of a State Church and the attendant evils where men enter the ministry of the Church as a profession rather than a calling.

Here too one senses the repressed feelings of peoples who are "kept in their place" for generations after generation, often exploited and never given adequate opportunities to better their position.

Also, one glimpses the futility of the socialist program which stresses "fair shares for all" at the expense of the freedoms which make those "fair shares" attainable. Socialism has produced a generation of men whose dreams of a better world prove to be a delusion because they are unwilling to face up to the fact that man does not live by bread alone.

The nine chapters, or short stories, leave one with a sense of frustration and a renewed conviction that but for the grace of God, accepted by faith and in full humility, men and nations rot and decay. Great Britain has had a glorious past. Her future can be equally glorious if she will but return to active faith in God, from which she has so far departed.

We are reminded again of how true is the statement: "*The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.*"—L.N.B.

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

MAY 21, 1952

MAY 21 1952



SHEARER PRESBYTERIAN CHURCH is a new Presbyterian Church, complete with Sunday School class rooms and a central heating plant. It is one of a group of churches served by the Rev. J. Kenton Parker, of Mount Mourne, N. C. (Others are Centre and Sherrill's Ford). It is the increasing work in such rural areas as this that is giving to the Presbyterian Church in the U. S. added impetus and continued growth.

VOL. XI NO. 3

\$2.50 A YEAR

UNIVERSITY OF N. C.
LIBRARY, Reading Room
Camp

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....Weaverville, N. C.
Dr. L. Nelson Bell, Associate Editor.....Asheville, N. C.
Mr. A. Douglas Reed, Assistant to the Editor.....Weaverville, N. C.

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

CONTRIBUTING EDITORS

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

BOARD OF DIRECTORS

Mr. Hugh Dickson
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. Tom Glasgow
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Phillips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. W. R. Willauer

EDITORIAL

The Trew Tuich-Stane: The Written Word Of God

This phrase in its old Scottish spelling is taken from the supplication made by the Convention of the Kirk of Scotland to the Queen's Majesty and the most honorable Privy Council in the year 1562. The purpose of the phrase was to demand that the Queen and Council test on the one hand the Reformed and on the other hand the Roman Church by "the true touchstone of the written Word of God"—and support that one which conforms to this test.

The Church of Knox, of Melville, of Henderson, and Witherspoon, and of Palmer can stand this test. God blessed and honored them on this basis. What are we doing with the Church they were privileged to found and build on this foundation? Are we still testing our proposals by the Word, or have we forgotten the true touchstone?

Our last General Assembly and our current presbyteries are making a minor modification in the Larger Catechism. The modification in itself is a detail, but the sad thing is that the change is not being made to bring the Catechisms into closer conformity with the written Word. The change is being made despite the fact that the present statement is in accord with First John and with our Lord's own teaching on the unpardonable sin. It is a case where we are using the system of doctrine as our alleged canon by which to modify our Standards, rather than using the written Word as the true touchstone. We are making the Standards depend on our understanding of the system of doctrine, rather than on the Bible.

Ordination of women as elders is being agitated. Again the most serious aspect of the matter is not the detail, but the ground on which it is being pushed. We have invited the proponents to set forth

the exegetical ground of their proposal. Not a word has been forthcoming endeavoring to show that the proposal is biblical. Instead we hear about democracy, the abilities and education of women, the example of the U.S.A. Church. What is the true touchstone?

Pictures of Christ are being used as worship centers or as aids to worship, without first considering whether or not this is the Church's teaching on the Second Commandment, or the fact that God has lifted the *living* Christ to His own right hand as the true center for Christian worship and that this saving Lord dwells in our hearts by faith.

Now we read the proposal of one of our most important Boards for a new chapter in the Confession on Marriage and Divorce. By what touchstone is this matter to be settled? The Church is committed to the doctrine that the final judge is the Holy Spirit speaking in the Word. Is this revision based on such an appeal, or on the custom of many ministers in disregarding the teaching of the Church and the suggestion that the doctrine of the church be revised to conform to the lowered practise? We are sure that the distinguished members of this Board voted unanimously for this action in good intention, but either we do not fully understand their proposals or else (in our opinion) they have not realized all the implications of their own suggestions. Does the insistence upon repeated forgiveness of "gross and persistent unfaithfulness," the maintenance of the union in spite of such physical and spiritual infidelities mean that the Church insists upon the continuance of a repeatedly adulterous marriage? Or does the authorization to remarry the guilty party (however grievous that guilt) mean that the Church is lowering her testimony to the sanctity of the marriage vow and the heinousness of breaches of the seventh commandment? One wonders just how the Board expects a minister to weigh the quality of the applicant's faith, contrition and purpose now or determine that he is an honest child of God whose sin is forgiven? God

reads the heart. If man is to try, ought not this to be committed to a court of the Church? Discipline is not an individual but a joint power. Most of all we wonder whether the revision brings the testimony of the Church into closer conformity to "the true touchstone of the Written Word of God."

"Whosoever shall put away his wife, except it be for fornication, and shall marry another committeth adultery; and whosoever marrieth her that is put away doth commit adultery." (Mt. 19:9 cf. Mt. 5:32).

"Now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." (I Cor. 5:11).

—Wm.C.R.

The Christian Scholar's Dilemma— Whom Shall He Honor?

Last week we discussed the dilemma of the average Christian in these days when God's Word is questioned or denied and when that attitude is transmitted in the class room, from the pulpit and in the writings of individuals. Shall he, for the sake of a supposed peace, honor man or shall he honor God's Word? Shall he consider the individual more worthy of honor or, where there is disagreement, shall he put the Scriptures first?

We will now try to discuss something of the dilemma with which the scholar of our day is faced. To ignore its reality is to be utterly unrealistic. To demand faith without reason is to be unfair. Therefore it is our hope to show some of the underlying causes for the present dilemma and to point out what may be the only way out.

While there are, of course, exceptions it is true that the average scholar within the Church is confused by the *momentum of a godly ancestry*. America owes much to her natural resources and to the sound principles of democracy on which our government was founded. But, she owes infinitely more to the fact that the men who founded our nation had, by and large, a profound respect for and faith in God and His Word. Out of this faith came great colleges and universities, founded for the specific purpose of giving secular education on the one hand and imparting Christian truth on the other. That most of these institutions have today departed from the latter objective and actually become pagan is at a sorry and tragic example of devolution, (or *evilution* if you prefer).

But, it is a demonstrable fact that our godly ancestry did give momentum to America and our way

of life which has carried us far. Because of this we believe some scholars have *confused momentum with inherent and continuous progress* and feel that all is well and will continue to be well even though we may depart from the "hide bound" and Bible-believing faith of our forebears.

Another dilemma of the present-day scholar may be his *background*. It is not enough to have an "inherited Christianity," as precious as it is to have been born in a Christian home and to have come under the influence and guidance of Christian parents. "God has no grandchildren" is a profound truth; each individual ultimately stands or falls on the basis of his own personal faith in Jesus Christ. It can prove both confusing and dangerous to confuse the ethics and the moral attitudes which are the fruit of an inherited Christianity with those vital experiences of an imparted righteousness which comes only by being born again.

Another cause for dilemma is the *obvious sincerity and zeal for social righteousness and justice* on the part of men who have renounced or even never known the implications of the historic evangelical Christian faith. If these men can be so exemplary in their personal lives and so much concerned for the welfare of their fellowmen why not recognize that there may be many ways to God, not just the narrow way defined in the Scriptures and by most of the creeds of Christianity?

Then too, there is the dilemma posed by the *weight of numbers*. Anyone conversant with the writings of living scholars will agree that the majority of these men no longer accept the view of the plenary inspiration of the Scriptures. The fact that many are but repeating the "findings" of other scholars does not decrease their numbers although it does raise serious questions as to their own scholarship. But, it is also true that many men who have every right to be considered scholars in their particular field look with scorn on the view that the Bible does more than *contain* God's word. To take issue with such men presents a serious dilemma and the decision rests solely on whether one shall put *reason above revelation*. Of this more later on.

Another dilemma of the scholar is the *confusion within the ranks of the scholars themselves*. There are few indeed who are willing to throw out the entire Scriptural record but *diverse opinions* by men of equal scholarship and piety is both amusing and tragic. One scholar says he believes in the virgin birth of our Lord but rejects the bodily resurrection. Another rejects the records of our Lord's

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 3, May 21, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

miracles but stoutly affirms his faith in His vicarious atonement for our sins. Another denies the supernatural in the Scriptures but accepts the work of the Holy Spirit in the life of the individual for today. By combining the teachings of most scholars one can find human grounds for accepting or rejecting practically all the great doctrines of historic Christianity.

How shall the scholar of today resolve his dilemma? The issue is one which has faced men in every succeeding generation and one which is only too rarely faced. It involves not simply submission of one's heart and body to God, a submission which is actually a step of faith. It also means a submission of *mind* to the One Who is Wisdom. Consider the "evidences" against the view that God through His Holy Spirit so directed the various writers of His Word as to keep them from error. Geology, astronomy, linguistics, archaeology and the other branches of science, while constantly broadening, deepening and changing have yet to disprove the truthfulness of God's Word. That which was an "assured finding of science" of yesterday is often an "exploded theory" today. The teaching which has done most in the immediate past and which continues today to be used to discredit the Bible is the *theory* of evolution. But the proofs of this hypothesis are further away today than since the time of Darwin himself and some scientists are now flatly asserting that the first three chapters of Genesis are the most scientific statements we have as to the origin of this world and of man himself.

How can the scholar approach the Bible today? While there are many scientific facts the truthfulness of which can be demonstrated, there are other things which have to be accepted on faith. It is neither scholarly nor scientific to always apply natural laws when dealing with matters of the Spirit. Nicodemus tried to do this and came face to face with the fact that spiritual truths transcend natural explanations.

It is not asking too much to stop letting the scholars speak for the Bible and let the Bible speak for itself. It is not being unreasonable to ask the Holy Spirit to reveal truth which human wisdom can never unravel. It is using a scientific approach to look at the simple lives of men and women who have taken and who now take God at his word, not always understanding but nevertheless believing in faith, and to compare them with those who would rationalize and explain away the clear statements of the Bible, and to see who it is that has peace of heart, strength for today, direction for living and hope for eternity. That the Bible claims to be fully inspired has to be admitted by those who still deny the fact. That the New Testament writers so regarded the Old Testament Scriptures is obvious even to those who think they were wrong. If the Bible claims for itself such trustworthiness it would seem that man, no matter how great his scholarship, would think twice before taking issue. And yet, he does.

The dilemma of the modern scholar is not to be resolved by appealing to the scholarship of others. He faces the necessity of denying the Word itself. While over the centuries there have crept in minor differences and variations through transmissions and transcriptions, it is not these differences which are at issue. Rather it is whether the historic facts and spiritual truths to be found in God's Word are to be accepted as stated. There is a cliché which states, "A thing is not true because the Bible says so, but the Bible says so because it is true." One can read this as he may wish but the real issue is whether the Scriptural records are to be accepted as truth or falsehood. If it is a human book and men distorted their writings to perpetrate pious frauds, or to perpetuate what they personally would like for others to think, then the Bible is not worthy of man's faith. On the other hand, if God's Holy Spirit moved men to write, He certainly moved them to write that which was true. We are told that God spoke at sundry times and in divers manners by the prophets. The question is not *how* He did this but whether He actually *did* speak through the prophets as stated. To say that He did not so speak, or that He gave them an untrue revelation is presumption, not scholarship. The dilemma is: shall I believe God or man; shall I accept as true the adverse statements of man or shall I believe God's Word?

But, the modern scholar also faces the dilemma of rejecting a *great volume of scholarly literature which most ably maintains the plenary inspiration of the Scriptures*. Warfield, Wilson, Dabney, Machen, McPheeters and a host of others of the immediate past generation, men whose scholarship has not been excelled and rarely equalled, are to be had for the reading and they are sustained by an able group of living scholars today. Before us as we write are books by these men and by some of the most liberal and modernistic writers of our day. The *attitude of approach* to God's Word is so startlingly different that it should give us all pause. The conservative scholar approached the Bible with reverence and with obvious dependence on the teaching and the leading of the Holy Spirit. The radical, on the other hand, proceeds to handle the Book with open criticism, disdain and some even blasphemously. To the scholar who sincerely wishes to know the truth the dilemma remains: shall he honor man or shall he honor God's Word?

Another dilemma of the scholar is the *effect which radical or critical teaching has on the men who accept it*. Paul, by the inspiration of the Holy Spirit, speaks of the Bible as the 'Sword of the Spirit.' When a man believes that he has a defective weapon he will not use it with power. He may become a great orator, Church administrator, organizer and exceedingly popular. He may preach homilies and even sermons with appeal to the conscience but they will lack the power to convict of sin and to win sinners to confession and repentance. He will in large measure have to depend on or-

ganizations and programs to give the desired signs of progress. There is an obvious reason for this; the Holy Spirit is *grieved* when the Word is denied, either in the heart or in outward ministry.

This discussion has to do, of course, with the situation in Protestantism, and this in itself presents a dilemma. Roman Catholicism has been notorious for its restriction of the circulation and use of the Bible. In enlightened countries, such as America, Catholics are permitted to have Bibles but the Church reserves the right to interpret the Bible for her followers. On the other hand the *basis and the strength* of historic Protestantism has been an open Bible for all; a Book accepted as the Word of God, inspired fully by the Holy Spirit and therefore interpreted to individual hearts by the same Spirit. From this viewpoint modern scholarship has departed until we find multiplied statements such as:

"The claim for Christianity is often made that it is the 'faith once for all delivered to the saints.' To the student of history such a claim is not only false; it is positively absurd" ... "The authors (of the four gospels), no one of whom was himself an eyewitness of the events recorded ..." ... "The Bethlehem stories, regardless of their homiletic beauty, apparently rest upon no historical foundation, but must be regarded as pure legend ... they are mutually exclusive, contradicting each other at every point" ... " ... the whole story of the contact of Jesus and John was the creation of later Christian thinking." Of Jesus we are told that He "assumed the role of prophet" and that He passed through a reaction of doubt and questioning ... "This we can assume from the common experience of mankind." His "reputed miracles" are questioned and "That he formally called twelve men and then conferred upon them especial powers is perhaps doubtful." One more quotation: "II Peter is a superficial highfalutin attempt to write elegantly by one who constantly displays a complete lack of even fundamental honesty."

By these quotations given simply as an illustration of the "findings" of modern scholars, plus the thousands of others available, the *combined effect* is to practically destroy the entire Word of God. Such teaching is absolutely incompatible with historic Protestant Christianity and with the continuance of the evangelical Christian faith.

The Christian scholar therefore faces a dilemma because *he cannot remain neutral*. Either he accepts or rejects the record. He has to decide whether human reason is to be placed above divine revelation or not. He has to decide whether his faith is to stand in the wisdom of men, or in the power of God. He has to *admit or reject* the statement of Scripture that "*the natural (unregenerate) man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*"

Finally, the dilemma of the scholar cannot be solved by argument and this discussion makes no

attempt to resolve the problem in that way. We believe there is but one solution and we believe it is an absolute and effective one: the humbling of one's heart and mind before Almighty God, asking that faith shall transcend reason, that the Holy Spirit shall teach, rather than human wisdom, and that the God Who has given us this record shall also give us a witness in our hearts that this record of historical facts and divine truths is absolutely **TRUSTWORTHY**. "*For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; AS IT IS WRITTEN, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.*"

—L.N.B.

Rambling In Ephesians - VI

Fifth Study

Chapter 4:17 - 5:20

OUR WALK IN THE WORLD: "That ye henceforth walk not as other Gentiles walk": 4:17. "Other Gentiles" may well represent the world. The Church is a body of people taken out of the world. We are to come out and be separate from the world. Jesus prayed that we might be "in the world," but "not of the world." How are we to walk in the world?

1. Walk differently; "not as other Gentiles walk." How are these "other Gentiles walking?" Paul gives a very vivid description of their way of life: "vanity of their mind"; "all is vanity," said Solomon, after trying all the different things of the world: "understanding darkened," "alienated from the life of God"; "ignorance"; "blindness"; "past feeling," (callous and hardhearted); "lasciviousness"; "uncleanness" (greedy to practice every kind of uncleanness). Here is one of Paul's terrible descriptions of sin in the world; another is found in the first chapter of Romans. If you will read the newspapers you will find that this old world has not changed.

"Ye have not so learned Christ." Then he exhorts them to "put off" all these filthy rags of the old nature, and "put on" the beautiful robes which become us as Christians. (Study carefully these two lists). He closes the chapter with this striking contrast: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

2. "Walk in love"; followers of God as dear children, as Christ also hath loved us. This will keep us from the awful sins mentioned in verses 3-6 and will also keep us from being overtaken by the wrath of God which comes upon these "children of disobedience." The world is a world of

hatred; "hateful, and hating one another." We, as followers of the God of love, and of Christ, Who loved us and gave Himself for us, are to "walk in love."

3. "Walk as children of light." Sin and darkness are almost synonymous. The fruits of darkness and the fruits of light are as different as night and day. "For the fruit of the Spirit (light) is in all goodness and righteousness and truth." "And have no fellowship with the unfruitful works of darkness, but rather reprove them." "For it is a shame even to speak of those things which are done of them in secret." If we are to be "the light of the world," we must walk as children of light. To walk in darkness is to defeat the very purpose of our being in the world.

4. "Walk circumspectly," "not as fools, but as wise." We are living in a very foolish world; we must "redeem the time," or "buy up the opportunity," because the days are evil. The height of wisdom is to "understand the will of the Lord. How wise that would make all of us! Be not drunk with wine, but filled with the Spirit. Our nation, with all its boasted wisdom, is drinking itself drunk at the very time when sober thinking is most needed. Our world is a world of folly. Think of war, and strong drink, and selfishness and greed, and all the other follies of which the world is guilty. We Christians need the wisdom which comes down from above in an age like ours.

5. "Walk joyfully": We live in a world of sorrow and sadness, of blood, sweat, and tears. Sorrow follows sin as echo follows sound; on and on and ON. We are to be "singing and making melody in our hearts to the Lord." We have reasons for song. The Lord hath done great things for us whereof we are glad. We have every reason to give thanks to God, and sing praises unto His name.

We are to walk in the world *even as He walked*. Jesus lived in the same world as the one we live in. He was "in the world," but He was "not of the world." We represent our dear Master; are we good witnesses?

Let us wear the jewels and the beautiful robes we have as sharers in the unsearchable riches of Christ, so that "other Gentiles" may be won to Him, other sinners may be saved.

Editorials - Advertising And News

In the due course of time, THE JOURNAL has come in for its share of difficulty and criticism arising from a common journalistic nemesis: the confusion of editorial policy with factual news reports and with advertising appearing in its pages.

This tri-cornered cap is by no means one worn solely by THE JOURNAL, nor is it one which is

easily kept in shape. It requires frequent blocking and careful consideration.

But for several months, a more urgent need has been felt for a clear-cut statement of lines along which these three departments are separated and lines along which they are related.

First, the ordinary newspaper or news magazine faces few of the problems common to church papers. To carry this point farther, the liberal church paper does not face some of the problems which the self-acknowledged conservative paper inherits.

There can be no editorial compromise on those matters of faith and belief which brought THE JOURNAL into being. Indeed, none is desired, for this paper has never felt that a breakdown in principles for the sake of so-called harmony and peace has ever accomplished anything but a breakdown.

To be "intellectually honest" (to use a phrase with a great many meanings) in the presentation of church news, THE JOURNAL has always felt that by a straight reporting in its Church News section of things *as they are*, as they occur, *without* coloring them to be *as we would like for things to be*, it could give the Church at large, free and un-discolored news facts.

There is already enough printed under the name of news that is of editorial quality. There is too much printed under the guise of fact that is fiction and worse. It is indeed sad that a great deal of the truth we print in our church news items relates conditions and events we and a great many other Presbyterians deplore. But we would not for one minute join any movement to edit this or omit that when this and that are news items which are vital to the knowledge of our readers concerning their church.

Read the news, to get the facts. Editorials are written to give you our interpretation of the news. That is the purpose of any magazine's editorials.

A news report does not necessarily carry with it the editorial approval of THE JOURNAL. We try to reserve our opinions and sentiments for the editorial section. By doing so, we feel that we are giving a larger and much needed service to the Church.

Honesty and ordinary journalistic ethics (not to mention the demands of Christianity) demand this of any publication. How unfortunate that there are all too many secular and church papers which ignore and violate this primary principle.

Advertising, of course, presents for every publisher a more difficult problem and the lines of demarcation cannot be drawn as clearly or as sharply.

When THE JOURNAL first accepted advertising, its column space was available only to our own denominational agencies. Later, both as a service to our readers and in an earnest effort to provide a Southern medium for worthwhile products, such

as top level Christian literature, vestments and pulpit and church furnishings as well as church-related colleges, we accepted advertising from these clients.

Someone asks, how can *THE JOURNAL* accept advertising from seminaries and church colleges and church agencies at the same time it is criticizing some of them in its editorials? How can these things be reconciled?

THE JOURNAL has been critical of certain elements in the administration of our Church. It has found much in our colleges that needs rectifying. In attempting to look out across our Church with an honest eye, it has not been able to ignore what is there.

In reply to such questions, it must be remembered that *THE JOURNAL* is not attacking the institution of the Church, nor the proper and functioning agencies of the Church. We do not say that because there is trouble and unbelief and sin in the lives of people who are charged with responsibility in the running of our Church, that the Church must be destroyed.

But when certain persons are employed who cannot accept the tenets of the Christian faith, without reservation, certain policies inaugurated that deny to the Lord his proper place as Head of the Church, *THE JOURNAL* feels a responsibility to God to itemize these circumstances and to call for remedial action.

Therefore, while we deplore and decry some policies and some people attaching to the name of the Southern Presbyterian Church, we do not feel that the Lord who is Head of the Church would have us seek to destroy it or hamper its actions taken for His Name's honor and glory.

Therefore we accept advertising which publicizes the work of the Church.

This should not be taken as a token of *THE JOURNAL*'s willingness to accept every advertising of every item by every board or college or publishing house. Repeatedly, the editorial policy of *THE JOURNAL* as well as the advertising policies have made it necessary to refuse advertising of certain books, certain meetings, certain occasions.

With an editorial policy, springing as it does from the convictions of the editors, that cannot compromise, *THE JOURNAL* endeavors to give out church news without coloring it and has adopted an advertising policy which must remain to a degree elastic, meeting conditions as they arise.

Advertising we may refuse tomorrow morning may prove acceptable two years, three years or 20 years from now as the circumstances alter the cases.

We accept advertising from our boards and some of our colleges because they are part and parcel of

What It Costs A Jew To Become A Christian

When a Gentile joins a church it is usually because he is encouraged to do so by his family and friends, minister, Sunday School teacher and others. There is seldom any objection.

What about a Jew? Is there any objection?

In my early teens when I was attending the Academy I had a boy friend, a Jew. One day he asked me if I knew what would happen if he became a Christian. I said, No, I did not know. He replied: My father and mother, brothers and sisters, uncles and aunts and others of the family would go to the Synagogue and have a funeral service for me as though I were dead. After that if any of them met me face to face they would not speak to me or look at me. Do we wonder that there are no more conversions among the Jews? It is most difficult to approach a Jew to bring him to Jesus.

Yet because it is so difficult does that excuse us for not trying to bring them to Jesus and to pray for them?

I have often thought of this incident as I have grown older. I understand now more clearly what Jesus meant when He said: He that loveth father or mother more than me is not worthy of me.

An effort is being made to get some of our Presbyteries to overture the Assembly to set aside one Sunday out of the year to pray for the Jews' conversion and to consider the spiritual aspects of the Jewish question, not the political. It seems to me that we owe this to the Jews, for our Saviour was a Jew, the foreign missionaries that started out from the early Church to contact the Gentiles were Jews, the Bible that we have was written mostly by Jews.

We have the Emmanuel Center in Baltimore, Md., which is conducted by our Church and the U.S.A. Church. This mission is doing a good work. But how about our other large cities where there are so many Jews and we have made no effort to bring them to Jesus. What will Jesus say at the last great day!

our Church. At the same time we do not hesitate to imperil their accounts with us by openly and actively seeking to bring about a correction of what we feel to be their faults.

Being human, we have made some mistakes in these matters. Undoubtedly, we shall make other mistakes. But we do not believe that anyone who will take the time to discover what is the editorial policy of *THE JOURNAL* will be in doubt as to where this journal has taken its stand in the mainstream of Christianity.

—A.D.R.

The Atoning Work Of Christ

By The Rev. William Megginson

STAUNTON, Va.

It may seem presumptuous of me, and probably is, that I should venture to write on the atonement, when so many of the scholars of the world have treated it. Many of these writings I have read and endeavored to digest, but I must confess that the position many take, that the atonement consisted alone in the physical sufferings of Christ, has not satisfied me.

Did Christ suffer in His physical or divine nature, or both?

I accept the Bible as its own interpreter. Let us see what the Scriptures say.

I. I feel that Christ suffered in both His human and divine natures, that of His divine nature probably more than in His human nature.

1. His human sufferings were great, but others have suffered as greatly. For example Ridley, Latimer and Cranmer in England and many other Christians martyrs in the inquisition and other places.

2. It is clear to me that no physical suffering could atone for the sin of the soul. There is a tremendous difference between sin and sins. As I understand and believe, sin is the corruption of the whole nature and is a heart condition, while sins are overt acts which flow from that sinful nature.

3. It therefore appears that sin is a spiritual thing and sinful acts are the outcroppings of what is inside. "The *soul* that sinneth, is shall die." "Out of the *heart* come forth evil thoughts, murders, adulteries, fornication, thefts, false witness, railings: these are the things which defile the man." (Mt. 15:19-20, A. R. V.)

II. That the sufferings of Christ in His divine nature is certain, is taught in several passages of the Word.

1. He said, "My *soul* is exceeding sorrowful, even unto death." (Mt. 13:34.) "It pleased Jehovah to bruise him, he hath put him to grief: when thou

shalt make his *soul* an offering for sin, etc." (Is. 53:10).

2. In the garden He prayed "If it be possible, let this cup pass from me." This cry could not possibly have been because of the contemplation of mere physical death. Who can accuse Him of being a coward? Many men have bravely faced death. Ridley, who was burned at the stake, bathed in the flame the hand with which he had previously signed a recantation. There surely was something much deeper and more trying than mere physical death.

3. Why the sweat "as great drops of blood" and the agony in the garden? Were these because He cringed before the awful physical sufferings of the cross? My judgment is that he began to realize, if not experience, the weight and pollution of the sin of the world which was being placed upon Him. "He bore the iniquity of us all." When the pollution, the meanness, the devilry and filth of the human race was laid upon him, (see Rom. 1:24-32 for some detail) no wonder that His sinless soul revolted.

There is no illustration that I have been able to muster, nor have I seen one, which will adequately describe such a condition. Some glimpse of it may be gotten by considering a pure, refined, delicate young girl who is called to face her nature changed into a hog, and destined to live in a pig sty with swine, with all its filth, while retaining her original nature. Some such illustration will help us to understand why His soul revolted at the prospect of having the filth of the human race placed upon Him. "Upon Him was laid the iniquity of us all." The dignity of His person made His sacrifice adequate for full atonement for the iniquity of the whole human race. It was Christ who died.

4. His wail on the cross, "My God, my God, why hast Thou forsaken me?" (Mt. 27:46) seems to indicate that the Father withdrew His presence from Him, temporarily. This wail fulfilled at least two or three passages of prophesy concerning Him. "He trod the wine press *alone*." "All we, like sheep, have gone astray, we have turned every one to his own way and Jehovah hath *laid on him* the iniquity of us all." (Is. 53:6.)

4. The verse in I Pet. 2:24, which I have quoted many times, "Who his own self bare our sins in his

own body on the tree," evidently includes both body and spirit, as they were united while He was suffering on the cross. Another prophecy is appropriate here, "Surely he hath borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of Jehovah and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon Him, and with his stripes we are healed." (Is. 53:4-5, A. R. V.)

I am persuaded that while there was great physical suffering upon the part of the Son of God, the spiritual suffering of His Holy soul was greater. When the vileness and overt wickedness of the world of men was laid upon His Holy soul there is no wonder that it revolted.

Like many other brave men, Jesus could have faced mere physical death without shrinking. As said above, Jesus was no coward. But it is an entirely different matter when He, "Who was holy, undefiled and separate from sinners" experienced the weight, the pollution and vileness of all men's sins laid upon Him.

As I see it, this view only can account for His agony in the garden and His expressions concerning the sorrow of His soul.

This view also explains the temporary withdrawal of the presence of the Father while Jesus was on the cross, as "Thou art of purer eyes that to behold evil, and canst not look on iniquity." Hab. 2:13.

SABBATH SCHOOL LESSONS

LESSON FOR JUNE 1

Christ's Standard Of Moral Purity

Scripture: Exodus 20:14; Matthew 5:8, 13-16, 27-32; Mark 10:2-12; Luke 2:40. Devotional Reading: Ephesians 5:1-10.

There are two closely allied topics which stand out in the lesson for today: (1) personal purity, and (2) sanctity of the home. In our Devotional Reading, Paul gives some directions and exhortations for the Christian which might be summed up in two characteristic expressions: walk in love; walk as children of light. Love and light will drive out the uncleanness of our hearts and lives. Love will keep us from fornication, uncleanness, and covetousness. It will seal our lips so that all filthiness and foolish talking and jesting will be excluded. It will open our lips with thanksgiving and praise. He warns us very solemnly that moral impurity keeps us from having any inheritance in the kingdom of Christ and of God, and places us among those upon whom the wrath of God comes, among the children of disobedience.

Impurity loves the darkness. When our deeds are evil we do not come to the light. If we walk in the light we will keep our lives pure. The fruit of light is goodness, righteousness and truth. Only such a life is acceptable unto the Lord.

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

WANTED: A trained worker for Sunday School and Young People's Program. Address:

G. L. TUCKER
First Presbyterian Church
Laurel ... Mississippi



Enroll Now For
FALL SESSION COLLEGE or PREPARATORY DEPARTMENT. SUMMER SCHOOL COLLEGE or PREPARATORY DEPARTMENT. Educational Excellence. Christian Emphasis. Write for Catalog.

PRESBYTERIAN JUNIOR COLLEGE

BOX B-W — MAXTON, N. C.

Begin the Church Year Right!

Begin it with THE JOURNAL.

REV. J. KENTON PARKER

Our Scripture today combines the two thoughts of personal purity and the sacredness of the home. Surely no lesson is more sorely needed than the one before us for our consideration. The whole tone of our national life has sunk to an all-time low as far as moral purity is concerned. There is hardly a secular magazine in our country, even the ones that are looked upon as the cleanest and best, which does not contain some immoral suggestion. Then when we see the indecent display of all sorts of

"sex-appeal" publications, we are led to wonder if there will be any pure minds and hearts left, or any homes which are not contaminated. I go into the hospitals and see these magazines being read by the patients, and I see them scattered around in many homes where the young people can feed their minds on this filth. Is it any wonder that so many of our teen-age boys and girls are led astray? When I was a boy the *Youth's Companion* and similar publications were in our homes. The wave of dishonesty and crime is appalling, but this wave of impurity threatens to destroy the foundations of social and family life. There are some spots in America which already resemble Sodom and Gomorrah.

I. The Command:

"Thou shalt not commit adultery":
Exodus 20:14

What is the meaning of this command? Our Catechism gives a good definition which summarizes the teaching of the Scripture. "The seventh commandment requireth the preservation of our own and our neighbor's chastity, in heart, speech, and behavior". "The seventh commandment forbiddeth all unchaste thoughts, words, and actions." This commandment, if kept, would clean up both the personal life, and the home. Its first, and primary, application would protect and purify the home, and its deeper application would protect and purify the heart.

II. The Pure in Heart:

Matthew 5:8

"Blessed are the pure in heart: for they shall see God." God is Holy; without holiness no man can see Him.

Keep thy heart with all diligence, for out of it are the issues of life. Just as the heart in our physical bodies is the source of life, so the "hidden man of the heart" is the source of our spiritual life. If the fountain-head is contaminated, the stream is bound to be impure. You cannot get good wholesome water out of a germ-infected well. I tried that once, and had to spend about six weeks in bed with typhoid fever. Let this be our constant prayer, "Create within me a clean heart, O God"; "Wash me, and I shall be whiter than snow."

The heart in the Scriptures often stands for the whole of our spiritual life; intellect, will, feelings, imagination, etc., and we can readily see that when these are corrupted, the whole man is defiled. Here is the great danger from the rotten literature which is flooding our country, much of it forbidden in Canada and England. When we allow, and even encourage, the pollution of the minds of our young people, how do we expect their lives to be pure, or their homes sacred?

III. Salt and Light:

Matthew 5:13-16

Both are good antiseptics. Salt and Light purify. We hear and read a great deal about germicidal

lamps: sunshine destroys disease germs: a doctor once told me that salt water was one of the very best things to use constantly to prevent infection. Christians are called in these verses the salt of the earth and the light of the world. We are to purify, and keep pure, the world in which we live; our influence must counteract the immorality and impurity of a sin-soaked, germ-infected race.

The salt must not lose its saltiness; the light must burn brightly. Often in Church history we find that the Church lost most of its savor, and its light became very dim. In such periods of depression the church has had little influence on the world. One of these sad times was just before the Reformation; another, just before the Great Awakening in England under the Wesleys and Whitfield. The Greek Catholic Church lost much of its salt and light in Russia and provided an excuse for Communism and atheism. In France the same thing was true and the French Revolution resulted. If Modernism, Unitarianism, takes possession of the Protestant Church, we may well expect similar consequences. The two most worthless things in the world are salt that has no saltiness, and a light that fails to burn. When a light bulb in our home burns out, we throw it away. Jesus warns the Seven Churches that He will "remove their lampstand," unless they remain true to Him. Many "burned-out churches" have been thrown away.

Christians are in the world as a purifying force. If we do not fulfill our mission, then we become stumbling-blocks and hindrances.

IV. Adultery in Heart and Home:

Matthew 5:27-32; Mark 10:2-12

The Pharisees were formalists: to keep the letter of the law was enough for them; the spirit of the law, its deeper meaning, mattered not. Jesus teaches that adultery is committed when the desire is in the heart. Of course, the following up the desire would be worse.

His teaching about divorce makes many adulterers out of many who can claim innocence as far as the law of the land is concerned, for in some states a divorce may be obtained for almost any reason. A news commentator said recently that the only thing you have to prove in Hollywood in order to get divorced, is that you are married.

The law of God from creation is very clear: what, therefore, God has joined together, let not man put asunder. God permitted divorce among the Israelites because of the hardness of their hearts, but from the beginning God's plan for the home was for one man and one woman to be united in marriage for life.

One of the saddest marks of our moral and spiritual degeneration in this country is our growing divorce rate. It has reached scandalous and shameful proportions and there seems no end to it. Only a

deep spiritual revival can stem the tide and restore the integrity and purity of our homes.

The adulterous desire in the heart is the cause usually of divorce in the home: the one follows the other. Many excuses, and reasons are given to the court, but the real reason is almost certainly some other man or woman. Adultery breaks into the heart before it breaks up the home. Guard against the desire, and pray for a pure heart.

V. The Growth of a Pure Child:

The Lord Jesus: Luke 2:40

At first sight there seems little connection between this verse and our general topic for today. When we place it in the setting of the home life of the Child Jesus, its connection is clear.

Nazareth was a wicked town. How could the Child Jesus grow up in such a place and not be contaminated by the immoral atmosphere of His surroundings? This is the pressing problem which confronts many Christian parents in our day. We want our children to be kept pure in heart and life. They have to face all kinds of temptations, hear all sorts of stories. In many high schools the moral conditions are very bad.

The antidote for the poisonous atmosphere of some schools, and most of the social life of our time, is to have a heavenly atmosphere in the home. I feel sure that Mary and Joseph had such a home. This is the human side, but it is an important side. God was protecting His Son in a supernatural way, I am sure, and "the grace of God was upon Him." Pray that this same "grace" may keep your child and your home.

YOUNG PEOPLE'S DEPARTMENT

REV. H. LAWRENCE LOVE, JR.

YOUTH PROGRAM FOR JUNE 1

How Old Are You?

How old are you? This question is not directed toward the number of years you have lived, but is intended to stimulate your thinking with regard to your spiritual maturity (or immaturity, as the case may be). In spiritual things "age" is not considered with regard to time, but rather considers our growth in Christ. Let's think the question through, and then examine ourselves to determine our "age." First of all, we must be sure we exist! You don't begin to compute a person's age before they are born; and certainly we can't begin to measure a person's spiritual maturity until first they are born of the Spirit. You can't grow spiritually until you have been born spiritually.

Suppose someone were to say to you, "How old is your little brother?" when you have no little brother? Wouldn't it sound silly? Well, it is just as foolish for us to try and measure our age spiritually if we have not received life from above through faith in the Lord Jesus Christ as a personal saviour.

Now let's consider our original question with regard to our "age," assuming that we have been born again. May each heart hear the question, and may each seek an honest answer.

One way to determine our spiritual growth is to see if we have availed ourselves of the means of growth. Peter says, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." Have we fed our souls upon the word of God? If not, we have not advanced very far in spiritual things. Paul tells us that "Faith cometh by hearing, and hearing by the word of God." We cannot be strong spiritually unless we are strong in faith, and to be strong in faith we must feed upon the milk and then upon the meat of the Word.

We could never grow physically, indeed, we would perish, without food for our bodies. Certain-

ly we can expect no growth nor strength if we do not feed our souls.

There are certain definite evidences of immaturity for which we should search our hearts. One is bickering and contention among the children of God. The Corinthians had been having arguments among themselves. One would say, "I am of Paul." Another would say, "I am of Apollos." Then a third would speak up, "I am of Cephas (or Peter)." Putting it in a modern setting, we would hear it something like this, "I am a Presbyterian." "Not me, I'm a Baptist." "I'm a Methodist." "Oh, my family has always been in this denomination." And so on . . . Of this spirit Paul speaks as inspired of God and says, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto *babes* in Christ."

Another indication of "infancy" is lack of understanding in doctrinal truth. We are not rooted and grounded in the word of God, having been established in the faith, we are immature. Paul pled with the Ephesian Christians, saying: "... Be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

Sometimes, under the false leadership of the banner of "Tolerance," church people are led to believe that any religion is all right as long as people are sincere. They soak up a little of Christian Science; are tempted to taste the poison of Jehovah's Witnesses; are enchanted with the aesthetic appeal of Roman Catholicism, and most dangerous of all, are enticed by the subtle half-truths of Modernists who pose as followers of Jesus Christ. This is not an indication of *tolerance*, but is a distinct mark of spiritual immaturity! "As children, tossed to and fro . . . !"

Remember the Pied Piper? So beautifully did he play; so haunting and enchanting was his melody that all the *little children* followed him. The grown-ups knew better! Only the children were led astray!

By way of contrast, the mature in the Lord will

be strong in faith, patient and kindly, loving and true. Let's use the word of God to set before us the marks of maturity. "Watch ye, stand fast in the faith, quit ye like men, be strong . . . Speaking the truth in love, (let us) grow up into him in all things, which is the head, even Christ . . . Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. . . . Unto every one of us is given grace according to the measure of the gift of Christ . . . , for the perfecting (or maturing) of the saints . . . till we all come in the unity of the faith . . . unto a perfect (or full grown) man, unto the measure of the stature of the fulness of Christ."

Here is the mark of a full grown Christian. How old are you?

CHURCH NEWS

Overtures To General Assembly

Among the more important overtures to come before the General Assembly will be overtures on the following matters:

Durant: that the General Assembly is the only representative of the Presbyterian Church, U. S., and no persons, agency or organization are authorized to speak for the whole Church unless specifically instructed by the highest judicatory.

Dallas: that no real property shall be acquired or disposed of by a local Church for the purpose only of locating a new Church or relocating an existing Church without the written permission of the Presbytery or extension committee of the Presbytery. The overture calls for this to become a part of the Book of Church Order and to apply to agencies of the Church as well.

Dallas: that when local churches exceed 1,000 members, an additional representative for each additional thousand members may be sent to Presbytery. This would amend Paragraph 70 which now allows the minister and one elder to represent the Church in Presbytery.

East Arkansas: that a U.S.A. minister serving a Federated U. S. or U.S.A. congregation may hold dual presbytery membership in both denominations.

Charleston: that ministers against whom there are no charges who fail to engage in definite work in the Church for two years and who fail to show cause shall be divested of office. This does not apply, of course, to disabled or honorably retired ministers.

Orange: that sufficient quantity of General Assembly minutes be printed to send to each local Clerk of Session a free copy to become the Church's property.

Granville: that agency treasurers close their books on the 15th of the month following end of church year rather than the fifth as is now done.

North Alabama: that the 1951 action on the church year (making it, in 1954, to correspond to the calendar year) be reversed and the church year continue as it now is.

Kanawha: same as preceding.

Synod of West Virginia: same as preceding.

Meridian: that the 1951 action setting up the equalization fund be rescinded.

Ouachita: that a single church publication shall be printed by the church agencies.

East Hanover: that the Rev. John A. McLean, D.D., be permitted to speak for 30 minutes to the General Assembly on the International Christian University in Japan and to instruct its Board of World Missions to give positive support to the institution.

A COMMENTARY ON THE BIBLE

By Matthew Henry

Now again available after being out of print. New biographical edition. A monumental work that has been for nearly two centuries without an equal and is to Bible teachers and to preachers what Shakespeare is to secular literature. Complete in every detail. Now in six-volume set, boxed, \$24.50. Postpaid.

Order From

**The Southern Presbyterian Journal
Weaverville ... North Carolina**

Tuscaloosa: that the Negro Work of the Church be turned over to the Negro.

Florida: (This overture is of such a vital nature, we print it in full). The Presbytery of Florida earnestly overtures the General Assembly to instruct the Board of Education to revise our Sunday School literature wherever necessary to conform more closely to the doctrinal standards of our Church, specifically:

1. To emphasize the authenticity of the Scriptures of the Old and New Testaments as the inspired Word of God and the only infallible rule of faith and practice.

2. To emphasize the necessity of regeneration for individual salvation.

3. To emphasize the centrality of the vicarious atonement of Christ as the only basis of justification with God.

4. To emphasize the prime importance of the revelation of God in the Bible rather than the materials of His general revelation in nature.

Meridian: that the General Assembly withdraw from the National Council of Churches of Christ in America.

Synod of Alabama: that the General Assembly consider special needs of Montreat College because it is an institution of the General Assembly and its development is depending upon financial support more than other things now.

Synod of Appalachia: that the General Assembly make provision for the support of Montreat.

Synod of Florida: that the General Assembly adequately support Montreat College.

Synod of Georgia: same as preceding.

Synod of North Carolina: same as preceding.

Synod of South Carolina: same as preceding.

Synod of Tennessee: same as preceding.

Greenbrier: that the General Assembly decline the appeal of Montreat College through the Board of Directors of the Mountain Retreat Association for adequate support.

Black And White

"For three years the congregation of San Francisco's Hope Presbyterian Church, rapidly growing in size, has been looking for a proper church building. A dozen blocks away from the Hope Church's temporary quarters, the Westminster Presbyterian Church was having the opposite problem. Its 57-year-old building was big and roomy but, as the neighborhood changed, the number of parishioners had dwindled.

Recently, members of the two congregations began to discuss their respective problems, decided on a merger. This week most of the 40 members of the Westminster congregation, all whites, and most of the 60 members of the Hope congregation, all Negroes, sat down together in the Westminster Church, officially united. For their minister they chose the Rev. Wesley L. Hawes, a Negro, pastor of the old Hope congregation."—*TIME*, May 12, 1952.

Church Youth And Vocational Guidance

How can our Church make a more significant contribution to the guidance of its young people in their preparation for and choice of purposeful, satisfying and successful life careers?

If our youth are to approach life's responsibilities and privileges with the full measure of their capacities, with Christian meaning in their work and genuine happiness as their lot, then it is in their church that this foundation must be laid. If they are to enter the mid-stream of Christian faith with Christian action in their work-a-day world, then it is in their communion, in close collaboration with their homes and supplementing the efforts of their schools, that this work must be centered.

Many of the experiences around us in this modern industrial age have highlighted the difficulties a youth will meet if he chooses unwisely the work he will do. The number of vocational misfits, and occupationally unhappy people tell this story only too well. Mere financial reward, social prestige alone, the right side of the railroad tracks only, and sheer power over his fellowmen will not give him the peace he seeks or the success he wishes to achieve. Nor will any combination of these goals be enough to satisfy his God given nature.

Service, and service, alone, to both God and man, can be his touchstone for true happiness and the "open sesame" of real success. Since "man's chief end is to glorify God," then nothing less than this can ever be his guide to his highest purpose.

A vocational guidance plan, beginning in the local church and continuing in our church colleges and beyond, will be released this spring through your ministers. Perhaps in it can be one of the great contributions our Church can make to the youth of our generation today.

—by Mr. Dallas Smith, Director of
Christian Vocation, Presbyterian
U.S. Board of Christian Education

"I hereby give and bequeath to the Board of Directors of The Southern Presbyterian Journal Company (incorporated under the laws of the State of North Carolina) \$_____ for the use and benefit of said company."

WOMEN'S WORK

White Cross

Assignment of Quotas

It is suggested that synodical chairmen apportion list of askings sent by Board of Women's Work to presbyterial chairmen according to size, giving strength, and preference of women of each presbyterial. The same suggestion is made to presbyterial chairmen in apportioning quotas to local groups.

Time Schedule

By November 1: Synodical chairman to receive from Board of Women's Work list of supplies for following year.

By December 1: Presbyterial chairman to receive quota from synodical chairman.

By January 15: Local group to receive quota from presbyterial chairman.

January-November: Supplies prepared and shipped.

By March 20 of following year: Synodical chairman sends annual report to Board of Women's Work.

Loans And Scholarships

Mean People

"Loans and Scholarships." What does that mean? Not just coins, not just checks, but *people*.

The Competitive Scholarship Contest? That means Sue and Tommy and other high school seniors, writing autobiographies, taking tests, writing essays on "Why Attend A Christian College?" Only twenty very outstanding young people receive the scholarships—from \$500 for four years to \$100 for one year, to be used at our own Presbyterian colleges—but many others become so impressed with the value of these colleges that they too enter them.

The Student Loan Fund? That means Nancy, borrowing \$200 a year to enable her to continue in one of these Presbyterian colleges; and learning thrift as month by month she repays the loan from the salary from that first job after graduation. It means, too, the men and women who for over forty years have built this Fund, and those whose memory is honored by gifts bearing their names.

The Fund Of Education For The Ministry And Mission Service? See John and Jim in the theological seminary, and Anne at the Assembly's Training School, as they receive those checks—when \$200 makes such a difference! See them, too, after graduation, in faithful work for our Church—pastor, director of religious education, missionary to some far land—work which each year cancels a year's loan.

Graduate Scholarships? George is a promising young instructor in a Presbyterian college. To be an even better teacher and sounder scholar, he needs further study. By meeting rigid conditions, he may earn a scholarship of \$500 to \$750. Because of this investment in one to whom teaching is a high calling, a college will be enriched and many oncoming students strengthened.

They study; they teach; they give. "Loans and Scholarships" mean *people*.

—Miss Katherine A. See, Associate,
Department of Loans and Grants,
Division of Higher Education,
Board of Christian Education.

Progress At Stillman

To say that Stillman has made progress is, in itself, a true statement; but it cannot be taken to mean that Stillman is entirely in stride with the times and with other colleges of our Church today. On the other hand, this does not imply that Stillman is not striving to place itself among the ranks of the better colleges of our Church.

It must be considered that Stillman, even though it has always been our Church's only school for Negroes, has not been supported adequately by the Church. Therefore, it has had a much longer way to come to "catch up." Since the enthusiasm and interest in Negro work in the 1870's that finally brought about the founding and establishing of Stillman in 1876 there has been a severe lack of concern through the years that has caused Stillman and Negro Work to suffer.

It has been only by the tireless efforts and never-failing devotion to the cause of its past administrators that Stillman has survived to this day.

But we believe that today a new day has already begun to dawn for Stillman. The selection of Stillman to receive the first \$75,000.00 of the 1952 Birthday Offering of the Women of the Church and the approval of the General Assembly to conduct a one million dollar campaign for Stillman in 1953 are the most promising rays of hope.

But also among the most encouraging facts is that more and more concerned Christians are asking about Stillman, and more and more interested individuals and organizations are contributing to Stillman in various ways. We cannot help but believe that Stillman will rise to the heights which we as true Presbyterians are capable of making it attain.

In spite of the struggle for existence over the years Stillman has managed to make progress, and it is still doing so. Since its establishment in 1876 in a three room house with a handful of students training for the ministry, to its present day status as a four year college on a 155 acre campus with some ten major buildings and an enrollment of 280, it

has had a glorious history. It has had the association and the leadership of some of the great people of our Presbyterian Church U. S., beginning with its distinguished founder, Dr. Charles A. Stillman, who later was honored by being elected Moderator of our General Assembly, and the Reverend Andrew Flinn Dickson who worked so faithfully with Dr. Stillman in the early days of the school.

Dr. A. L. Phillips organized an academic department as his chief contribution to the school and Dr. J. G. Snedecor, for whom Snedecor Memorial Synod was named, worked diligently with the aid and encouragement of his wife to win the support of the Church for Stillman.

Other names associated with Stillman through the years are W. F. Osburn, Dr. F. A. Brown, Mr. A. L. Jackson, and of course, Dr. Alex R. Batchelor and Dr. Samuel Burney Hay. Mrs. Hallie Paxson Winsborough, founder of the Women's Auxiliary, was a great worker for Stillman. It was through her leadership that funds were raised for the construction of Winsborough Hall which stands on the campus today bearing her name and serving as the Women's dormitory.

Emily Estes Snedecor Hall, which was originally built as the hospital for the Nurses Training School and is now invaluable as a library-science building, carries the name of Mrs. J. C. Snedecor. Even today the great leaders of our Church are frequenting the Stillman campus and are serving it in every possible way.

Not enough can be said to tell of the true friends Miss Janie W. McGaughey and her Board of Women's Work and the Women's Advisory Council have been and are to Stillman. It was through their concern that Stillman was chosen as a Birthday Objective. Numerous others are serving in their own silent way.

Now more than ever is a time for greater support. Because Stillman has advanced to a full four year college awarding degrees to its graduates, it must provide a faculty of high calibre to meet accreditation requirements, and it must meet its plant maintenance needs that have accumulated through years of necessary neglect because of lack of funds.

We are Presbyterians, Stillman is Presbyterian, and we all are proud of our heritage and our prestige as such. We want everything associated with our great name to carry the same prestige. We now have the opportunity to give it to Stillman.

The Man Tychicus

Paul, writing to Colossian Christians about his friend, Tychicus, whom he was sending to them, has given us a wonderful "thumb-nail sketch" of a Christian at work.

RETIRE IN FLORIDA
BIBLE PRESBYTERIAN GUEST HOME
invites you
to live in the land of eternal
sunshine on beautiful
LAKE MORTON
Interested persons over 65
Write P. O. Box 1047
Lakeland ... Florida

1. *"Beloved Brother"*: suggesting that first essential of Christian service, the love of Christ constraining us, so living in us, that for us to live is brotherhood.

2. *Faithful Minister*: not much is told us of the man Tychicus, but we do know that he was one of those Christians of Asia who traveled on in advance of Paul from Macedonia to Troas, and waited there for the Apostle's arrival. (Acts 4:20).

He was sent by Paul to carry his letter to the Ephesians (Eph. 6:21), and the letter to the Colossians (Col. 4:7).

Paul also proposed to send him to Titus in Crete (Titus 3:12), but afterwards he was dispatched to Ephesus (II Tim. 4:12).

His talents were not of the magnitude of Paul's but surely they were as necessary.

How Paul used him! to carry news essential to the spread of the Gospel, and comfort to Christians in time of trial.

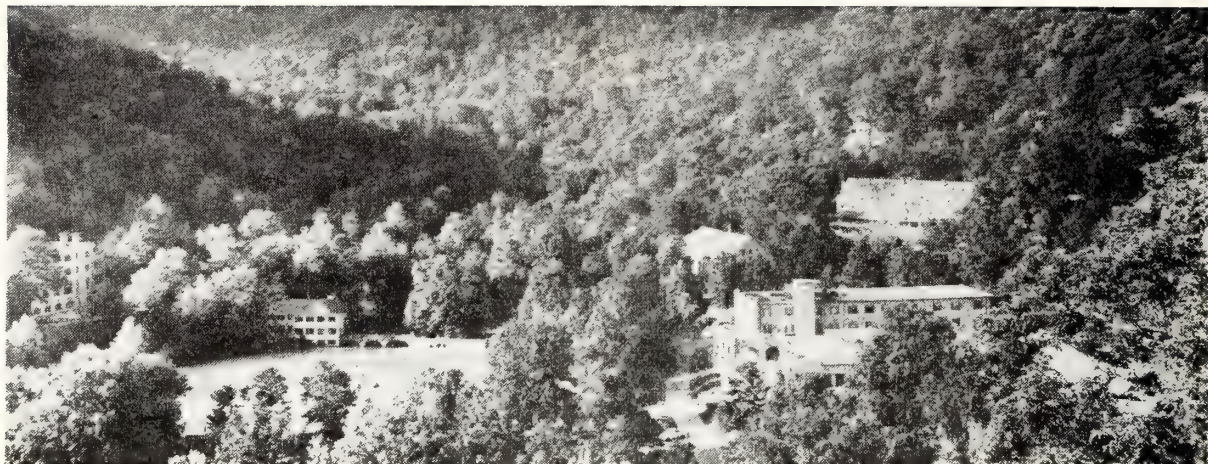
3. *"Fellow Servant In The Lord"*: To be a fellow servant with Paul meant more than love and service. It meant also courage and faith, and constant will to sacrifice that Paul's "heavenly vision" might become reality.

"Beloved brother—faithful minister—fellow servant in the Lord!" Could more be said of Paul's friend, Tychicus?

In our study of the Letter to the Colossians, let us pray for ourselves, as Paul prayed for those Christians. "That we may see things, as it were, from His point of view, by being given spiritual insight and understanding . . . that our outward lives, which men see, may bring credit to our Master's name—and joy to His heart, by bearing genuine Christian fruit, and that our knowledge of God may grow yet deeper." (Phillips' Translation). Beloved—faithful—fellow servants!

—Lucile J. (Mrs. A. R.) Larrick.

FINE PEOPLE APPRECIATE FINE GIFTS
GIVE THE JOURNAL!



MONTREAT

HOME OF THE PRESBYTERIAN CHURCH, U. S.

**Here Life's Problems Are Faced In The Light Of The Best Knowledge And Faith That Christianity Supplies
The Following Quotations Will Indicate How General Is The Feeling That Montreat Is
The Heart Of The Southern Presbyterian Church—And Why:**

"Montreat is the center of the Southern Presbyterian Church. It serves in keeping the program of the Church unified. I don't see how we could get along without it." —Miss Janie W. McGaughey, Secretary of the Women's Work, Atlanta, Ga.

"A wonderful institution for religious and educational work. It is the most important thing in the Southern Church." —Rev. C. R. Gleason, Pastor, Louisville, Ky.

"Montreat serves as a great center to the Southern Presbyterian Church. It is of great benefit to the ministers of the Church, as they are able to have fellowship with other ministers from all over the South. Its conferences are of great inspirational value." —Rev. J. McDowell Richards, President, Decatur, Ga.

ONLY THE LIMITS OF SPACE PREVENT REPRODUCING MANY MORE

1952 CONFERENCES

YOUNG ADULT CONFERENCE	June 23-27	YOUNG PEOPLE'S COUNCIL	July 17-24
Rev. W. P. Anderson, Presbyterian Building, 8 North Sixth Street, Richmond, Va.		YOUNG PEOPLE'S CONFERENCE	July 24 - August 1
PRESBYTERIAN EDUCATIONAL ASSOCIATION	June 24-30	Rev. John S. McMullen, Presbyterian Building, 8 North Sixth Street, Richmond 9, Va.	
Dr. Hunter Blakely, Presbyterian Building, 8 North Sixth Street, Richmond 9, Va.		CHILDREN'S WORK COUNCIL	July 25-28
WOMEN'S ADVISORY COUNCIL	June 26 - July 1	Rev. Roy H. Hogrefe, Presbyterian Building, 8 North Sixth Street, Richmond 9, Va.	
PRESBYTERIAL PRESIDENTS	July 1-2	WORLD MISSION CONFERENCE	August 1-6
WOMEN'S TRAINING SCHOOL	July 2-9	Dr. D. J. Cummings, Board of World Missions, Box 330, Nashville, Tenn.	
Miss Janie W. McGaughey, Board of Women's Work Henry Grady Building, Atlanta 3, Ga.		CHURCH MUSIC CONFERENCE	August 1-15
MEN'S COUNCIL AND SUPT. COUNCIL	July 10	Robert Thatcher, Montreat, N. C.	
MEN'S CONFERENCE	July 11-13	BIBLE CONFERENCE	August 7-15
Mr. S. J. Patterson, Presbyterian Building, 8 North Sixth Street, Richmond 9, Va.		Dr. J. R. McGregor, Montreat, N. C.	
S. S. SUPERINTENDENTS' CONFERENCE	July 11-13	CHURCH EXTENSION CONFERENCE	August 15-22
Rev. Morris D. Warren, Presbyterian Building, 8 North Sixth Street, Richmond 9, Va.		Rev. Charles H. Gibboney, Board of Church Extension, 605 Henry Grady Building, Atlanta 3, Ga.	
DIRECTORS OF RELIGIOUS EDUCATION	July 10-15	STATED CLERKS' ASSOCIATION	August 12-13
Miss Stratton Lee, First Presbyterian Church, Columbus, Ga.		Rev. Francis J. Broock, Jr., Abingdon, Va.	
LEADERSHIP SCHOOL	July 15-24	MINISTERS' WIVES' FORUM	August 12-14
Dr. D. B. Walthall, Presbyterian Building, 8 North Sixth Street, Richmond 9, Va.		Mrs. Fred Hopkins, Rock Hill, S. C.	

**HERE YOU WILL ENJOY COMPANIONSHIP OF THE BEST THAT PRESBYTERIANISM
CAN BRING TOGETHER FOR YOUR JOY AND INSPIRATION**

INSPIRATION — EDUCATION — RECREATION

MONTREAT COLLEGE — MONTREAT PREPARATORY SCHOOL

MONTREAT SUMMER CAMP FOR GIRLS

BIBLE-CENTERED — CHRIST-CENTERED

"Your Money Means More For Your Daughter Here"

MONTREAT DAY

SUNDAY — MAY 25

APPOINTED BY THE GENERAL ASSEMBLY

The General Assembly has authorized the receiving of a special offering for MONTREAT on MONTREAT DAY. Every dollar given will help in the larger opportunity for spiritual inspiration and blessing to the more than 30,000 people who come to MONTREAT each year.

MONTREAT'S NEEDS FOR ENLARGEMENT ARE PRESSING

YOUR GIFT NOW WILL MEAN MORE THAN AT ANY OTHER TIME

WRITE FOR INFORMATION — SEND YOUR GIFT TO

J. RUPERT MCGREGOR, PRESIDENT — MONTREAT, N. C.

MAY 29 1952

L. U. N. C.
Carolina Room

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

MAY 28, 1952

What Constitutes The Church?

What constitutes the Church?
Not high-walled cathedrals or tow'ring spires
Where fledglings ought to perch.
Not jeweled glass windows or vested choirs;
Not carillonning bells
Nor ecclesiastic trappings, and show
Of pomp that parallels
Materialism's braggadocio.
No; souls, courageous souls
With power of the Holy Spirit born;
Regenerated coals,
Aflame to preach the coming of the Morn.
Naught save the Faith will serve—
That faith for which the martyrs suffered death.
Their cry, "We shall not swerve,"
Yet cries to Him who gives all life and breath.
These constitute the Church!
These are the souls who know Salvation's path,
Who give their hearts to search,
And trust, the import of God's love and wrath.

—R. Ross Parkhill.

UNIVERSITY OF N. C.
LIBRARY, READING ROOM
DURHAM, N. C.

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....Weaverville, N. C.
Dr. L. Nelson Bell, Associate Editor.....Asheville, N. C.
Mr. A. Douglas Reed, Assistant to the Editor.....Weaverville, N. C.

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

CONTRIBUTING EDITORS

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

BOARD OF DIRECTORS

Mr. Hugh Dickson
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. Tom Glasgow
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. W. R. Willauer

EDITORIAL

Where Is The "Fear Of The Lord" In

Modern Education?

We are approaching the annual "Commencement" season, when thousands of America's finest young men and women will be graduating from our great universities and colleges. As we study our present educational philosophy and the curriculae of our American institutions we are faced with the problem that if the average student graduates with only the religious beliefs held and taught by these institutions he may actually become a liability to society; for most of our great private and state universities are essentially *pagan*.

God tells us, "*Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding,*" and again, "*The fear of (reverential trust in) the Lord is the beginning of knowledge: but fools despise wisdom and instruction.*"

At best, recognition of God and His Christ, is an elective for the student, while the combined impact of modern education is to humanize God, deify man and make faith in God a choice of minor importance. Little wonder that the average graduate will go out into the world superbly equipped with materialistic and naturalistic information and completely ignorant and even disdainful of the one thing which can give meaning and direction for living. It is not enough to have an idealistic desire to make the world a better place in which to live, as some undoubtedly have. The wisdom which comes solely through a knowledge of God and His Word is the only education which fits for this life, and for the next.

The truly Christian school and college is obviously the only answer. Not only do boys and girls need the training available in the Christian home and the church, they need also Bible-centered instruction throughout their college days. It is not

fair that college days should become for them a battle ground for their faith. True; one's faith needs the testing experiences found away from the shelter of the home, but immature youth should not be subjected, as it is, to *faith destroying* teaching and influences from many of those from whom they look for academic instruction.

Again we say, the answer is to be found in the Christian school and college. But here again eternal vigilance is necessary that these institutions be Christian in fact as well as in name. The great pagan universities of America stand as a constant reminder to the fact that remaining Christian is not easy, for most of these institutions too were founded by Christian men, with Christian money, to give a Christian education.

"Be careful that nobody spoils your faith, through intellectualism or high-sounding nonsense. Such stuff is at best founded on men's ideas of the nature of the world and disregards Christ." Col. 2:8 (Philips Translation).
—L.N.B.

Liberty Of Conscience: Not Merely For The COs

A news item gives a resolution by the Board of Church Extension asking the General Assembly to support President Truman in maintaining the rights of the conscientious objectors. Now these COs are, generally speaking, pacifists, and the Confession of Faith is not pacifist. In other words, our Church is putting itself forward to protect the consciences of those who differ in this item from the official doctrine of the Church. We are not objecting to this action, but we would like to take this opportunity of reminding those of pacifistic sympathies that other brethren—perhaps on the right wing of the Church—ought to expect not less consideration from the same Church if they differ in some detail from the administration of the boards, presbyteries, or sessions. We like to see free and

glad support of the program of the Church in its sundry forms. But we must recognize that the pacifists are not the only ones who have consciences. Should a ministerial brother find that he cannot in good conscience support some detail of this work or of that, let us give him the same consideration as we ask for the conscientious objector. If some ruling elder find his views of the Federal or National Council out of accord with that of the Pastor or of the majority of the Session, or if some deacon find his views on Church Union differing from that of the "big wheels" in the Presbytery—we ask for such a loyal son and servant of the Church not less consideration than the Board is asking for the COs.

—Wm. C. R.

The Great Imperative

A supernatural transaction cannot be explained in terms agreeable to those who either leave such matters out of account, or who insist that there is a natural and humanly understandable explanation for all events.

We know men who are active in the Church who ignore the entire question of the new birth. And yet, according to our Lord's own specific statement it is absolutely essential for salvation—for eternal life.

"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. - - - Except a man be born of water and of the Spirit, he cannot enter the kingdom of God. - - - Marvel not that I said unto thee, Ye must be born again."

We can think of nothing more devastatingly fatal than to deny, ignore or try to explain away these words of our Lord.

The subject is *regeneration*. This marvellous process is necessary for salvation. Without it we are lost. There are several things about this question which it is most profitable for us to consider.

First, it is absolutely *necessary*. Man is not left the option to decide for himself whether he needs this transformation. Whether we like to admit it or not we are fallen creatures, our carnal minds are at enmity with God for sin has separated us from God.

In the second place it is *something we cannot do for ourselves*; nor can any man do it for us. Education, environment, heredity, moral living, social, political, economic or even ecclesiastical power cannot bring about this act of regeneration, or the new

birth. Just as it is impossible for a dead man to restore life to himself, so it is also impossible for the natural man, dead in trespasses and sin, to effect his own rebirth. The God Who is the author of physical life is also alone the author of spiritual life.

Again, it is *not reformation*. It is no superficial change, nor is it merely a moral change or an outward alteration of our lives. It is easy for man to confuse reformation with regeneration but God is never fooled because he knows the hearts of men.

In describing and understanding the meaning of regeneration we come face to face with a supernatural act on God's part and a supernatural result in man's heart, for it is God's imparting to us a new heart, will and character. It is God's implanting something of His own divine nature into our hearts and lives. We become actually new creatures in Christ Jesus. We pass from death to life, from darkness to light.

This is a work of God's Holy Spirit, available to the hearts and lives of those who are willing to humble themselves and in faith believe and accept this glorious gift.

This does not mean that a new-born Christian immediately becomes a mature saint any more than an infant immediately assumes the role of a grown man. But it does mean that one who has been born again immediately has given to him from above the capacity to appreciate and grow in spiritual understanding and daily living for the glory of God. It is because the necessity for and meaning of the new birth has been so widely neglected or taken for granted throughout the Church that we find within the Church so many who give no evidence of having experienced this supernatural transaction.

Just as a healthy baby will grow, so a new creature in Christ should grow in things of the Spirit. He should show this new nature in his tastes, desires, habits, appetites, judgments, opinions, hopes and fears. The unregenerate man naturally centers his affections on the world and the things which the world has to offer; the man who has been born again will just as naturally center his affections on the things which have to do with Christ and eternity.

In conclusion: there are many things in this world which are desirable *but they are not necessary*. However, there is one thing without which we shall never see eternal life; we *must* be born again.

THAT IS THE GREAT IMPERATIVE.—L.N.B.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 4, May 28, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

Rambling In Ephesians - VII

Sixth Study—Chapter 5:21 - 6:9

OUR WALK IN THE HOME: "Submitting yourselves one to another in the fear of the Lord." How can we make the teaching of Christ beautiful and attractive in the Home? A Christian Home is the nearest thing we have to Heaven. Dr. Chapman wrote a book once on "When Home is Heaven." Paul gives some good directions for making our homes "like Heaven."

1. The first rule is *Subjection*, one to another, "in the Lord." The Lord is Ruler of Home, as well as Heart. We sometimes see a card on the wall of a home saying, "Christ is the Head of this house." Then there should be the proper subjection of others. The wife should recognize her husband as the "head." This does not mean slavery, but a simple recognition of the God-given order for the home. She should likewise "respect" him. If the husband is subject to Christ, this is no burden for the wife. Her subjection is "in the Lord." Her first duty is to the Lord. There is also the subjection of children to parents, as is shown later.

2. The second rule, especially for the husband, but also for all, is *Love*. Paul expands this by showing that the love of the husband for his wife should be like the love which Christ has for the Church. "He that loveth his wife, loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." It is not hard for a wife to be subject to a husband like this.

3. The rule for the children is *Obedience and Honor*. What are you teaching your child, asked someone of a noted professor. "I am teaching her to obey," he replied. "The crime wave begins in the Cradle," was the title of a splendid editorial in one of our newspapers several years ago. Our juvenile courts would not be crowded, if children were taught to obey in the home. Good citizens come from such homes. If we expect our children to obey us, will we not have to first *obey God ourselves*?

4. The rule for fathers is *Provoke not, but Train*. The mothers could be included in this. I heard a very sad story over the radio the other night. A teen-age girl was arrested for breaking the law. In scorching words the district attorney rebuked the father and mother: "You thought more of your pet dog than your daughter," he said to the weeping mother; "You were so busy with your business that you had no time for your child," he said to the father. Parents are neglecting their children, and are reaping broken hearts and ruined boys and girls. "Teach them diligently unto thy children" commanded Moses, the greatest of statesmen and leaders. We look after the bodies of our children. Are we as deeply concerned about their minds and souls?

5. The rule for Servants is *Obedience and Faithful Service*. Most servants in Paul's day were slaves.

Even a Christian slave could "adorn the doctrine of God our Saviour," (see Titus 2:10). There were "saints in Caesar's household"; so there can be saints among the servants in the home. Those words of Paul make sound counsel for hired servants as well as slaves. Sometimes these servants put their masters to shame by their simple, but beautiful Christian character. They, too, can be witnesses for Christ.

6. The rule for Masters is *Kindness*, "Forbearing threatening." The relationship between master and servants can be a very beautiful relationship. This was true in some of the homes in the South when slavery was allowed. In other homes, it was not good. There is a big difference today in the "bosses" in the textile mills. Some are kind and considerate; some overbearing. These words could be applied to capital and labor.

I would not leave this section without added emphasis, for, (1) the Christian Home lies at the foundation of our National Strength; as goes the Home, so goes America, and (2) It is threatened today as never before. A writer in the American Magazine several years ago said that he had seen many terrible things, including the destructive bombing of England by the Germans, but that the worst thing he had seen was the decadence of the American home.

May God save the homes of America! May we do our part in preserving them from utter ruin.

—J.K.P.

"It Is Not Asking Too Much"

A recent news broadcast consisted, in part, of a series of interviews with people passing by on the street. Each was asked which presidential candidate he or she preferred, and why.

One reply was: "I am voting for . . . I believe he is a Christian man and we can use a little Christianity in the White House. It is not asking too much that we should have a Christian President."

It is the duty of Christians to pray that God will give us a man who will give our nation real Christian leadership. In fact, if we have less, the next four years can well become the most disastrous in our nation's history.

Americans have often placed partisan politics above voting for the best man. In breaking over party lines to nominate and elect a Christian President surely "it is not asking too much" that Christians shall lead the way.

If Christians are not the best citizens then there is something wrong with their Christianity.

Pray for a Christian President. —L.N.B.

Under A Tree At Sunbeam

By Audria M. Bowman

Principal - Ethel Grade School

McCONNELL, W. VA.

ulty are Christians except one local girl. Next year, a young man, who has had three years' college in preparation for the ministry, but later chose the teaching field, is coming to my faculty to direct the shop and recreation program. Faculty meetings and all P. T. A. meetings begin with prayer. We are fortunate in that all our parents have no objection to Christian teachings, even though only 10 per cent have personally accepted Christ. There are one-room churches in each of our five communities.

These are:

Free Will Baptist, Church of Jesus Christ, Methodist, Church of God, and United Baptist. There are few parents that attend these churches, but a number of the children go. Through the school these little churches are becoming very friendly to each other and I believe the programs of these churches have greatly improved. I always attend the revivals or special services in each community, because it gives me an opportunity to worship with the people and to understand them better. I helped organize youth groups at two of the churches.

S**I**X years ago, I started a Sunday School under a tree at Sunbeam, a small community below Ethel. We later met in the school building, and last year a lovely chapel was dedicated for our Dingess Run area. This was built by the Presbyterian Church of Logan. This chapel is two miles below my school; therefore, most of the people are from the same school area. This year I have directed the young people, taught Sunday School, and conducted weekly prayer meeting and organized a woman's circle. Twenty-one people confessed Christ last year. The people are responding wonderfully.

Every Friday at school, we have 30 minutes of our noon period used for weekly worship. The 360 children are quickly seated on bleachers in the basement-auditorium. The music teacher directs chorus and hymn singing. We have prayer, and I teach the Sunday School lesson with the use of Flannelgraph. No one is forced to attend this service, but never has a child stayed on the playground. The children near by, who walk back home for lunch, rush back for the Bible lesson. Parents often come in and join us in worship. Various ministers, who work in the community, visit us, but we are always careful to avoid any denominational teaching. The children from the different Sunday Schools are asked to raise their hands. The Presbyterian Chapel has led attendance all year. We have different groups to sing. When the children of one Sunday School share a new song with the other children, it encourages the others to take part. We feel our school

I AM quite puzzled to know why I was asked to write about my school work in the public school system of Logan County, West Virginia. I feel that I am doing only what every Christian teacher should be doing. I believe in separation of church and state, but I do not believe this means that public education can and should be separated from the basic Christian principal necessary for man in a democratic society.

My husband and I came to the Home Mission work in this county in 1929. I taught Bible in 18 public schools for three years. Because of pressure groups, this work was stopped. The next year, I was offered a principal position in a small elementary school. I took it, thinking it would be one way of being able to stay with the people who needed us so much during those depression days, when miners had one day's work a week and my husband and I both received less than \$80 per month.

That first school was in an unchurched community. We began a Sunday afternoon Sunday School and had Bible study once a month for all the parents of the school. The people were soon looking to that two-room school as the center of their community life and the conduct of the community was noticeably changed.

Then I was promoted to a six-room school and later to a 12-room school. At present, I am in my fifth year as supervising principal of Ethel Grade School, which is five miles from the county seat of Logan, and four miles from my home at McConnell.

E**T**HEL is a consolidated school on Highway No. 10 between Logan and Charleston. Children are brought in by bus from five coal camp communities. We have an enrollment of 360 children this year, and they work in groups on grade levels, one through six. All the members of my fac-

Bible Service is helping us in many ways to learn how to walk in the steps of the Master.

We have a very active student council, which helps to formulate the policies for our playground, classroom, lunch room, and community behavior. The community council is made up of parents from all five communities. This council is in charge of the community recreation program. The school is open six nights a week for community activity. Church groups, youth organizations, basket and volley ball teams, skating teams, Scouts and many civic groups use the building. Friday night is given to the Negro youth of this area, since they have no facilities for recreation. The Negroes had not asked for the privilege, but our boys and girls felt it was what Jesus would have us do.

EVERY classroom has a Bible and Bible Story Book. Each class has a daily devotional period. Our children in the upper grades conduct this room devotional. No one thinks of beginning the day without worshipping our Heavenly Father.

We have a large lunch room where 240 to 250 meals are served daily. All needy children have free lunch. Our children are taught the value of a balanced diet, how to eat new foods, table manners, and grace at the table. Learning how to eat together is a big part of our daily living.

Films are very helpful in all of our teaching. We have a sound projector, film-strip machine and an opaque projector. Once each week we have a religious or character film. Several town churches and coal companies book these films by the week and we are fortunate to have the use of them.

THE privilege of counseling the children as they come to me with their daily problems is one of the greatest I know. Parents, as well as children, come daily to the office. There are notes almost daily from parents asking me to visit them and help solve some need. I have visited every family (192) in my school area this year. We have a map of our school community with every house located. The families feel a very close tie with the school. The opportunity for personal work is limitless. This year, 21 parents and 46 children have accepted Christ and it is a joy to be in the position to have them feel that you are there to help them, and to work with them as they grow and overcome many of the difficulties they find in living a Christian life. I have many home prayer services and study.

Ethel School is operating as a community-centered school, and I believe any one who visits us will agree—it is a *Christian* community center. The work is only begun, but I believe that God is able to use dedicated Christians, as teachers, all over our great country to so teach and live in the schools and classrooms of America, that our youth will be given a dynamic faith in a Sovereign God and a Risen Saviour. Christ is the only answer and we must claim His grace and strength to fearlessly present Him to all people.

Chiang Wants Men To Have Bibles

Generalissimo Chiang Kai-Shek of the Chinese National Armies in Formosa (Free China) has extended to the Pocket Testament League of New York a hearty invitation to distribute Chinese Gospels and Testaments to members of his armed forces and to the civilian population of Formosa. He has commended the League's staff to the civilian and military authorities in the following letter:

REPUBLIC OF CHINA

Office of the President,
Taipeh, Taiwan.

The Reverend G. W. Wagner, Foreign Secretary of the Pocket Testament League, and Messrs. Harry Liu and Andrew C. Lu, the League's Representatives in China, have my whole-hearted support in their work to distribute large numbers of the Holy Bible in Taiwan and to preach the Gospel to the people; and I wish all the organizations approached by these representatives will extend to them facilities for the performance of their duties.

CHIANG KAI-SHEK

Formosa represents as fertile a field as Japan for the Gospel, though on a smaller scale. Christianity already has a firm foothold among the Island's 12,000,000 people. For some months now Harry Liu and Andrew Lu of the PTL staff have been active in Formosa. Both of these evangelists were associated with Glenn Wagner, the League's Foreign Secretary, in the evangelization and Scripture distribution campaign in China just before the Iron Curtain rang down.

That the Generalissimo's endorsement and support of the League's efforts in Formosa is genuine and whole-hearted has been evidenced by his attitude to date, and is underscored by the following testimony which this humble follower of the Lord Jesus Christ placed in the hands of Foreign Secretary Wagner:

"I always have the pleasure to have people read and study the Bible, since the Bible is the Voice of the Holy Spirit. It reveals the righteousness of God and His love. Jesus Christ our Redeemer gave His life and shed His blood to save those who believe in Him. His righteousness exalts the nation; Christ is the Cornerstone of all freedoms. His love covers all sins; all those who believe in Him shall have eternal life."
—CHIANG KAI-SHEK

It is planned to distribute at least a million Gospels and Testaments in Formosa.

LESSON FOR JUNE 8

Persons And Property

**Scripture: Exodus 20:15; Luke 16:1-12;
19:1-10, 45-46. Devotional Reading: Amos
5:6-15.**

The Prophet Amos, (see Devotional Reading), was a native of Tekoa, a town in Judah, six miles south of Bethlehem. He was a shepherd and dresser of sycamore trees. He was not trained in any of the regular prophetic schools. He was sent to prophesy to Israel, the Northern Kingdom, during the reign of Jereboam II. Uzziah was on the throne of Judah. Both of these kings had prosperous reigns, for they had ability as rulers, but as is usual in times of prosperity, sins multiplied and God was forgotten. Amos had an exceedingly "chilly" reception in the Northern Capital. He was looked upon as a pessimist, an alarmist, an intruder; and was advised to go back South where he belonged. There are striking similarities between these prosperous times under Jereboam II and Uzziah, and the "fool's paradise" in which we are living today. Our preachers and evangelists who are trying to warn our people are disregarded and looked upon as pessimists and alarmists, or worse. It is a time of tremendous sins—sins on a national scale—especially the sin of *dishonesty*. There is a wave of this, and the investigating committees are so numerous that it seems every department of Government is under suspicion, and almost every individual connected with the government.

Amos pled with the people to "seek God"; "to seek the good, and not the evil"; "to hate the evil and love the good, and establish judgment, (justice) in the gate."

"For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right."

These words can be applied literally and with even more emphasis to our situation at the present. And our reaction is about like that of Israel: "They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly." A few listen and grieve; but very few.

Dr. Billy Graham has just closed a meeting in Washington, and while large crowds attended the services, and some six thousand people accepted Christ, there was on the part of most officials somewhat the same spirit that was shown to Amos. They did not threaten him, or openly advise him to go back South, but they did not listen or heed his message. Those in high positions, for the most part, in our land and in other lands, are cold, indifferent, and unbelieving. As yet there is no sign of a general and heartfelt turning to "seek God, and seek the good."

The lesson for today is timely. The breaking of the commandment, thou shalt not steal, is one of our most common and destructive sins.

I. The Command:
"Thou shalt not steal":
Exodus 20:15

According to our Shorter Catechism there are two sides to this command:

- (1) What is required.
- (2) What is forbidden.

There is the positive as well as the negative aspect. I wish to look at both, but especially the first, as we often forget this side.

"The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others." Two or three verses from the Bible throw light on this answer: "This we command you, that if any would not work, neither should he eat," and with the first part of the fourth commandment, "six days shalt thou labor."

These and other verses certainly suggest that the lazy man, the man who is able to work but lives on others, is a thief.

Now turn to the other side and read these verses: "If thy brother is waxen poor, and fallen in decay with thee; then thou shalt relieve him" (Lev. 25:35) "Look not every man on his own things, but every man also on the things of others." Many other texts might be quoted, (see I John), showing that love makes us help our fellowmen, that it makes us love our neighbor as ourselves. We must work and further our own wealth, so that we will not be dependent upon others; we must help our brothers to "make good." This forbids selfishness, greed, oppression and jealousy. It would apply in a larger way to the practice of trying to crush rivals in business.

"The eighth commandment forbiddeth whatsoever doth, or may, unjustly hinder our own, or our neighbor's wealth, or outward estate." In other words, we must love our neighbors as ourselves. Love is the fulfilling of this commandment, as well as all the balance of the decalog.

Paul in Ephesians 4:28 has a recipe which would solve all our problems along this line: "Let him that stole, steal no more: but rather let him labor, working with his own hands the thing which is good, that he may have to give to him that needeth." (Honesty, industry, generosity).

This command is of universal application; it applies to saint and sinner; to every race and class and condition, everywhere. Gilbert Chesterton in one of his Father Brown stories, has his hero to say something like this: If one could travel to the farthest planet in the universe, still the command, Thou shalt not steal, would follow him and be binding upon him as well as when he was here on the earth.

II. Faithfulness in Using Our Wealth:

Luke 16:1-12

To understand this unusual parable we must keep in mind the one point to its teaching. Jesus is not commending the tricky and dishonest method of this "man of the world," this unjust steward, but He is illustrating the fact that the "children of this world" try to provide for their future.

We, as good stewards of the manifold grace of God, should show equal wisdom in being faithful to the trust God has given us, and use our "mammon of unrighteousness" in such a way as to lay up treasure in heaven. If we are faithful in the use of our material wealth which God has entrusted to us, then He can safely trust us with the true riches.

In the Sermon on the Mount Jesus tells us to lay up treasure in heaven. One way to do this is by being faithful in the stewardship of our possessions while on earth. Some men hoard their money, some waste it, others use it wisely, and in so doing provide for their future, "lay up treasure in heaven." Honesty in obtaining wealth; wisdom in using it: these two rules are good ones to follow.

III. Restitution:

Luke 19:1-10

This is the familiar story of the conversion of Zacchaeus, the rich publican. The position of tax-collector made the temptation a very powerful one. (From recent developments, this seems as true today, as in the day of Zacchaeus). As in many places in public office, there is encouragement to steal, and the ever-present opportunity.

Zacchaeus shows the genuineness of his conversion by his proposal, "If I have taken anything (wrongfully exacted aught), from any man . . . I will restore him fourfold." Suppose some of our



tax-collectors—those in the Internal Revenue Department—should be converted, and should do as Zacchaeus did! Whenever there is a genuine revival there is this evidence following: people pay up their back debts; many return money which they have gotten in the wrong way. When men and women "get religion" they will "get honest." This is one of the many reasons why we need a great revival in America.

IV. Honesty in the Church:

Luke 19:45-46

The temple, which was the holy house of God, a place of worship, was being desecrated. It is a striking fact that Jesus had to "cleanse the temple" twice in three years, once at the beginning of His ministry, and again near the close. Does this not emphasize that "stealing" may enter into the place of worship, the place most sacred? Can the Church, a "place of prayer," become a "den of thieves?" At first sight this would seem almost impossible. Would men not be afraid to carry their dishonesty into the very house of God?

If we read the Old Testament, and the New; if we ponder the sad story of later Church history, we will see that stealing has been only too common. The Church at times has been a veritable "den of robbers."

In the sacrifices and offerings of the tabernacle and temple this was true sometimes. One of the sins of Eli's sons was stealing the best portions for their own use. Later in the service of the temple the same thing was true. Then, the other phase of the question was often true. Will a man rob God?, asks the prophet; "Ye have robbed me."

When we come to the Church we find that greedy and ambitious Church leaders robbed the people, and robbed God, by appropriating to themselves, or to some selfish project, the funds which should have been used for the glory of God and the advancement of the Kingdom. The danger is that false and selfish leaders, under shepherds, will feed themselves, and not feed the flock.

Begin the Church Year Right!
Begin it with THE JOURNAL.

Who's Happy?

Who's happy? The word "happy" really means favored by luck or fortune, for it comes from the word "hap" which originally meant "luck" or "chance." However, through usage it has come to mean "enjoying well-being, peace and comfort, joyous." This latter meaning is much richer, and must be what was in the minds of the youth leaders when the topic was chosen, so let's consider the question with this meaning in mind. Who's happy? Solomon, whose words come not only from the rich fountain of his own knowledge, but under the inspiration of the Spirit of God, says, "Happy is the man that findeth wisdom, and the man that getteth understanding." David, from whose heart there bubbled songs of joy, says, "Blessed (or happy) is he whose transgression is forgiven, whose sin is covered."

Both were right of course, and they meant the same thing, for the highest happiness the human heart can experience is in knowing Christ, "in whom are hid all the treasures of wisdom and knowledge," and finding in Him forgiveness for sin. To know Christ aright is to be cleansed from sin, for "this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

No one can enjoy "well-being, peace and comfort" of heart apart from the grace of God. Carlyle tells the story of a man who was afraid of his shadow; who fled from the black figure that followed close upon his heels throughout the day. He welcomed the blackness of night for only then could he find even a moment of peace. Haunted as he was, his days were filled with fear and unrest. And so is every heart that is haunted by the shadow of sin. No soul can find peace and rest apart from Him who says, "Come unto me . . . and I will give you rest."

When I read the story of this man and his shadow the thought entered my mind that if he would stand on the equator at high noon, when the sun has reached its zenith, no shadow would be cast. He could stand in the light without fear. Likewise, the soul that is tortured by the shadow of sin, by the fear of judgment; if that soul will seek refuge at Calvary, where the sunlight of God's love reached its zenith, every shadow of sin will be removed; washed away in the precious blood of Jesus Christ! That soul will be able to sing with David, "Happy is the man whose transgression is forgiven; whose sin is covered."

Thus far we've been talking about how to get happy. Let's see if we can discover how to *keep* happy. Many Christians who once rejoiced in the knowledge of forgiveness are now prisoners in the castle of that brutal giant Despair because they have wandered from the way; the narrow way of obedience to the will of God.

Jesus had just finished washing the feet of His disciples, setting before them an example of humil-

ity and service. He said very pointedly, "I have given you an example, that ye should do as I have done unto you." Then He gave them the key to enduring happiness: "If ye know these things, happy are ye *if ye do them!*"

To walk in obedience to the will of God is to delight in a sense of "well-being, peace, and comfort." What more blessed state of being than in the will of God? What greater peace than at rest in God's peace? What greater comfort than His promise, "Lo, I am with you always?"

Robert Murray McCheyne, that youthful saint through whom the blessing of God rested upon all of Scotland, gives us this word concerning happiness: "I am persuaded that God's happiness is inseparably linked in with his holiness. Holiness and happiness are light and heat. God never tasted one of the pleasures of sin.

"Christ had a body such as I have, yet he never tasted one of the pleasures of sin. The redeemed, through all eternity, will never taste one of the pleasures of sin; yet their happiness will be complete. It would be my greatest happiness to be from this moment entirely like them. Every sin is something away from my greatest enjoyment . . . The devil strives night and day to make me forget this or disbelieve it. He says, 'Why should you not enjoy this pleasure as much as Solomon or David? You may go to heaven also.' I am persuaded that this is a lie—that my true happiness is to go and sin no more."

The highest happiness is found in a holy walk with God. "Happy are the pure in heart, for they shall see God!"

COLOSSIANS

Paul's letter to the Colossians sheds light on the profoundest Christian truths. Dr. Erdman's commentary on the Epistle of Paul to the Colossians is unexcelled for individual reading. Clear exposition, practical comments and spiritual lessons distinguish this book. Invaluable for laymen, students, teachers and pastors. **ESPECIALLY** valuable for teachers in the women's groups just now. **Only \$1.50.**

CHURCH NEWS

Church Extension Conference Will Feature Billy Graham

Speakers for the Church Extension Conference at Montreat, N. C., August 15-22, will include Billy Graham, Wallace M. Alston, Frederick H. Olert, David W. Barry, Mrs. H. Dockery Brown, William H. McCorkle, and many others, according to an announcement by Charles H. Gibboney, conference director.

The Church Extension Conference is being set up as a family conference, offering something for every member of the family. Features are scheduled for every age group, and families are urged to attend and share in this period of instruction, inspiration, and fellowship.

Dr. Billy Graham will be the opening speaker on Friday evening, August 15, and will preach also at both services on Sunday, August 17.

Dr. Wallace M. Alston, President of Agnes Scott College, Decatur, Ga., will conduct the Bible study each morning as the opening feature of the daily schedule.

Dr. Frederick H. Olert, Pastor of the Second Presbyterian Church, Richmond, Va., will bring the inspirational addresses each evening, Monday through Friday, August 18-22.

A seminary for urban pastors will be conducted by Rev. David W. Barry, Director of Field Research, National Council of Churches, and Mr. Hal Hyde, Atlanta, Ga., and selected leaders.

Mrs. H. Dockery Brown, a member of the Board of Church Extension, has charge of a study class in Church Extension for women. Then there will be two workshops for women, one for local Church Extension chairmen under Mrs. A. R. Craig, Rutherfordton, N. C., and the other for presbyterial chairmen of Church Extension under Mrs. T. D. McConnell, Jr., Shreveport, La.

Dr. William H. McCorkle, Atlanta, Ga., is to teach a class in Evangelism for all ministers and interested lay leaders. An interest group in Radio and Television will be led by Dr. John M. Alexander and Mrs. Fred Ohl, Atlanta, Ga.

The Home Mission Association will meet for two periods each day and will have as discussion leaders Rev. Robert H. Walkup, Mobile, Ala.; Rev. Robert Turner, Morganton, N. C.; Rev. Joseph W. Conyers, Gainesville, Fla.; and members of the staff of the Board of Church Extension. Dramatic presentations of the phases of Church Extension will highlight a conference hour at the close of the morning schedule each day. Evening vesper services will feature messages by Home Missionaries representing various fields of work.

A youth section offers classes and activities especially for young people. A program of activities for children is available for those in attendance. A nursery is being provided for small children so that parents might participate fully in the daily program.

Recreation for all ages will be under the direction of Rev. W. L. Cooper of Blackey, Ky. There will be preview showings of recent movies and filmstrips in the field of Church Extension.

A program folder and further information about the conference can be obtained by writing to the Department of Promotion, Board of Church Extension, 605 Henry Grady Building, Atlanta 3, Ga.

Presbyterian Mother Celebrates 100 Years Of Life Filled With Presbyterian History—Is Member Of Church Where Denomination Began

Mrs. James G. Patton celebrated her 100th birthday May 23 with friends of the First Presbyterian Church of Augusta, Ga., of which she is a member.

She is nearly nine years older than the Southern Presbyterian Church, which was organized at the Augusta Church in 1861.

She is the mother of Dr. James G. Patton, executive secretary of the General Council.

Now frail of body, but still alert of mind, Ermina Hallie Patton was born in Clarksville, Tenn. Her parents were Dr. and Mrs. B. N. Herring. Her grandfather was a minister of the gospel, and in her lifetime she has numbered 16 members of her family who have been, or are ministers. Her husband, the Rev. James G. Patton, D. D., held pastorates in Tennessee, Kentucky, Florida and Georgia. He was for 21 years a minister of the First Presbyterian Church, Decatur, Ga. After retirement at the age of 80, he moved to Augusta, dying there in 1941.

Dr. Patton, Jr., carries on the ministerial tradition of the family and also a stepson, the Rev. E. D. Patton also a Southern Presbyterian minister. Another stepson, W. A. Patton, is, with his wife and two daughters, members of the Augusta Church.

Mrs. Patton has always been active in the Lord's work. Her early desire to go to the mission field was prevented by the illness of her mother. But the missionary enterprise of the Church has ever received her ardent support.

Beginning at the age of 14, she has read the Bible through more than 60 times. She participated in Red Cross work in four wars.

Mission Notes

NASHVILLE, TENN. (PN)—The Rev. and Mrs. Paul B. Smith of our West Brazil Mission announce the birth of a son, John Russell, on April 17 in Brazil.

Charles McKendrie Robertson was born in Luebo on May 5 to Mr. and Mrs. Rob Roy Robertson of our Congo Mission.

Montreat Graduates Hear

Drs. McCorkle And Patton

Graduation exercises of Montreat College and Montreat Preparatory School were held May 25 and 26 in Gaither Hall, at Montreat.

The addresses to the seniors were delivered by Dr. William McCorkle, and Dr. James G. Patton, Jr.

Dr. McCorkle, a native of Rock Hill, S. C., spoke at the baccalaureate service Sunday, May 25, on "Beyond the Facts."

Dr. Patton, a native of Kentucky, delivered the commencement address May 26, at 10 a.m. His subject was "Too Many Things."

Central Chattanooga Church

Begins New Construction

Central Presbyterian Church of Chattanooga, Tenn., has begun construction of a new educational building expected to be completed by September 30, according to an announcement by officers of the church.

Two additional missionaries, the Rev. and Mrs. J. Hoge Smith, Jr., of Brazil, will be fully supported by the church Katherine McCallie Bible Class. Partial support has been pledged for the Rev. and Mrs. Sherwood Taylor, also of Brazil, by the church at large.

Reports on a 120-person leadership training school indicate a large success in that program. Eight different churches were represented in the attendance.

U.T.S. Graduates 71—

Largest Class In Its

140 Year History

The largest class in the history of Union Theological Seminary of Richmond, Va., was graduated in commencement exercises May 20. Fifty-two degrees of bachelor of divinity, 12 degrees of masters of theology and seven doctor of theology degrees were conferred on candidates from 16 states.

Graduating activities began May 17 with an informal concert by combined choirs of Assembly's Training School and Union Theological Seminary. May 18 was highlighted by the baccalaureate sermon by the Rev. C. Houston Patterson of Bluefield, W. Va.

WANTED — ONE WOMAN TEACHER

(Not Over 30 Years Of Age)

For Central School for Missionaries' Children, Lubondai, Belgian Congo. New term begins August 5, 1952. Appointment for three years. For particulars write:

REV. EUGENE L. DANIEL
CANDIDATE SECRETARY

BOARD OF WORLD MISSIONS
PRESBYTERIAN CHURCH
UNITED STATES

Box 330

Nashville, Tenn.

The Rev. J. Rupert McGregor, president of Montreat College, and a trustee of UTS addressed the graduates May 20 in Schauffler Hall. Undergraduate degrees were conferred by James Edward Bear, D. D., F. S. Royster, professor of Christian Missions. Graduate degrees were conferred by Dean John Newton Thomas, the Rev. Robert L. Dabney, professor of Systematic Theology.

Dutch Reformed Church

Organized In Alabama

The Dutch Reformed Presbyterian Church of Daviston, Ala., was organized May 4 by the Presbytery of East Alabama at a service held at the First Presbyterian Church of Alexander City, Ala.

This newly organized church is composed of some 38 members, all natives of the Netherlands, who arrived in Alabama in December 1951 to make their home. Their leader is the Rev. W. E. M. Eggink, who is also a graduate agronomist.

The commission appointed to organize the church was composed of members of East Alabama Presbytery's home mission committee and members of the committee present were: Dr. Henry Edward Russell, Dr. John R. McMahon, the Rev. E. H. Phillips, Elders E. G. McGehee, Stanhope Elmore and James J. Durr. Rev. W. K. Blake, superintendent of home missions, and Rev. A. C. Windham, stated clerk, and other ministers and laymen from a number of churches in the presbytery were also present.

Dr. Russell presided at this occasion of historic significance and the sermon was preached by Mr. Eggink. Dr. McMahon and Mr. Phillips also participated in the ceremony of organization.

The Vacation Fund—

Another Appeal!

When a young minister of our Church was invited recently to become a beneficiary of the 1952 Vacation Fund, he wrote as follows:

"We certainly want to thank you and the givers of the Vacation Fund for the oppor-

tunity of spending a week at one of the conference centers of our Church. When planning for our vacation, we had wistfully thought of the possibility of being able to do this; and then tried to figure out which relatives we would feel like descending upon with two children and ourselves for a month. Now we can really have a wonderful week, with plenty of rest for my wife from cooking and nursery duties; and a wonderful, helpful conference for myself on Church Extension . . . In deep gratitude to God for the gift, we thank you over and over again."

Many friends of the Vacation Fund have sent in their much appreciated contributions to Mrs. Ira D. Holt, Treasurer, Montreat, N. C. Those who have overlooked doing so will, we earnestly hope, send as generous a gift as they can and as quickly as possible.

Already more than 300 of our ministers have been recommended to us as in need of the type of physical rest and spiritual refreshment which a stay at one of the conference centers of the Church affords. Unless, however, many more gifts are received than have been sent to date, many of these ministers who do need to get away from their work and rest a while will not get away and their ministry may suffer in consequence.

With genuine appreciation to all who through the years have voluntarily and generously made the Vacation Fund possible through their very thoughtful gifts, we state the need, confident that there will be a continuance of liberal gifts to this worthy cause. Checks should be sent, as stated, to Mrs. Ira D. Holt, Treasurer, The Vacation Fund, Montreat, North Carolina.

Wade H. Boggs, Chairman
The Board of Managers
The Vacation Fund.

WOMEN'S WORK

The First Gospel In The San Blas Language

There has just come from the printer a Gospel of St. Mark in a bright red cover whose title page reads: Pap Kaya Purpa Nuet San Markokos Soiksatti. This is the first book of the Bible Translated and printed for some 20,000 San Blas or Cuna Indians, who live on a chain of islands off the northeastern coast of Panama. The Gospel was published by the American Bible Society. They are a most interesting people with great traditions and an elaborate system of government of their own.

In 1913 a middle-aged missionary, Miss Anna Cope, went to the islands to teach the children English, at the request of a San Blas, Chief Robinson, who had learned English in Jamaica. She set off with the Indians for the hundred mile trip in an open canoe with a bag of clothing and a well-wrapped portable organ. A concerned schooner

captain persuaded her to sail with him, a trip that took five days. Among the children who came to her school and learned English was Lonnie, later named Alcibiades Iglesias, who eventually went to New York to learn electrical engineering but finally studied at the missionary training college at Nyack. Another teacher soon went to a neighboring Island where among the early pupils was Peter Miller who also went to the United States for further study. Meanwhile government schools were established and many Indians came to Panama for more advanced education. Mr. Iglesias married an American missionary and later his brother Claudio married another. The mission work on these Islands is entirely independent.

In 1941 Dr. Eugene Nida, secretary for translations of the American Bible Society with Mrs. Nida spent eight days over Christmas and New Years in the Islands helping the people decide on the orthographic form for their language and examining a translation of Mark already begun by Peter Miller. Verse by verse and chapter by chapter the text was worked over by Mr. Miller and the group and tried out on the chiefs and village leaders. Chapters were recorded and played over the village to be sure all could understand. In May of last year the typing of the manuscripts was completed and Peter Miller flew to Colon to go over it again with Dr. Nida. While the manuscript was going through the long process of printing, literacy campaigns were getting under way in the Islands so that there would be readers for the Book when it finally arrived. Just before Christmas the first copies were received at the Bible House in New York and dispatched at once to Cristobal in the hope that at least a few of the books could reach the Islands before the New Year, two years after Dr. Nida's visit to the Islands. The number of copies printed is 2,500.

And so the Gospel finds its way into another language, bringing nearer the goal of the Bible Society, that every man may have the Scriptures in a tongue he can read and understand.

—American Bible Society.

Nine Points On Church-Going

1. In this actual world, a churchless community—a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade.

2. Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.

3. There are enough holidays for most of us. Sundays differ from other holidays—there are fifty-two of them every year—therefore on Sundays go to church.



Something for
EVERY MEMBER
of the family...



- CONFERENCE BIBLE STUDY
- WOMEN'S STUDY CLASS IN CHURCH EXTENSION
- SECTION FOR YOUTH
- INTEREST GROUPS IN RADIO AND TELEVISION
- CLASS IN EVANGELISM
- DRAMATIC PRESENTATIONS OF CHURCH EXTENSION WORK
- PROGRAM FOR CHILDREN
- VESPER SERVICES AND EVENING ADDRESSES
- RECREATION FOR ALL AGES
- PREVIEW SHOWING OF CHURCH EXTENSION FILMS AND MANY OTHER FEATURES



CHURCH EXTENSION CONFERENCE

MONTREAT, N. C., AUGUST 15-22, 1952

"A Conference for the Whole Family"

SECURE A PROGRAM FOLDER FROM YOUR PASTOR OR CHURCH EXTENSION CHAIRMAN OR WRITE: DEPARTMENT OF PROMOTION, BOARD OF CHURCH EXTENSION, 605 HENRY GRADY BLDG., ATLANTA 3, GA.

4. Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house just as well as in a church. But I also know, as a matter of cold fact, that the average man does not thus worship.

5. He may not hear a good sermon at church. He will hear a sermon by a good man who, with his good wife, is engaged all the week in making hard lives a little easier.

6. He will listen to and take part in reading some beautiful passages in the Bible—and if he is not familiar with the Bible, he has suffered a loss.

7. He will take part in singing some good hymns.

8. He will meet or nod or speak to good, quiet neighbors. He will come away feeling a little more charitable toward all the world, even toward those excessively foolish young men, who regard church, going as a soft performance.

9. I advocate a man's joining in church work for the sake of showing his faith by his works.

—Theodore Roosevelt.

**FINE PEOPLE APPRECIATE FINE GIFTS
GIVE THE JOURNAL!**

The Ministry To Students On A Christian College Campus

One of the highest privileges which can come to a church in any community is the opportunity to minister to a group of college students. The church at Hampden-Sydney, Virginia, is unique in this respect. Here we find the church located in the very center of campus activity.

Hampden-Sydney College seeks to provide a Christian atmosphere for all students who come under its care. The study of Bible is a required course for all first and second year students and the faculty is made up of men who are earnest, positive, active Christians. A counseling service from the Christian point of view is available to every student and the weekly required convocation is an hour of spiritual uplift. There is also a Bible Class for students which was taught this year by the president of the college.

The Student Christian Association plans and directs such services as the mid-week prayer service, the dormitory prayer meetings, and the Religious Emphasis Week services which are held each fall and each spring. The students join with near-by Longwood College to form the Westminster Fellowship Group. The Women of the Hampden-Sydney church alternate with the Farmville Church

women in serving monthly Sunday night suppers to this group.

The responsibility of ministering to college students does not rest entirely with the college or with the church nearest to it. Women of the Church in every Synod have a share in this responsibility. First and foremost is the support they can give in influencing young men and women to attend our Presbyterian and Presbyterian affiliated colleges. Secondly is the responsibility which should be put directly upon the shoulders of a student as he leaves the home church, that he continue to develop spiritually.

Most of our ministers and many of our Women of the Church groups keep in close contact with students away at college, and this is fine. In addition, however, every effort should be made to encourage a student to enter into the total religious life of the college and to support its organized effort to meet the spiritual needs, through its own program and through that of the church serving it.

The type of program at Hampden-Sydney is duplicated in all of our church related colleges. Is this type of education worth while? If so, it will take increased effort, greater and more sacrificial support if these institutions are to continue in this great work of training men and women for Christian Citizenship.

—By Mrs. Graves H. Thompson
Hampden-Sydney College
Hampden-Sydney, Virginia.

Four Blessings From Outposts

"Blessed is the church that has outposts," says Dr. J. P. Proffitt, who for 27 years has been pastor of the Clifton Church at Maxwelton, W. Va. The Clifton Church originated in 1900 through the combination of two outposts of the Old Stone Church in Lewisburg. Very soon three outposts were in action. It all happened so naturally. Some of the interested people of the church saw a need and went out to meet it. The outposts were begun and carried on in public school buildings for many years. In recent years three buildings have been erected—and Lewis Chapel, Edgewood Chapel, and Bethel Chapel are the *children* of Clifton Church.

In addition to the spiritual enrichment which comes to the home church, Dr. Proffitt writes of four distinct blessings:

"1. Clifton Church considers the outposts her own children and therefore assumes the responsibility for them. In this relationship there is love, service, intercession, cooperation, sympathy and tender care. Place these rare qualities at the core of the church's life and you have a gold mine of great graces that empower and lead on.

"2. The evangelistic rebound in the numerical growth of Clifton has been amazing. The Chapels

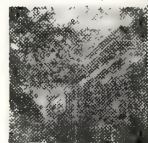


Enroll Now For
FALL SESSION COLLEGE or PREPARATORY DEPARTMENT. SUMMER SCHOOL COLLEGE or PREPARATORY DEPARTMENT. Educational Excellence. Christian Emphasis. Write for Catalog.

PRESBYTERIAN JUNIOR COLLEGE
BOX B-W — MAXTON, N. C.

A Living Investment in American Youth

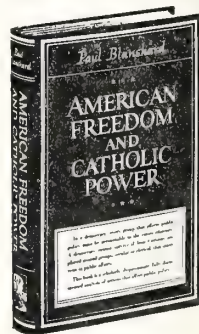
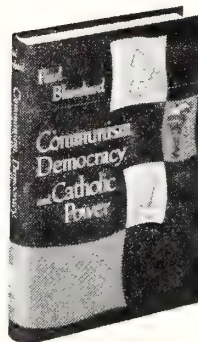
- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President



AMERICAN FREEDOM & CATHOLIC POWER
COMMUNISM - DEMOCRACY & CATHOLIC POWER

\$3.50 Each

"Timely - Informative - Vital - Revealing . . ."

Order From

The Southern Presbyterian Journal
Weaverville ... North Carolina

"Great Books For The Christian Library"

cover a large territory and there are ever present those who are lost. The winning of souls by every normal means is ever before us. There were fifty-nine charter members in Clifton fifty-one years ago. The present membership is six hundred and fifty-eight (658). One of the secrets of this growing membership is evangelism in the church's outposts.

"3. Clifton Church receives financial help from her Chapels. Many of the outpost people become good stewards and regularly give to the support of the home church and the whole budget. The membership is furnished with envelopes and offerings are taken every service. One of the families in Bethel Chapel gives \$108.00 per year. This is a large family and the father is a day laborer.

"4. The great satisfaction that comes to the home church. For God's work and work well done there results a peace, joy and happiness. In a very humble sense Clifton shares in this sweet benediction of the Father. Our earnest prayer is for a greater vision and a more devoted effort."

—Adapted from material supplied by
Dr. J. P. Proffitt, Pastor
Clifton Presbyterian Church,
Maxwelton, W. Va.

Another "First" New Testament

Another "first" New Testament has now been published by the American Bible Society. This is in the language to be known as Kikwango, a trade language used by 16 mission stations in a large area in southwestern Belgian Congo, in the Kasai River area. The people speak many tribal languages but few understand the Fiote Kikongo in which there is considerable literature, including a translation of the entire Bible. Kikwango, however, is used by about 500,000 people.

Translations of several of the Gospels in Kikwango had been prepared by J. A. Brower and other missionaries of the Congo Gospel Mission as well as by Mrs. Ernestine Straus Janzen of the Board of Foreign Missions of the Mennonite Brethren Church of North America. These had been published by the British and Foreign Bible Society, the Scripture Gift Mission and the American Bible Society and by the missions, at various times since 1935.

They were so eagerly received that both missions were eager for a complete New Testament, feeling that the time was still far distant when either the Fiote or the Lingala Scriptures would meet the needs of the people.

The Bible Societies, however, felt that there should not be two New Testaments in this area and the two missions agreed to collaborate on a union version. This was prepared by Mrs. Martha H. Janzen with the aid of, among others, one particularly well-qualified native Christian.

After examination by Dr. Eugene Nida, Secretary for Translations of the American Bible Society, the manuscript went to the printer in 1948, the Testament being published jointly by the British and Foreign Bible Society and the American Bible Society. The book will be used by the Unevangelized Tribes Mission.

Ten thousand copies have now been published, bound in limp black fabrikoid. The text has been supplied with subject heads and with references.

THE SPIRIT AND METHOD OF BIBLE STUDY, By Wilbur M. Smith. *American Tract Society*. \$.30. Helpful suggestions for the Christian who wishes to derive more blessing from his Bible study are offered here. The third in the new American Tract Society series, this booklet is a simple clear presentation which will be an encouragement to those who are dissatisfied with hit-or-miss Bible reading and would like to settle down to a more systematic study of the book.

HOW TO HELP AN ALCOHOLIC, by Clifford J. Earle. *Westminster*. \$1.50. Dr. Earle takes the full measure of the problem of alcoholism and points out the resources to which both alcoholics and their families may turn for help. The history and traditions of Alcoholics Anonymous are discussed in detail with the twelve steps to recovery on which Alcoholics Anonymous fellowship and program are based. In discussing spiritual resources he points out the ways in which a church can express its concern for alcoholics and other victims of alcohol as well as for the social and moral implications of moderate drinking.

PROPHETIC QUESTIONS ANSWERED, by Keith L. Brooks. *Van Kampen*. \$2. The author has been a student of the prophetic word for many years. This book is the result of those studies. He sets forth many questions and gives as complete an answer to each one as the Bible throws light on it. This work will be of value to Christians today who are seeking for more light in the study of prophetic developments.

DON'T THINK ABOUT IT, by Carmel Myers. *Doubleday and Co.* \$1.50. This book is written for the man or woman who seeks release from grief or personal tragedy. It is sent forth with the desire to bring comfort and understanding to all who know futility and sorrow. While this book may help some, there are many resources available for the Christian overlooked in this volume.

SO YOU WANT TO SPEAK, by Mark W. Lee. *Zondervan*. \$1.50. Here is a book which is fairly bristling with unusual ideas and clever suggestions. The author has succeeded not only in presenting the basic principles involved in public speaking. He also imparts a great deal of advanced information especially designed to help the Christian with the layman or pastor express himself effectively and well. This is a text book that is written entertainingly and in gripping style.

PEARLS FROM MANY SEAS, by T. J. Bach. *Van Kampen*. \$1.50. Over a long ministry, Dr. Bach has collected many colorful and pointed quotations. They are presented in this volume for the delight and edification of others. Writers, preachers and evangelists will discover many of them to be appropriate for use in driving home some point.

A TRUMPET IN ZION, by Carey E. Gruhn. *Moody*. \$3. The story of this book is based on the general sequence of events described in the book of Revelation. It is a story, however, and not an interpretation of Scripture. It will doubtless bring both enjoyment and profit to its readers.

CHALLENGING BOOKS

*A Treasure House Of
Facts Told In A Most
Fascinating Manner*

by the late

HARRY RIMMER, D.D., Sc.D.



- | | |
|---|---|
| <p>(1) The Harmony Of Science And Scripture) \$3.00
Noah and the flood, the long day of Joshua, Jonah and the whale, etc., have been criticized as scientifically absurd. Dr. Rimmer shows how the facts of science are against the critics.</p> <p>(2) Modern Science And The Genesis Record \$3.00
What makes color? Where does the Gulf Stream go? How are precious stones composed? These and countless other fascinating items make this book a revelation of the wonder of the world, and a constant delight.</p> <p>(3) Internal Evidence Of Inspiration \$3.00
In forceful, superbly readable fashion, this volume assembles the Bible's own proof as to its inspiration.</p> <p>(4) Dead Men Tell Tales \$3.00
A comprehensive presentation of archeological discoveries that bear upon the pages of the Old Testament and its historical accuracy. Illustrated.</p> <p>(5) Crying Stones \$3.00
This book is a companion volume to "Dead Men Tell Tales." It offers proof for the historicity and credibility of the New Testament.</p> <p>(6) The Magnificence Of Jesus (A Text Book On Christology) \$3.00
This volume deals with the problems of the Origin, Nature, Incarnation and Offices of our Lord and Saviour, Jesus Christ.
Volumes I through VI all for \$15.00—when purchased in one order.</p> <p>(7) Voices From The Silent Centuries \$1.50
Covering the years between the death of our Lord and the appearance of the first of our older New Testament manuscripts.</p> <p>(8) The Theory Of Evolution And The Facts Of Science \$1.50
Science bristles with facts that do not make room for the theory of evolution. So popularly written that anyone can understand and enjoy it.</p> <p>(9) The Evidence For Immortality \$1.50
"If a man die, shall he live again?"</p> <p>(10) The New Testament And The Laws Of Evidence \$1.50
Applying the rigid requirements of modern court proceedings to the New Testament, we find that it is an unanswerable document.</p> <p>(11) Voices From Calvary \$1.50
Interpreted in a vivid, deeply personal way.</p> <p>(12) The Crucible Of Calvary \$1.50
As the burning blast of a crucible tries all material, so Calvary tests all men.</p> <p>(13) The Purposes Of Calvary \$1.50
A definite challenge to the reader to fulfill God's plan for him.</p> | <p>(14) From Cana To Calvary \$1.50
Five major events in the life of Christ, and the far-reaching significance they hold for those who respond to them in faith.</p> <p>(15) The Prayer Perfect \$1.25
The reader is made to realize that "The Lord's Prayer" is a pattern for prayer, and not mere ritual.</p> <p>(16) Let The Record Speak - Or That Lawsuit Against The Bible \$.75
The result of a recent trial in the Fourth District Court of New York City, in which an unbeliever brought suit against Dr. Rimmer.</p> <p>(17) The Shadow Of Coming Events \$3.00
Palestine—the Coming Storm Center.
The Coming War and the Rise of Russia.
The Coming League and the Roman Dream.
The Coming King.</p> <p>(21) Flying Worms \$.75
This book has one purpose and one theme. It is written to show WHY "Ye must be born again."
Flying Worms - Ten For \$1.00
(Paper-covered Edition)</p> <p>(22) Seven Wonders Of The Wonderful Word \$.75
A comprehensive and satisfactory statement concerning the supernatural nature of the Bible.</p> <p>(23) Straight Ahead Lies Yesterday \$.75
The author surveys the future in the light of history and prophecy.</p> <p>(24) Inspiration - Plus Revelation - Equals: The Bible \$.75
What is the difference between "inspiration" and "revelation?" This book will make you think.</p> <p>(25) Miracles At Morning Cheer \$1.00
This book is filled with humor, intermixed with pathos, and over and in it all is the miracle of saving souls.</p> <p>(26) Christianity And Modern Crises \$1.50
The Church and the Labor Movement.
The Christian and His Duty in a Time of War.
The Problem of a Lasting Peace.
The So-called "New World Order."</p> <p>(27) Lot's Wife - Or The Science Of Physics \$2.50
Another of the enlightening volumes on science and the Bible. "In an age of science an educated person can believe the Bible to be the Word of God!"</p> <p>(28) The Last Of The Giants \$2.50
A saga of the Sky Pilots of the north woods, who adventured for God and brought changed conditions by the force of their Gospel and the impact of their personalities to the lumberjacks. Created by Frank Higgins, this unique ministry was continued upon his death by those whose lives were transformed by this Gospel message. The life of the "jack" is sympathetically and vividly described in the graphic style of Harry Rimmer.</p> <p>(29) Golden Text For Today - Each Volume \$3.00
In two volumes. 1) January to June. (2) July to December. Over 1,000 words on each text for each day. Over 400 pages each.</p> |
|---|---|

ORDER FROM { **Secretary**
RESEARCH SCIENCE BUREAU, INC.
423 East Sixth St. Duluth 5, Minn.

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

JUN 5 - 1952

JUNE 4, 1952

Where The Issue Lies

The Church of Jesus Christ faces many problems today. Some are of minor importance, some of them are major. We would affirm that the major issues stem primarily from one single source: **The reliability and the authority of the Word of God.**

Where men agree on this one matter—and it is clearly and unequivocally stated in our own Confession of Faith—all other problems can be met on a level where they can be resolved.

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....Weaverville, N. C.
Dr. L. Nelson Bell, Associate Editor.....Asheville, N. C.
Mr. A. Douglas Reed, Assistant to the Editor.....Weaverville, N. C.

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

CONTRIBUTING EDITORS

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

BOARD OF DIRECTORS

Mr. Hugh Dickson
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. Tom Glasgow
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. W. R. Willauer

LETTERS

Marriage - Divorce And Remarriage

Gulfport, Miss.
May 17, 1952.

Editor:

Dear Editor:

The Report on "Marriage, Divorce, And Remarriage." Approved unanimously by the Council (?) on Christian Relations and the General Assembly's Board of Church Extension," and published in THE OUTLOOK of May 5th inst., doubtless was made as "the result of long and prayerful study," and no one would deny the problems they tried to face in this difficult subject. The problems are well presented, but the solution offered, particularly for "spiritual infidelity" and for remarriage brings a startling new attitude toward marriage and divorce, and particularly a treatment of Jesus' teachings which are bound to be so confusing to the common man, who considered the Bible as the "only rule of faith and practice." If the deductions drawn are to be followed, the common man is bound to draw the conclusion that, to be practical, the Bible must be "interpreted" and hedged about by church "deliverances," just as the Roman Church contends! Certainly he could not feel qualified to draw such conclusions as would, ultimately, allow the reversal of Jesus' explicit statement in answer to a question on the subject! Neither the Synoptics nor Paul seem to give the "freedom" to an individual minister to remarry anyone regardless of "previous guilt," else John the Baptist gave his life foolishly!

The plea, defensively, is that a few "isolated proof-texts" may not be used to determine Chris-

tian behaviour, because they are open to more than one interpretation, and because they are at variance with Jesus' total teachings. 'No serious effort has been made to find a uniform principle in these records and none of the teachings give latitude for divorce because of "incompatibility" or for "spiritual infidelity." Our standards, we believe, have correctly summarized the basic causes allowing divorce, i.e. adultery and desertion.

The facts seem as follows: (Matt. 19:3-12 agrees with Mal. 2:16). The divorce question was a problem then as now. Jesus was asked to solve it, possibly to support a more liberal attitude current, or being considered: "Can a man divorce his wife for any cause?" Jesus' answer to that specific question simply referred to the basic principle of one man one woman in the Creation (and in present birth statistics). He was so uncompromising that they reminded Him of Moses allowing a bill of divorcement under certain circumstances. He replied, practically, that in the civil law, which Moses gave "for the hardness of your hearts, but "in the beginning it was not so." Then he added his severest statement: "Whosoever divorces his wife, save for unchastity, and marries another committeth adultery." He so startled his hearers that his disciples answered: "If that is the case between a man and woman, it were better (more expedient) not to marry." Then Jesus admitted: "Not all men can receive this precept, but only those to whom it is given." Are His standards too hard for Christians supposed to have the Holy Spirit's power? Without such intention on the part of the framers, practically, the re-interpretation seems to justify, or logically give way to the following deductions:

1. No saying of Jesus or explicit interpretation by Him of a moral law is strictly binding, only the "spirit of Jesus," which, apparently excludes the "impossible situations" and supposedly is eudaemonistic, i.e. the right to be happy. Or was Jesus "unrealistic," simply stating "principles" to be followed if all goes well? Or is His teaching so confused that we must rely upon our own judgment, "each case upon its merits," else be accused of being "legalistic" or "literalistic?" Did the writers misquote or misrepresent Him? If so, how far shall the Bible be a controlling rule of faith and practice? For centuries since He came, the Church has taken this passage seriously, and it has saved many a home, that would otherwise have been shipwrecked. Does the increase of divorce (and other crime) today, and the decrease in home training justify a "realistic" "modifying" of His statements, a "watering down" to meet the times? Because other "free churches" have done so? (Already flagrant instances of miscarriage of justice and brutal unhappiness has resulted therein).

Do not the "total teachings of Jesus warn against man-made interpretations and expediency? Are we unconsciously being influenced by John Dewey's Pragmatism, that which "works" is right?"

2. Is not the reasoning of the final part of the Report based upon the right to marry and remarry until "happiness" is found? If a marriage is "spiritually dead" because of incompatibility, or of alcoholism, or what not, no one is required to live with an unwanted partner. Paul added the answer as to what to do in the case of wilful desertion by a non-Christian husband, or, if the sit-

(Continued on Page 15)

EDITORIAL

The Chickens Of Religious "Liberalism" Are Coming Home To Roost

"And the Lord said unto Joshua, Get thee up, wherefore liest thou thus upon thy face? Israel hath sinned."

If there is to be a resurgence of spiritual power in the Church there will have to come a realization that God's Word will have to be honored and believed.

In recent days reports from New York tell of church leaders deploring the apathy, weakness and lack of spiritual perception among the rank and file of church members.

The simple fact is that we now have a generation of church members who have not been fed the spiritual food of the Word of God. No wonder they have no unswerving moral convictions. These convictions come from a realization that the Bible is the most modern and up-to-date book in the world. That in its pages are to be found the answers for every personal and national problem of this atomic age in which we live.

Throughout the United States the students in the majority of the theological seminaries are graduated with an impaired view of both the inspiration and the authority of the Bible. Church leaders may bemoan the spinelessness of the average church member but until they recognize that they are but seeing an effect from a cause—a people uninstructed in the Word of God—the situation will not be remedied.

Not until the bankruptcy of liberal Christianity is recognized and admitted can there be improvement. The ringing assurance of a "Thus saith the Lord" will have to be substituted for the "assured findings" of modern scholarship. A humility not yet in evidence *must* come before there will be a change.

God's Word has been held up to dissection, scrutiny and criticism until some of those responsible for the present situation are beginning to become alarmed at the effects of teaching and preaching based on a book composed of human wisdom and error—even fraud—combined with divine truth.

If there is to be a change in the pew there will have to come a mighty revival in institutions of learning and in the pulpit. Liberals will have to learn that the Word of God is not theirs to be "liberal" with as they see fit. It is given to sit in judgment on man, not man on it.

If the churches of America today are filled with uninstructed, worldly minded and powerless members there is a reason:

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

"And Aaron said . . . then I cast it into the fire, and there came out this calf." —L.N.B.

This Is A Testimony

If you should be called upon to face the certainty of only twenty-four more hours to live you would quickly discard consideration of matters of secondary importance and center your thoughts and plans on things having to do with eternity.

THE SOUTHERN PRESBYTERIAN JOURNAL, established only ten years ago, is dedicated to a Bible-centered testimony to the saving grace of the Lord Jesus Christ and to the fact that the Church's *primary* task is winning souls to a saving faith in the Redeemer.

We recognize the vital importance of Christians being inspired to and trained in the multiplied activities of Christian service at home and abroad, and this work of developing the spiritual life and work of individual Christians must ever be a part of the work of the Church.

It is our conviction, based on wide observation, that in the primary task of winning souls we often take too much for granted. Christianity is not inherited, nor is it simply a matter of religious education or personal activity. One is never a Christian until he or she has had a personal experience with Jesus Christ, the eternal Son of God. This personal experience involves the recognition of one's own sins, confession of and turning from them by simple faith in the redeeming work of our Saviour.

This JOURNAL tries to bear testimony in each issue to these fundamental facts with reference to the content of Christianity itself and to the transforming power of our Lord, by which alone we can live for His glory and for the advancement of His Kingdom.

This is a testimony to the fact that God has given us His Word as a revelation of historical facts and divine truths. The efforts to explain away clear statements of the Bible, even to flatly deny parts of God's Word, not only make no contribution to our Christian faith but result in destroying faith and in

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 5, June 4, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

confusing those who come under such teaching. It is unthinkable that God should have given us a revelation and that we should now find that revelation to be historically inaccurate and morally and spiritually at variance with now known truth. It is the constant prayer of those associated in the work of THE JOURNAL that its pages shall consistently glorify our Lord and honor His Word.

Progress is accomplished through change, but, not all change is progress. It is our conviction that the Church should avail herself of every suitable modern method of preaching the gospel and conducting the work of the Church. However, we unhesitatingly assert that the content of the gospel message has never and will never change. To that end we oppose every effort to supplant the gospel of personal redemption from sin through the atoning work of our Lord with a gospel which places its chief emphasis on social, moral, economic and political reform. We believe that our social order will be transformed only as the Church is used to win men to personal faith in Jesus Christ. Redemption must come before reform and true reform can be accomplished in no other way.

This is also a testimony to the obligation of the Christian to support the agencies and institutions of the Church. But, this does not imply a blind following in all things and we have not hesitated to offer factual evidence and constructive criticism of those who in our judgment have departed from either wise methods or from historical evangelical truth. At the same time we have ever sought to discuss principles and methods and not personalities.

This is a testimony to the unassailable fact that the strength of the Church consists not in numbers, nor in the size of organizations, but rather in the presence and power of God's Holy Spirit. We are convinced that spiritual power goes hand in hand with loyal adherence to and faith in the great cardinal doctrines of Christianity and that to deny or question these doctrines immediately places a spiritual handicap on those involved.

This is therefore a testimony to what we believe to be an essential fact: that where church union or ecclesiastical organizations are effected at the cost of compromise, or the ignoring of clearly stated Scriptural truths, that union or that organization has not contributed to but actually detracted from the advancement of God's Kingdom.

This JOURNAL also tries to bear a consistent witness to the fact that the freedoms and blessings which we find in "The American Way of Life" are based in Christian truth and practice and will be neutralized or destroyed as our people and our government supplant the Christian philosophy of life by man-made theories. We believe that a policy of continued deficit spending, no matter how worthy some of the objectives may be, will, if continued as at present, eventually destroy the very freedoms and blessings we cherish.

The testimony of this JOURNAL has been received with enthusiasm by many and its growth in the ten years of its existence has been phenomenal. Many efforts have been made and are being made to discredit it and those who are responsible for its publication. There are those who try to restrict its circulation. But, it continues for a testimony to those things for which our Church has always stood—a testimony based on the Word of God.

The Greatest Piece Of Missionary Work

In his Smythe Lectures delivered at Columbia Theological Seminary recently, President R. T. L. Liston, of King College, declared that the greatest piece of foreign missionary work since the days of the Apostles was that which went on in Geneva in the time of Queen Mary of England. Under her persecution, about a thousand Protestant ministers went to Geneva and studied under Calvin. They returned bringing with them their Geneva Version of the Bible and such a faith and zeal that these Puritans changed the face of Great Britain religiously, politically, socially, and economically—and the face of America and so modern history.

With this statement might well be placed the article by Professor Fuhrmann, of Gammon, in the April issue of *Interpretation* on Calvin as an Expositor of Scripture. According to Dr. Fuhrmann, the unifying factor in the life of Calvin was that he was from first to last an expositor of the Word of God. The Word of God as faithfully expounded by John Calvin lifted the tone of the religious life of Geneva and made it a godly city for two centuries, changed the face of England and America through the Marian exiles—and reached the Continent in more ways than there is space here to relate. Our Book of Church Order directs that our sermons set forth the teachings of Scripture in their proper relation to the needs of the people, and insists that "a text of Scripture should not be used as a mere motto." Beginning at that Scripture—Isaiah 53—Phillip preached unto the Ethiopian Eunuch—CHRIST.

—Wm. C. R.

Breakers Ahead!!

The proposal of the Committee on Co-operation and Union to exchange 500 ministers of our denominations for further "acquaintance" is not as plausible as might appear on the surface. The opponents of union do not base their opposition on personalities and the exchange of selected representatives from the U.S.A. and United Presbyterian Churches is a suave attempt to show that "we are all alike and all believe alike."

But, the basic differences have not yet been faced. Rather they have been consistently evaded. On

June 27 last year we wrote an "Open Letter" to Dr. Harrison Ray Anderson, Moderator of the U.S.A. Assembly. Dr. Anderson acknowledged receipt of the letter and later did us the honor of paying us a personal call; but not one of the issues raised was satisfactorily answered. It is the persistent refusal to face the basic differences between our two churches, stemming from the Auburn Affirmation, the New Curriculum, and questions of administration, etc., which bode ill for possible future accord.

Now the proposal to exchange hundreds of ministers poses a new problem.

This will make a difficult situation. The proponents of union will bring into our church courts, pulpits and institutions brethren from the Northern Church who will be attractive, many of them men of spiritual power, and all of them able representatives of their Church. Common courtesy will require that even those who oppose union receive them and this same courtesy will obviate entering into debate with them.

The difficulty which we face is that in the minds of many the issue will be on the plane of personalities. But, the issue does *not* have to do with personalities, other than in exceptional instances. The issue has to do with a *principle*. It is not the personality of an individual which is at stake, it is the policy which that individual adheres to and *for which he votes*.

The majority of those in our Church who favor union do so, we believe, for one of four reasons.

First: There are those whose commitment to the ecumenical movement is so final that they favor it, even if it involves a possible compromise in doctrinal matters.

Second: There are those who fully agree with the inclusivist policy practiced in the Northern Church and who naturally see no reason why we should refrain from uniting with them.

Third: There are a few, in a great minority, whose liberal views incline them to the company they will find in greater measure in the U.S.A. Church.

Finally: Those who have not evaluated issues for themselves but are willing to go along with certain individuals or with the crowd.

On the other hand, the opponents of union hold this position also for one or more distinct reasons.

Some deplore the scuttling of a going church organization by its inclusion in an organization so large that it would of necessity become only a minor part. These believe greater efficiency demands the continuation of our Church as a separate entity.

In addition, many view with both alarm and distrust the entrenched liberalism in the Northern Church. The Auburn Affirmation has not been forgotten, nor has the fact that many of its signers were elevated to posts of highest authority in that Church been overlooked.

The feeling of distrust has been further heightened by the refusal of the Northern members of the Committee on Co-operation and Union to include in the proposed plan of union the provision, now incorporated in our own Book of Church Order, that when a minister finds himself out of doctrinal accord with the standards of the Church which he swears to uphold, he will notify his Session or Presbytery to that effect. Their refusal to agree to this speaks volumes.

Another objection, and it is an insurmountable one to many, is the New Presbyterian Curriculum for Sunday Schools which has been introduced into the Sunday Schools in the Northern Church during the past year. Dr. Oswald T. Allis, former professor at Princeton Theological Seminary, has written a devastating critique of this new curriculum, exposing its dangers and its departure from evangelical methods. Rather than use the Bible as primary source this new curriculum uses the method of historical novels *about the Bible* and Bible characters and these books again and again take liberties with the Scripture itself.

Breakers Ahead!! Yes, it is inevitable that there is unrest ahead. "Acquaintance" must include more than contacts with fine Christian men from another Church. We have the right to know why they have condoned the Auburn Affirmationists. We have the right to ask why they are unwilling to acknowledge to their Sessions, or Presbyteries, their defection from evangelical doctrines, as our ministers have promised to do. We have a right to get acquainted with their New Curriculum which they have introduced into their Sunday Schools.

Breakers Ahead!! Yes, probably heartbreak for some. Good men are differing on points which, to both sides, seem vital. Those of us who believe a strong witness is needed at this very time cannot visualize the setting aside of these vital things for the sake of an uneasy peace. On the other hand, those who envision a great united Church (which logic demands shall ultimately embrace all Christian Churches), based on the lowest possible denominator of "loyalty" to Jesus Christ, will not easily be dissuaded from their intention to force union at the earliest possible date.

It is a time when we all need to pray as never before that God shall pour out His Spirit on the Church and revive us all. Certainly we all can agree that the Church lacks power in this distraught world. Regaining this power is not predicated either on union or on continued separation. It must come solely from the Holy Spirit poured out on us all.

—L.N.B.

The Secret Of Church Growth

The Methodist Bishops, in their joint address to their Church's General Conference in San Francisco, called attention to the fact that the so-called Protestant sects which once made their appeal to the socially-disadvantaged are now attracting a larger number of middle-class families. These sects were identified as those "of an intensely evangelistic type, strongly Bible-centered and frequently apocalyptic, emphasizing the Second Coming of Christ."

But the Bishops were interested in the explanation of the "phenomenal growth of these small conservative groups." Concerning that, they asked: "Is their secret not to be found in their zeal for God and their Church, their increasing evangelistic fervor, their response to Bible-centered preaching, their tie-up of emotion with religious experience, their unquestioning acceptance of certain fundamental doctrinal emphases, and last of all, their almost universal expectation and requirement of tithing upon the part of all their membership?"

This is a very significant statement to come from the leaders of the largest Protestant denomination in America. It shows that they are not unaware of the real problem and weakness in large parts of Protestantism. Almost wistfully they compare these characteristics with those of early Methodism, and the names of John Wesley and Francis Asbury. It also shows that they realize that the secret to church life and growth lies not in more organizational machinery or finer methods, but in the manifestations of a New Testament Christianity.

But the Bishops are not quite ready to adopt this "secret." They go on to say: "Without doubt they have their weaknesses and shortcomings, and few among us would want to work over Methodism into the conservative pattern of these religious enthusiasts. But we are not as smart as we think if we do not seek to learn from them the basis of religious response among the common people and adjust our approach to their felt need. If we do not, we have forgotten the stories of George Whitefield and John Wesley and Francis Asbury." The Bishops have laid bare the pathetic condition of much of Protestantism. There is a segment of Protestantism that looks with wonder and secret longing upon the unusual growth and life evident in some of the newer religious groups, but are horrified at the suggestion that they should themselves adopt either their conservative theology or their religious enthusiasm. It is only a few years ago that many of them were maintaining that such spiritual vitality was impossible in this scientific age. Now that it has become evident in other groups they desire it for themselves, but the price is really too high. But now they have an idea. Maybe they can get this religious response from the common people without

using "the conservative pattern of these religious enthusiasts."

We set it forth as our firm conviction that while many of these "small conservative groups" have "their weaknesses and shortcomings" (as all of us do!), the real reason for their phenomenal growth is that they accept the authority of the Scriptures (without benefit of Biblical criticism) and preach faithfully the Gospel of Jesus Christ. We believe that their growth has been accentuated by the spiritual sterility in many Protestant churches brought about by a faith-destroying Biblical criticism and rejection of the supernatural. We believe that it is impossible to build a true Christian Church without a New Testament message and power. The "basis of religious response" is to present the truth of salvation as found in the Bible to meet the "felt need" in the hearts of men.

What we need is New Testament Christianity. It has come to revival again and again in history, out of periods of formalism and apostasy. The Reformation, the Wesleyan Revival in England, the Revival in the Netherlands, and religious awakenings in America, were all essentially a return to New Testament Christianity. There are stirrings in America that reveal the same direction and passion. Let us thank God for every group that seeks to bring about a return to New Testament Christianity, and let us emulate them in that return.

—THE CHURCH HERALD.
May 23, 1952.

The National Council Of Churches

As a member of the National Council of Churches of Christ in the U. S. A., the Southern Presbyterian Church is being committed to policies, activities and objectives that are contrary to the constitution of our church. *No one can successfully deny this statement.* It is also true, as stated by 2 to 1 vote of our 1950 General Assembly, that the leaders of the National Council of Churches have "expressed opinions, issued statements and advocated policies tending toward political socialism in this country and contrary to our time-honored principles of free enterprise and representative democracy, which this General Assembly believes to be totally at variance with the beliefs of our people."

All of the policies of the Council are determined by designated representatives of the constituting member-denominations. The decision of these representatives constitute the official policies, acts and objectives of the Council. Even though the position taken with reference to any specific issue may not be supported by all designated representatives, the majority rules; therefore, it is not possible for the Southern Presbyterian Church to disassociate herself from the deliverance or action of the powerful General Board that requires a quorum of only 20 members. In other words, it is possible for 20 mem-

bers of the General Board to speak for more than seven hundred thousand members of the Southern Presbyterian Church and approximately 31 million members of other Protestant Churches and approximately 2 million members of Eastern Orthodox Catholic Churches.

The only way the Southern Presbyterian Church can disassociate herself from policies, statements, activities and objectives of the National Council of Churches is for a majority of the commissioners at our General Assembly to vote in favor of the Southern Presbyterian Church's withdrawing from the National Council of Churches. This would also automatically withdraw our church as a member of the World Council of Churches—another super-church organization that at its permanent organization meeting in Amsterdam in August, 1948, plainly went on record in favor of some form of national socialism.

Under a San Francisco, April 25, 1952 date line, the Mayor of San Francisco is quoted as urging the trustees of the San Francisco War Memorial Opera House to ban a Paul Robeson concert. The Mayor branded the Negro singer as a "notorious consort of the Communists." This is the same Paul Robeson whom the Executive Committee of the Federal Council highly praised in the Federal Council publication "We Belong to the Brotherhood"—a youth pamphlet prepared by the Department of Race Relations. I quote the following from the introduction of the pamphlet: "The aspirations of America's minorities can be summed up in Paul Robeson's phrase, 'a desire to belong'." The youth pamphlet encourages students in colleges to form local units of the National Association for the Advancement of Colored People.

Our two representatives to the Executive Committee of the Federal Council were present at the meeting of the Executive Committee when the youth pamphlet "We Belong to the Brotherhood" was officially approved for publication.

The Federal Council's Biennial Report of 1948, page 105, under the heading "International Justice and Goodwill," shows that Alger Hiss was Chairman of a special committee of the Federal Council. The report of this committee was approved by the Federal Council's Executive Committee at its meeting in Atlanta on January 13, 1948. This is the same Alger Hiss who was convicted as a perjurer and betrayer of his nation and passer of secret information to Russian hands.

No one can disprove the fact that many of the leaders of the National Council of Churches are theological liberals—men who deny vital Christian doctrines. Nor can anyone disprove the fact that many of the leaders of the Council believe in some form of national socialism. These liberal leaders are all powerful in forming the policies and objectives of the National Council of Churches. May I repeat that the activities and objectives of these leaders of the Council are *by the consent of the majority of the constituting member-denominations.*

All church officers and all other members of the Southern Presbyterian Church should give prayerful thought to the question: "Can our church remain in fellowship with a man-made super-organization like the National Council of Churches and escape the responsibility for such sinful fellowship?"

—L.E.F.

Report Of The Moderator

Almost a year has passed since I was elected Moderator at the Orlando Meeting of the General Assembly. During that time I have visited all but two of the Synods and have had more than 150 appointments. In addition my Joint Moderator and Vice-Moderators have helped with meetings which I could not attend and have had invitations on their own account. They have been valuable to me as consultants on many of the problems of the year.

I have been astonished at the amount of correspondence which comes to the desk of the Moderator. While some of the letters and some of the many interviews are about trifling or very personal matters, one must be impressed with the widespread interest of our people in the general work of the Church.

One of the best impressions of the year has been the growing importance of work by men. Visitation evangelism, vigorous support for the regular causes, opening new Sunday Schools and increased giving have been evident in all our Synods in the efforts of men.

There is a remarkable development in building in all places where I have gone, new sanctuaries, additional facilities for educational work and chapel or outpost developments being included almost everywhere. It is gratifying, too, that such building expenditures do not seem to have lessened the support of benevolent causes.

The Tithing Adventure, under the leadership of our late great leader, Clarence Johnson, has proved to be a great success in the life of our denomination, though the immediate results in the Program of Progress did not measure up to our expectations.

During the year, I have had many contacts with Synods or groups or individual leaders of the Presbyterian Church in U.S.A., the United Presbyterian Church, and the Associate Reformed Presbyterians. These have been cordial and helpful relations. My last official meeting as scheduled is to address the General Assembly of the Presbyterian Church in U.S.A. as a Fraternal Delegate from our own Church.

I look forward to the meeting of our General Assembly in Charleston, W. Va., on June 5, with the belief that our Church is ready for a great forward movement for Christ, and with the prayer that His will may be done in all that lies ahead.

—JAMES ROSS McCAIN.

An Editorial Look At Some Overtures

1. The Presbytery of Durant overtures the General Assembly as follows:

The General Assembly is asked to make the following deliverance:

The General Assembly is the only organization composed of representatives of the whole Presbyterian Church, U. S., and is the highest judicatory of the Church;

Therefore, no other person, agency or organization is in a position to represent the whole membership of the Church and is not authorized to represent, or speak for, the whole Church, except as specifically instructed by the General Assembly.

Comment: We sincerely hope this is approved and that it is observed in the future, by our own Permanent Committees and by the National Christian Council.

2. The Presbytery of East Alabama respectfully overtures the General Assembly as follows:

Whereas, in the Presbyterian system of church government the office of Ruling Elder is held in high esteem, and worthy of honor, and,

Whereas, often he becomes unable to perform the duties of a Ruling Elder owing to infirmity of one kind or another, and

Whereas, this condition tends to produce the feeling that he is negligent of his duties, and to cast a burden of uneasiness, even, perhaps, of guilt, upon him, and

Whereas, there is now no provision for retiring Ruling Elders to a position of honor in recognition of their past services,

Therefore, the Presbytery of East Alabama overtures the General Assembly to study this matter with a view to making provision for the Session of the local Church, at its own discretion, to elect such Ruling Elders to the position of Elder Emeritus, or some similar designation of honor.

Comment: If this is fairly administered it could be a good thing. If it is used as an excuse to eliminate older elders of somewhat impaired health it would prove unfortunate.

6. WHEREAS: 1. The article in the Apostles' Creed, "He descended into Hell," is confusing to many of our people.

2. The article is not essential to salvation.

3. The Presbyterian Hymnal has omitted the article.

4. The interpretation of the article according to the answer to Question 50 of the Larger Catechism is covered adequately by the succeeding article: "The third day He rose again from the dead."

5. The omission of the article and its omission from the answer to Question 50 of the Larger Catechism would not change essentially the answer to the Question: "Wherein consisted Christ's humiliation after His death?"

Therefore, the Presbytery of Fayetteville respectfully overtures the General Assembly:

1. To omit the words from the answer to Question 50 of the Larger Catechism: "Which hath otherwise been expressed in the phrase, 'He descended into Hell.'"

2. To continue to print the article in the Apostles' Creed in the back of the Confession of Faith with an explanation of our Church's interpretation of it at the bottom of the page; but that it also be stated that use of the article in affirmation of faith be optional.

Comment: With the increasing tendency to deny that there is such a thing as hell or eternal punishment on the one hand, and to explain away our Lord's vicarious and substitutionary sacrifice for our sins on the other, this demands CAREFUL study.

8. In order to display the unity inherent in the Presbyterian system and to enable our Church to keep faith with sister churches in the matter of comity arrangements, the Presbytery of Dallas respectfully overtures the General Assembly to take proper steps so as to include the following as a part of the *Book of Church Order*:

For the purpose only of locating a new Church or relocating an existing Church, no real property shall be acquired or disposed of by a particular Church or agency of a Church or Churches without the written permission of the Presbytery, transmitted through the Session of a particular Church or the Extension Committee of the Presbytery.

Comment: This should be declined. It would deny to an individual congregation its inherent right to own, acquire or dispose of its own property and, whether intended or not, is another step looking towards the centralization of power in higher church courts.

13. The Presbytery of East Arkansas overtures the General Assembly to make provision so that a minister of the U.S.A. Church serving a federated U. S. and U.S.A. Congregation, may also become a member of the U. S. Presbytery within the bounds of which he serves.

Comment: This would make a minister the member of two separate Presbyteries in two different churches. Wise?

15. The Presbytery of Potomac respectfully overtures the General Assembly to amend the Book of Church order as follows:

PARAGRAPH 74:

Ministers who are in good and regular standing in the Presbyterian Church in the U. S. and who are seeking admission to another Presbytery shall be required to sign a transcribed copy of the obligations required of ministers at their ordination. This form shall be transcribed in a convenient part of the Book of Records and shall be subscribed to by all admitted to membership: "I, A. B., do sincerely receive and subscribe to the above obligation as a just and true exhibition of my faith and principles, and do resolve and promise to exercise my ministry in conformity thereunto."

Comment: This should be approved.

PARAGRAPH 75:

Ministers seeking admission to a Presbytery from other denominations, shall be examined on experimental religion and also touching their views in theology, the sacraments and church government, and required to present evidence of having obtained a baccalaureate degree or its equivalent from a standard, four-year college or university, together with a theological degree or its equivalent from a theological seminary approved by the Presbytery and requiring not less than three years' work in residence for the conferring of such theological degree, and to answer in the affirmative the questions put to candidates at their ordination.

Comment: This would exclude from our denomination because of deficient academic training, some who might prove most welcome additions. The way should always be left open to receive those who have proven by their ministry that God has called them and is blessing their work. This most certainly should be voted down.

23. The Synod of Tennessee respectfully overtures that no additional fund-raising campaign of an Assembly-wide nature be launched prior to January 1, 1954, to provide an opportunity for Synods and Presbyteries to clean up present campaigns and such other campaigns as may need to be launched on these levels.

Comment: Approval of all campaigns should depend on the individual merits in each case. Would it be wise for the General Assembly to close the door without consideration of possible future necessities?

24. The Presbytery of East Alabama respectfully overtures the General Assembly as follows:

Since stewardship is our obligation to God, and believing that sales, bazaars and the like tend to cheapen the exercise of this obligation and frequently transfers the financial burden of the Church to the shoulders of disinterested persons, thereby weakening our sense of service, sacrifice and usefulness to God;

We hereby overture the General Assembly to give a statement of proper methods for raising money and worshipping God as good stewards in the Presbyterian Church.

Comment: This is long over due. Nothing degrades the spiritual influence of a church more than to make the basis of giving something to be received in return.

25. The Presbytery of Southwest Georgia respectfully overtures the General Assembly:

1. To clarify to the Church that the whole tithe should be given to Christ *through His Church*.

2. That in the light of the following facts, the General Council of our Assembly be instructed to disseminate on tithing only literature that teaches tithing as giving one-tenth of our income to the Lord *through His Church*:

a. The Bible teaches that the tithe was given through the Church of the living God, the same in all ages. It was practiced by Abraham, codified by Moses, declared by the prophets, approved by Jesus, and confirmed by the Apostles.

b. The early church fathers so interpreted the tithe.

c. Apart from the Church, the only organism which God has been pleased to call His Body, there is no institution which has lawful authority to handle our Lord's money.

d. Our people need to be protected from the false and compromising position that one's tithe may be given to any good cause even though that cause does not acknowledge the Lordship of Christ and even though it may bring no honor to His name.

e. The manifold charities of the Church, such as orphanages, missions, hospitals, etc., suffer from lack of money while some members give all, or a part of their tithe to secular charity under the false assumption that the Church has withdrawn from the field of charity.

f. It is wrong for any portion of the Lord's money to be otherwise spent or contributed while the work of His Church languishes for lack of funds.

Comment: This is contrary to Deut. 26:12-13-14. To the tither is given the right to give, as led by the Spirit, to the "Levite, the stranger, the fatherless, and the widow." That the tithe usually goes through the Church is assumed but *not necessarily*. This overture *must* be declined.

29. *Whereas*, there is a strong and continuing sentiment throughout the Assembly for the participation of the Presbyterian Church U. S. in the Interdenominational Christian University in Japan, and

Whereas, the inspiration for the establishment of this university came from the bosom of our own Southern Presbyterian Church, and

Whereas, this university is supported by the leading denominations in the United States with whom we are accustomed to cooperate on the home front, and

Whereas, support of the Interdenominational Christian University in Japan would greatly strengthen the cause of Foreign Missions among the oncoming generation who will soon assume the responsibility for continuing and extending the missionary enterprise of our Church, and to whom it has become a symbol

as to the policies which our Church intends to follow on the Foreign Mission field,

Therefore, the Presbytery of East Hanover respectfully overtures the General Assembly

1. To permit the Rev. John A. MacLean, D. D., a member of the Foundation, having recently returned from Japan, to speak for at least thirty minutes on the subject.

2. To instruct its Board of Foreign Missions to give positive support to this great educational venture.

Comment: If the J.I.C.U. is a symbol of Foreign Mission policy to our young people it is because of continued agitation by its proponents. The Board of World Missions has given most careful consideration to all of the implications involved and has declined to participate for sound reasons. Two General Assemblies have studied this matter in detail and have sustained the action of the Board. There is no objection to hearing Dr. MacLean but for the Assembly to approve this overture as a whole would prove a *most serious* mistake.

33. The Presbytery of Florida earnestly overtures the General Assembly to instruct the Board of Education to revise our Sunday School literature wherever necessary to conform more closely to the doctrinal standards of our Church, specifically;

1. To emphasize the authenticity of the Scriptures of the Old and New Testaments as the inspired Word of God and the only infallible rule of faith and practice.

2. To emphasize the necessity of regeneration for individual salvation.

3. To emphasize the centrality of the vicarious atonement of Christ as the only basis of justification with God.

4. To emphasize the prime importance of the revelation of God in the Bible rather than the materials of His general revelation in nature.

Comment: This overture is thoroughly justified and should be passed.

34. Because of the increasing tendency among candidates for the ministry, under care of our presbyteries, to attend colleges and seminaries during their preparation for the ministry which are out of harmony with the doctrines and teachings of the Presbyterian Church U. S.;

Because the ministerial history of most of these candidates after their ordination into the ministry of our Church evidence the training, views, and schismatic spirit of the colleges and/or seminaries attended, bringing disharmony into our churches and presbyteries, therefore:

The Presbytery of St. Johns respectfully overtures the General Assembly to clarify Chapter XXII of the Book of Church Order, paragraph 109, pertaining to the authority of the presbytery as to the candidates' preparatory training for the ministry *particularly* in the matter of giving counsel and guidance in regard to the institutions of learning *he should attend*, and the course of action which the presbytery should pursue in the case of candidates who do not accept the counsel and guidance of the Presbytery concerning the institutions of learning in preparation for the ministry; and that the General Assembly provide or have prepared a list of approved colleges and seminaries other than those of our own denomination, and/or establish the basis upon which approval might be made by the presbyteries.

Comment: This overture casts serious reflection on many men now serving our Church at home and abroad. It is entirely too sweeping in its preliminary statement. The fitness, or otherwise, of our ministers and prospective ministers should be determined by their own beliefs, not by the institutions they may have attended. This overture is a two-edged sword which will cut *two* ways. It should be rejected.

40. The Presbytery of Meridian respectfully overtures the General Assembly to withdraw from the National Council of the Churches of Christ in America.

Comment: The General Assembly will probably decline to approve of this overture and the National Council will continue to gradually increase its domination of the life of the Church. Already programs, directives and news releases are pouring from this "Protestant Vatican" in increasing volume.

47. The Synod of Tennessee respectfully overtures the following: *Whereas*, Montreat College is a presbyterian institution of the General Assembly; and *Whereas*, the development of Montreat College to an accredited institution depends more

upon finances than upon any other one thing; and *Whereas*, Montreat College, being an Assembly institution, must look to the General Assembly for its support; *Therefore*, the Synod of Tennessee respectfully overtures the General Assembly to provide adequate support for Montreat College.

Montreat College: The Synods of Alabama, Appalachia, Florida, Georgia, North Carolina, South Carolina and Tennessee all unite in overturing the General Assembly to adequately support Montreat College. We know of no institution within the bounds of our Church more worthy of support or more needing such support and we earnestly hope that it will be given.

SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

LESSON FOR JUNE 15

The Obligation To Be Truthful

Scripture: Exodus 20:16; Mark 7:14-23; John 18:15-27. Devotional Reading: Philip-pians 2:1-11.

Lies, false witness, "Propaganda," (in the bad sense)—these are upsetting the world and keeping it in a state of nervous tension, of strife and confusion. In former ages lies could circulate but slowly, mainly by one person passing them on to another. The written lie was not so common, although writing was known. When the printing-press was invented, books and papers and magazines multiplied, and falsehoods could be spread more quickly, and to more people. Satan took advantage of this, as he does of all inventions, and many misleading and vicious books were published. In our modern world with its thousands of broadcasting stations, and millions of radios and listeners, lies can be circulated like disease germs. It is no wonder that our world is confused, suspicious, unbelieving, and filled with nervous tension. The Chinese Communist radio is blasting forth charges that we are spreading disease germs in North Korea, and is accusing us of every crime known to men. The Moscow radio is sending out the same kind of reports. Is it surprising that these people hate us?

We have our "Voice of America," but how can the people of China, of Russia, of India, of the Middle East know that our "voice" is true and the others false? We are by no means spotless ourselves, for there is much lying here in our land. If all the radios of the world would broadcast only *the truth for one day* we might get started on the road to mutual understanding, and to world peace. If Pilate could say cynically, "What is truth," are not the masses of men and women in all lands excusable when they ask the same question? These people can well say, How can I know who is telling the truth? The devil, who is a liar from the beginning, and wicked men, are filling the atmosphere of the world with thick clouds of lies.

Here in our own land where it ought to be possible to hear and know the truth, conditions are deplorable. We have many men in public life virtually calling each other liars, and we "take with a grain of salt" nearly everything we read or hear. In the courts, where witnesses are sworn to tell the truth, the whole truth, and nothing but the truth, many refuse to testify, and many others are guilty of perjury. Two of these witnesses contradicted each other so clearly in a recent investigation, that a grand jury is expected to be called upon to decide which one was telling the truth.

Satan was the first liar; he is called the "father of lies." The lie he told to Eve in the garden of Eden upset the world, and he has been very busy ever since seeing that the minds of men are plentifully provided with falsehoods: The god of this world has blinded the minds of those that believe not, lest the light of the glorious gospel of Jesus Christ should shine into them. This blinding is seen in many fields of learning, but most of all in the spiritual realm. The devil desires to shut out the truth about sin, and salvation. It is in the field of religion that men have been most terribly deceived and confused.

Jesus said, "I am the Truth." He said also, "Ye shall know the truth, and the truth shall make you free." It would be well to read John 8:12-58 in connection with our lesson for today. "Because I tell you the truth, ye will not believe me." The world seems to *love a lie*; this is a part of our "total depravity."

I. *The Commandment: "Thou shalt not bear false witness against thy neighbor":*
Exodus 20:16.

It would be hard to say which one of the Ten Commandments is most frequently and flagrantly violated. As I go from one to the other I feel like saying, this is the outstanding sin of America. All the ten are being broken in a most terrible way. Recently some facts have come to light which would lead me to say that perjury is certainly one of our most prevalent sins. It used to be true that we could depend upon testimony given under oath, but now there is always a question mark. Has the witness told the truth?

Bearing false witness, deliberately lying on the witness stand, is so common that we seem to take it for granted. It is hard to convict a man of perjury. Frequently it is just one person's word against another. The judge, the lawyers, and the jury know that one of the witnesses is lying, is bound to be, but which one?

God demands justice. Our courts are supposed to see that justice is meted out impartially; that the guilty are punished, and the innocent protected. Testimony is very vital; at the mouth of two or three witnesses, the truth is to be established. If the witnesses lie, then, unless their falsehood is detected, and the truth established in some other way, justice is defeated.

This is what makes this particular form of lying so heinous. Some lies do not result in a miscarriage of justice. In the case of Nadab and his vineyard, false witnesses were hired by queen Jezebel, and the innocent man was stoned. The awful death of the wicked queen was a just punishment for such a crime.


This is not the only way in which we can bear false witness against our neighbor. We can injure his good name by gossip and slander, forms of untruth which are very common.

God has a great deal to say about lying: "Lying lips are an abomination to the Lord." "Thou shalt

GOWNS

PULPIT-CHOIR

**CONFIRMATION
BAPTISMAL**




**DOCTORS
MASTERS
BACHELORS**

**CAPS GOWNS
AND
HOODS**

EST. 1912

BENTLEY & SIMON:

7 WEST 36 ST. NEW YORK 18, N.Y.



PULPIT & CHOIR GOWNS

Pulpit Hangings — Altar Cloths
Bible Markers — Communion
Linens — Embroideries — Fabrics
Custom Tailoring For Clergymen
1837 Marking 115 1952
Years Of Service

To The Church And Clergy

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



Enroll Now For
FALL SESSION COLLEGE or PREPARATORY DEPARTMENT, SUMMER SCHOOL COLLEGE or PREPARATORY DEPARTMENT. Educational Excellence. Christian Emphasis. Write for Catalog.

PRESBYTERIAN JUNIOR COLLEGE

BOX B-W — MAXTON, N. C.

destroy them that speak leasing (lies)." A false witness shall not be unpunished, and he that speaketh lies shall perish." One of the seven sins, or abominations, which the wise man mentions in Proverbs 6:16-19 is "a false witness that speaketh lies." There are three striking instances of false witness:

- (1) Against Jesus, (Matthew 26:59, 60).
- (2) Against Stephen, (Acts 6:13).
- (3) Against Paul, (Acts 24:5, 25:7).

II. "Out of the Heart of Men": Mark 7:21

(See Matthew 15:19,
where "false witness" is
specifically mentioned).

This sin of false witness, or lying, comes from the heart, as do all the other sins mentioned by



All verses now numbered
★ WILLIAMS' NEW TESTAMENT
In the Language of the People

575 pages
5 1/4" x 7 1/4"

PAPER BINDING \$1.50
CLOTH BINDING 3.00
LEATHER (4 3/4" x 7 3/4" x 1 1/4") 6.95

NEW EDITION

At your local
Religious Bookstore
or

MOODY PRESS
820 N. LaSalle St.
Chicago 10, Illinois

with LIBERTY and JUSTICE for all

No nation on earth offers its people more freedom, more equality than does the United States of America. Yet there are forces at work in this country which would rob us of religious and political liberty.

THE CONVERTED CATHOLIC MAGAZINE discusses, objectively and factually, the dangers which threaten you and every American. Get the facts. Read **THE CONVERTED CATHOLIC MAGAZINE**. Subscribe today. Only \$2.00 a year (10 issues).

FREE SAMPLE copy on request. Write Dent. SP

CHRIST'S MISSION, INC., 160 Fifth Ave., New York 10, N. Y.



Mark in this selection. The parallel passage from Matthew lists it along with the others. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." Jesus tells His disciples that the things which defile a man come from within, from the heart; they are not external, like eating with unwashed hands, but internal. Lying lips reveal a false heart. "He that speaketh the truth in his heart," is the man who can stand before God.

Since this is true, what a revelation we have of the inward corruption of America! Outwardly we are a civilized, educated, cultured nation, but underneath this thin veneer we have a rotten heart, an awful cancer that is spreading into all our political, social, business and religious life. Much that is being taught in our colleges is false. The ruin of Germany started in her colleges and universities. It was here that unbelief sapped her spiritual power, and the lying lips of professors with their false philosophy of life instilled the poison that corrupted her life. The Germany of Martin Luther became the Germany of Hitler through false teaching, false witness to the truths of the gospel. Let us in America learn our lesson. We will reap what is sown in our schools and colleges.

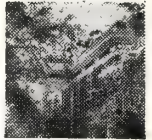
The cure for this sin, as for all other sins, is to have our hearts—the whole inner man—cleansed. No outward washing will do: we will have to be washed in the precious blood of Jesus Christ; washed with the waters of the Word; made clean through the power of the Spirit: in other words, be "born again!"

III. "Peter Then Denied Again": John 18:27

The sad story of Peter's denial is familiar to us all. There were several steps which led up to it: a self-confidence which manifested itself in the boast, "Though all forsake thee, yet will not I." Then, a failure to watch and pray. If Peter had prayed and watched with Jesus in the garden, he might not have failed Him in the judgment hall.

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

WANTED: A trained worker for Sunday School and Young People's Program. Address:

G. L. TUCKER
First Presbyterian Church
Laurel ... Mississippi

A COMMENTARY ON THE BIBLE

By Matthew Henry

Now again available after being out of print. New biographical edition. A monumental work that has been for nearly two centuries without an equal and is to Bible teachers and to preachers what Shakespeare is to secular literature. Complete in every detail. Now in six-volume set, boxed, \$24.50. Postpaid.

Order From

The Southern Presbyterian Journal
Weaverville ... North Carolina

It was a three-fold lying. It was evidence of cowardice, a weakness which was inexcusable, but all too common. Peter repented with tears, and proved himself a hero later. Have we always been true to Him when we were in the midst of His enemies? If not, have we, too, repented with tears? It would be good for each of us to examine ourselves before we condemn this disciple. Peter was given strength to be firm and fearless, to obey God rather than men; to face death. He was fully restored to his place among the apostles, his place of leadership.

There are many ways in which we can bear false witness before a world that may not kill us, but will mock and be indifferent. Our lives may "give the lie" to our profession. Let us not merely say, Lord, Lord, but do those things that please Him.

YOUTH PROGRAM FOR JUNE 15

Take Thou Our Minds

It is a common expression, "He has a mind of his own!" By it we mean that the individual under discussion thinks for himself. Sometimes it is intended as a compliment, but often quite the contrary is meant, for the expression is used to describe stubbornness and rebelliousness of spirit. In the Scriptures the natural, or carnal, mind is just such a mind. One that thinks for itself, without regard to the will of God, and refuses to be guided by the counsel of the Lord. Paul describes it thus, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." By nature we are the "children of wrath," enemies of God, rebellious and self-willed, with a mind of our own. What we need is a change of mind, that we may have the mind of God for our lives.

Sometimes today we still hear the word "repent," but too often its meaning is not understood. It comes from the Greek word which Thayer tells us means a change of mind; "to change one's mind for the better, heartily to amend with abhorrence of one's past sins."

Often we understand repentance to mean that we are sorry for our sins; that tears of grief are shed because of shame and guilt. It doesn't mean that at all. One can be sorry for sins for which they must pay without having a change of mind with regard to the sins. "Godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death." Godly sorrow may father repentance, but just sorrow without repentance worketh death.

In a word, to repent means to change your mind about sin; to quit it! To turn from it unto the Lord.

The natural mind is not subject to the law of God, and cannot be. But of the believing mind God says: "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." The *changed* mind will delight to do the will of God; while the mind of the flesh, or the self-mind, will continue to rebel against the will of God.

As we put our trust in the Lord Jesus Christ and are born of the Spirit of God, the Spirit dwells within us to be our teacher and our guide, and to give us the mind of Christ. He it is who writes upon our minds the law of God, and as we let Him take our minds, presenting ourselves fully to His will, He leads us to walk "not after the flesh, but after the Spirit," in the pathway of obedience and service.

Paul appeals to our hearts in a striking exhortation: "Let this mind be in you which was also in Christ Jesus." He challenges us to no longer have

a mind of our own, but have the mind of Christ! It was the delight of the Son to do the will of the Father, and in so doing the Father's will He emptied himself, and became a servant, "obedient unto death, even the death of the cross."

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any compassions and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Let the very mind of Christ be in you! A mind of love! A mind of unity! A mind of peace! A mind of humility!

Such a mind can only come from God. It is not the "natural" mind, but the "spiritual" mind that is pleasing to the Lord. However brilliant our minds may be; however thoroughly they may be trained; however successful they may enable us to become; however productive even of works in the fields of art, literature, or science; they will never be pleasing unto God. Only the mind that is transformed and renewed by the grace of God will be regarded favorably by Him.

"To be carnally minded is death; but to be spiritually minded is life and peace."

Take our minds, O Christ, we pray;
And give Thine own in stead;
That we may walk in Thine own way;
By Thine own Spirit led.

CORRECTION

On the cover of last week's JOURNAL a picture of Sherrill's Ford Presbyterian Church was incorrectly identified as the Shearer Presbyterian Church. Other facts mentioned in the caption, however, did concern the Sherrill's Ford Presbyterian Church.

U.S.A. Assembly Elects Missions Head Moderator

The Rev. Hermann Nelson Morse, general secretary of the Board of National Missions of the Presbyterian Church in the U.S.A., has been elected moderator of the Church's 164th General Assembly.

The moderator was sponsored by the Presbytery of Fort Smith, Ark.

Dr. Morse has been identified with Presbyterian home missions since 1912, when, following his ordination to the ministry, he served for a year (1912-13) as a special investigator of what was then called the Board of Home Missions. In 1913-14 he was secretary of the Bennington (Vt.) Improvement Association, and in 1914 he returned to the board, becoming associate director for its country church work.

He continued in this position until 1918, when he became director of research and publicity of the board.

In 1923 he became director of budget and research, and recording secretary, of the board. He became administrative secretary in 1938, and on the retirement of Dr. E. Graham Wilson as general secretary, in 1948, succeeded to his office.

He has been particularly active in the Home Missions Council of North America (now the Division of Home Missions of the National Council of Churches of Christ in the U.S.A., of which he is the chairman).

In 1928-30 he was director of surveys of the Home Missions Council and from 1945 to 1947 he was president of the Council. He contributed to the organization of the National Council of Churches, in which 29 communions and eight interdenominational agencies were joined. Dr. Morse served as a member of the Planning Committee of the Council from the beginning of the committee in 1941, and at the constituting convention in Cleveland, Ohio, was acting chairman of the committee. Dr. Morse was elected as one of the four vice-presidents of the Council at the Cleveland Convention.

Dr. Morse was born in Ludington, Mich., September 29, 1887, the son of Hermann Nelson and Sarah (Smith) Morse. He was graduated from Alma College, Alma, Mich., in 1908. He received his theological training at Union Theological Seminary, New York, and was given a diploma by that institution in 1911. He studied at Columbia University 1908-12. Alma College conferred the Doctor of Divinity degree on him in 1927, and Waynesburg College, Waynesburg, Pa., conferred the degree of Doctor of Laws (LL.D.) on him in 1948. In 1913 Dr. Morse was united in marriage to Miss Florence Vorpe, of Van Wert, Ohio. They have two children, Sarah Frances and Warren Wilson.

Dr. Morse is a member of the Quill Club and Aldine Club. He resides at 229 West 105th Street, New York, N. Y., and his office is at 156 Fifth Avenue, New York.



Our Presbyterian Mission Hospital at Chungju, Korea, now operating at maximum capacity.

Does Korea Touch Your Heart? THREE WAYS YOU CAN GIVE

The bitter distress that has settled over South Korea beggars description. History will show few instances where God's children have faced such a desperate situation.

Our Korea Mission, with more than one thousand active Presbyterian churches and congregations in its territory, is doing all in its power to alleviate the dreadful suffering. Funds contributed to our Board of World Missions—through annuity-gifts, memorials, legacies and other ways—help sustain our efforts in Korea in this time of crisis.

If you are interested in having an active part in this work, let us explain one of these established plans of giving that have appealed to so many people:

- (1) **Annuity-gifts**, whereby you purchase an annuity for yourself or loved one with the money you give to Foreign Missions.
- (2) **A Memorial Fund** . . . to a wife, husband, child or parent.
- (3) **A legacy** in your will.

For full information on any of the above-mentioned plans, address:



CURRY B. HEARN, TREASURER

BOARD OF WORLD MISSIONS

PRESBYTERIAN CHURCH IN THE UNITED STATES

POST OFFICE BOX 330, NASHVILLE 1, TENN.

"To Foreign Missions a Share"

KING COLLEGE

Presbyterian • Co-educational • Founded 1867

Sound liberal education under vigorous Christian influences. Fully accredited. Four-year liberal arts, sciences, business education. **FOUR TYPES OF SCHOLARSHIPS:** (1) Competitive, (2) Academic, (3) Grant in Aid, (4) Remunerative Work. Sixty-acre campus. Intra-mural sports. Dormitories. Summer session. Catalog and illustrated booklet.

R. T. L. Liston, President — Box J, Bristol, Tenn.



LETTERS

(Continued from Page 2)

uation is intolerable and the wife must depart, "let her remain unmarried." Only in the case of desertion of "physical infidelity" by an unbelieving husband is she free. The Church ostensibly is responsible only for CHRISTIAN marriages. The State can and will attend to all others. The "intolerable situation" may lead one to feel neither forgiveness nor hope for a change of character by God's Spirit, and therefore cease to pray. Faith in the Spirit's power then takes flight. How can that faith then hold together under an unusual strain in another marriage?

What, then, of the wronged partner, who, after years of torment, must give up all hope of reconciliation, repentance or of happiness? What of the children whose very life foundations are being broken beneath them? How about a home where marriage is "spiritually dead" because one partner is "non compos mentis," or is a leper, or a confirmed invalid? Suppose one partner is confined to a concentration camp in a foreign land for years? Do not these partners suffer an "impossible marriage" that is "spiritually dead?" Are they to have no relief—only those whose tempers or appetites are uncontrollable are free? Would not the "spirit of Jesus" allow re-marriage under some other circumstances than personal un congeniality? (The Orient allows divorce if the wife is a leper, a tubercular patient, or who cannot "get along" with mother-in-law). In focusing the attention upon divorce and the right to re-marry, could there be an over-emphasis upon sexual 'mis-mating' and a bow to Freudism?

3. Does not this report admit that, between Christians, there comes a time when God's hand IS shortened that it cannot save? When faith in prayer, repentance, a change of character and an increase of temperance IS no longer possible, even to the Holy Spirit? If so, upon what grounds can one hope that there IS faith,

patience, self-control, or penitence enough for a second or third trial? Can a minister be so naive as to believe promises (or temporary behaviour) made under the impulse of a new romance, or that a "happy marriage" will convert either man or woman? Most failures are due to head-strong selfishness, or a failure to "seek first the Kingdom of God." Can a minister set himself as judge of another's heart? An alcoholic will promise fervently never to indulge again, and so will an ill-tempered man or woman. Who knows what this person 'by God's help has become?' Do not all intend and hope to do better in the future? No mere re-marriage will solve fundamental defects of character.

4. But, we are told, there is too much inconsistency in the practice of our ministers, taking such people into the Church, etc. Hence we must be "realistic." Will the change make for consistency? Will ANY law or action be consistently obeyed by those who do not WANT to do so? There are other flagrant sins which the Church fails to discipline, shall we therefore do away with the Law of God and depend upon the judgment of a man or men alone? The proposed action is **unrealistic**. Anyone who knows human nature knows that few ministers or Sessions are prepared to play Father Confessor, and that it would be not easy to resist the plea of a member who is prominent either socially or financially who wants to remarry, regardless of any evident change in character to guarantee "success" next time.

IT IS HARD to live alone. Ask the widows who have done so. Ask wives of service men held for years in concentration camps, without hope of release. Ask those whose partners have been mentally ill for years. Are not true Christians more anxious to please their Lord than to please self?

5. The Lord "hates putting away" and this is written all over His Word. Does the paragraph in Section VII of the report measure up to His high and uncompromising standards? It reads: "If the applicant has been clearly at

fault in the break-up of the earlier marriage, or is found even to be chiefly at fault, the mere fact of previous guilt (however grievous) should not be held as a rigid or final disqualification for re-marriage under the auspices and with the sanction of the Church. Here, too, the minister should re-weigh, as of paramount importance, the quality of the applicant's faith, condition and purpose NOW (!) being mindful always of the infinite mercy of God and careful never to hold against any honest child of God a sin which God Himself may have forgiven and put behind Him forever."

The committee who has laboured long and hard may repudiate the above deductions and implications, can they justify that repudiation by the Word of God?

For the "comfort" of the remarrying, the civil courts are open and divorce is easy in most states. Why, then, must the Holy Bride of Christ be asked to place her blessing upon that which He so specifically condemns? Moses gave the civil "way out," take it if you must, if hearts are "endangered" in their "physical, moral or spiritual wellbeing," but do not ask the Church to repudiate His teaching. Rather, BELIEVE God can make the impossible possible, can still work spiritual miracles and answer prayer. Jesus said He can—let's believe Him!

Yours with a heart-ache.

J. C. Crane.

Ministers' Personal Record

\$2.00



A
FIVE
YEAR
RECORD

Order From
**THE SOUTHERN
PRESBYTERIAN JOURNAL**
Weaverville, N. C.



As goes this throng of graduates so in the years to come go our nation **AND THE WORLD**

CHRISTIAN HIGHER EDUCATION IS *POWER*

Our church schools and colleges constitute a positive force which cannot be ignored and which can and does influence the course of history today, even as it did yesterday. **It's up to us** to determine whether this force will continue to influence tomorrow's history.

CHRISTIAN HIGHER EDUCATION IS A *COMMUNICATION SYSTEM*

Students in Christian colleges learn how to become clear channels through which the finest and best in our civilization can flow out into the world. They are destined to become leaders in business and industry, in science and government, in medicine and the ministry, in education, and as founders of the Christian homes which are the backbone of the nation.

CHRISTIAN HIGHER EDUCATION IS A *GOOD INVESTMENT*

Higher and more lasting dividends are ours through investments in the training of Christian leaders for our world. Why not plan now to invest in the **educational securities** that will insure for our children a better, a finer, and a more Christlike civilization?

Senior College	President	Address
Agnes Scott.....	Wallace M. Alston.....	Decatur, Ga.
Arkansas.....	John D. Spragins.....	Batesville, Ark.
Austin.....	W. B. Guerrant.....	Sherman, Tex.
Belhaven.....	G. T. Gillespie.....	Jackson, Miss.
Centre.....	Walter A. Groves.....	Danville, Ky.
Davidson.....	John R. Cunningham.....	Davidson, N. C.
Davis & Elkins.....	R. B. Purdum.....	Elkins, W. Va.
Flora Macdonald.....	Marshall Woodson.....	Red Springs, N. C.
Hampden-Sydney.....	Edgar G. Gammon.....	Hampden-Sydney, Va.
King.....	R. T. L. Liston.....	Bristol, Tenn.
Mary Baldwin.....	Frank B. Lewis.....	Staunton, Va.
Montreat.....	J. Rupert McGregor.....	Montreat, N. C.
Presbyterian.....	Marshall W. Brown.....	Clinton, S. C.
Queens.....	Charlton C. Jernigan.....	Charlotte, N. C.
Southwestern.....	Peyton N. Rhodes.....	Memphis, Tenn.
Stillman (Negro).....	Sam Burney Hay.....	Tuscaloosa, Ala.
Westminster.....	William W. Hall.....	Fulton, Mo.
Junior College		
Lees Junior.....	Robert G. Landolt.....	Jackson, Ky.
Lees-McRae.....	Fletcher Nelson.....	Banner Elk, N. C.
Mitchell.....	John Montgomery.....	Statesville, N. C.
Peace.....	William C. Pressly.....	Raleigh, N. C.
Presbyterian Junior.....	Louis C. LaMotte.....	Maxton, N. C.
Schreiner.....	Andrew Edington.....	Kerrville, Tex.
Seminary		
Austin Theological.....	David L. Stitt.....	Austin, Tex.
Columbia Theological.....	James McDowell Richards.....	Decatur, Ga.
Louisville Presbyterian.....	Frank H. Caldwell.....	Louisville, Ky.
Union Theological.....	Benjamin R. Lacy, Jr.....	Richmond, Va.
Assembly's Training School.....	Henry Wade DuBose.....	Richmond, Va.

PRESBYTERIAN EDUCATIONAL ASSOCIATION OF THE SOUTH

Hunter B. Blakely, Secretary.

Box 1176, Richmond 9, Va.

C 285

L. U. N. C.
Carolina Room

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

JUNE 11, 1952

JUN 13 1952



REV. W. A. ALEXANDER, D.D.

NEW MODERATOR

The Rev. William A. Alexander, D.D., was elected moderator of the 92nd General Assembly of the Presbyterian Church in the U. S. June 5 on the second ballot drawn by commissioners.

Dr. Alexander received 140 votes on the first ballot in which four other nominees also ran. Others were: the Rev. J. J. Murray, D.D., pastor of the Lexington Presbyterian Church, Lexington, Va.; the Rev. Marshall Dendy, pastor of the First Presbyterian Church, Orlando, Fla.; the Rev. John McSween, D.D., pastor of the Fourth Presbyterian Church of Greenville, S. C.; the Rev. James L. Fowle, pastor of the First Presbyterian Church of Chattanooga, Tenn.

The moderator received 216 votes from the 438-commissioner body on the second ballot. He served as moderator of the Synod of Alabama in 1941 and the Synod of Louisiana in 1949.

Dr. Alexander is the pastor of the First Presbyterian Church of Shreveport, La., and is chairman of the standing committee on World Missions of the 1952 Assembly.

His former pastorates include:

Brownsville, Tenn.; Central Church, Mobile, Ala.; Highland Park Presbyterian Church, Dallas, Tex.; South Highland, Birmingham, Ala.; and the First Presbyterian Church of Charlotte, N. C.

LIBRARY, READING ROOM
UNIVERSITY OF N. C.
DURHAM, N. C.
Comp

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....Weaverville, N. C.
Dr. L. Nelson Bell, Associate Editor.....Asheville, N. C.
Mr. A. Douglas Reed, Assistant to the Editor.....Weaverville, N. C.

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

CONTRIBUTING EDITORS

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

BOARD OF DIRECTORS

Mr. Hugh Dickson
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. Tom Glasgow
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. W. R. Willauer

LETTERS

Week Ends

Sir:

Born of ignorance and pleasure-seeking, a new expression, a new term in English diction, has swept with astonishing swiftness over Christendom.

Yesterday it was not. Today, it is on almost all tongues. I refer to the word, or words, "week end." Herewith I raise King Canute's straw to beat it back.

To include Sunday in having or speaking of "week ends" is a strange mixture of heathenism and Judaism.

America goes away to hunt, fish or play, starting Friday afternoon if possible, if not, Saturday morning. They (week ends) return between supper and midnight Sunday, or later; go to work Monday and say they had a pleasant, or "lost" or otherwise week end. So the first day of the week is by them included in the end of the week.

I protested to a Christian business man: "Sunday is not the end of the week. It is the beginning."

"It's the end of the week to me," he replied. "I go back to work Monday morning."

This, I repeat, is a mixture of Judaism and heathenism. Judaism is in it, for there may even be professing Christians who actually believe Sunday is the seventh day of the week! I was in my teens before I discovered that I went to Sunday School and

church on the first day, not the seventh, as I had supposed.

And heathenism is in it, for if the first day of the week is the week end, then hundreds of thousands of Americans have no Lord's Day at all. I do not pause to discuss what inventions or deceptions are the cause of this tragedy. But whereas we used to speak of the "Continental Sabbath" (I saw it in Paris, with horror and distaste: shoes and garments being fitted in shops open to the streets, boat races on the Seine), except for its open mercantile shops, the "Continental Sunday" and worse is now the United States Sunday!

(If shops are not open on the first day in the United States, it is only because the shop keepers and sales people have gone off on their week end trips).

But it may not be too late, or quite hopeless, to urge real Christians to disallow week end from their own vocabulary, and to repeat and repeat, wherever they can get a hearing: "The week ends with Saturday night. If you take the first day of the week into your week end, you are stealing it and you will suffer the consequences, as well as missing God's blessing on your body and spirit."

I believe I heard vaguely of a famous, horrible "Lost Week End" of dissipation. (A movie showing effects of alcohol. Ed.) Solemnly I state, all week ends are lost, that have not rest, worship and assembling of ourselves together on the week's true beginning, the first day of the week, the Lord's Day. —B.R.H.

Colossians

By Charles R. Erdman

God's Word through the Apostle Paul imparts to us the profoundest truths of the Christian faith. A commentary such as this is an invaluable aid to teachers.

\$1.50

ORDER POSTPAID
FROM

THE SOUTHERN
PRESBYTERIAN
JOURNAL

WEAVERVILLE
N. C.

EDITORIAL

Blessings Of Union	3
Which Shall We Choose?	3
The Children Of The Covenant Need Conversion	4
Yes - Everything	5
More Care: That Our Literature Be Biblical And Confessional	5
By These Things Men Live	6
Zealous And Faithful In Maintaining The Truths Of The Gospel	6
Rambling In Ephesians - VIII	7

ARTICLES

The Christian's Attitude Toward Sin - I ..	8
--	---

DEPARTMENTS

Lessons For June 22:	
Sabbath School Lesson	10
Young People's Program	12
Church News	13
Letters	2

EDITORIAL

Blessing Of Union

The Christian Century has expressed concern over indications even to its liberal eyes that the re-united Methodist Church might be straying into wrong ways. See a recent article entitled, "Which Way, Methodists?"

The editor of the *Baptist Bible Tribune*, whose eyes certainly do not have the liberal squint of the paper just mentioned, has also seen that the union of the three great Methodist bodies in this country has not, to put it mildly, brought all the blessings of the roseate predictions of its promoters. He writes (issue of May 2) that he personally heard Bishop Arthur Moore in an address at Nashville, Tenn., deplore the decrease in contributions to missions, which were less that year for the united church than the total for the three Methodist churches before the re-union.

Another "blessing" observed by this editor is the designation of 41 of the 52 Sundays of the year for a specific purpose or cause of the church program, "material" for the presentation of which is sent to Methodist pastors from "headquarters."

This may partially account for still another "blessing" of the Methodist re-union, as noted by *The Christian Century*. The end of overlapping and duplication of effort? On the contrary, the new boards and agencies have begun to "step on each other's toes and get into each other's way. In the confusion, laymen have been trampled on, and pastors have been almost buried under tons of bulletins, form letters, and miscellaneous 'literature'."

Believe it or not, a new committee was set up with a budget of \$60,000 a year to do something about this. They employed a Chicago firm of management engineers, which may explain why this \$60,000-a-year committee has not finished its work. For the surveys and investigations, reports and recommendations of the Chicago management experts have reached 10 volumes and 2,593 pages!

The *Baptist Bible Tribune* editor makes a comment that would probably never occur to *The Christian Century* writer: "The whole Bible from Genesis to Revelation inclusive has 1,353 pages! Through the Bible and the Holy Spirit, God not only will give a church sounder advice than a Chicago management engineers firm, but He will do it cheaper."

—W.T.W.

The Standards Of The World Are
Not Those Of Our Lord—

Which Shall We Choose?

At its recent meeting, the General Assembly of the U. S. A. (Northern) Presbyterian Church "liberalized" its divorce laws, leaving to the discretion of the minister the remarrying of divorced persons and entirely eliminating from church law the question of a "guilty" or "innocent" party in the breaking up of the marriage relationship.

An almost identical proposal has been made by our own Division of Christian Relations and is now before our General Assembly.

Divested of a wordy cloak, and stated frankly, *this is simply ignoring the clear statements of our Lord Himself; making His commandment of none effect, as a concession to the sinfulness of our generation.*

One of the characteristics of the social life of America today is the frivolous attitude towards love and marriage on the part of a great segment of society. This has been fostered by the exploitation of sex and "love" in our modern literature and in the movies in particular. Many young people frankly enter into the marriage contract on a trial and error basis with the definite plan to terminate the experiment if it does not seem satisfactory.

The result has been the gradual destruction of the conception of a Christian home in the minds of millions, while children of such temporary episodes are the tragic biological trophies of an unhallowed marital experience.

God established the home and it should be the sweetest place this side of heaven. It is the God-ordained unit of society and the strength, or weakness, of the nation centers in the kind of homes in which men and women live and in which children are born and trained. It is not a question of wood or brick, of clothing and food, or of social standing; rather it is a question of love and fidelity, of living together with deference to one another and of a *permanency* of relationship, regardless of the inevitable clashes of personality and individual tastes.

Divorce in America has become a social cancer, eating at the very heart of our national existence. Some states have capitalized on this trend for their own financial advantage while society as a whole has become adjusted to a godless attitude to marriage and the resulting tragedies, not only of estranged husbands and wives, but also to the in-

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 6, June 11, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

nocent victims coming from these broken homes. In other words, divorce is now looked upon as a normal phase of social life and THE CHURCH CONCURS IN THIS AND ADJUSTS ITS THINKING AND ITS LAW, NOT IN ACCORD WITH GOD'S CLEARLY STATED LAW, BUT TO COMPROMISE WITH MODERN LIFE.

At the meeting of the U. S. A. General Assembly in New York one of the speakers pled for "more exacting standards for church membership." Then, when the question of divorce and remarriage came up these standards were *lowered*, not raised.

No one more than a physician is aware of the marital problems of our generation. And, no one more than ministers should also be aware of the moral and spiritual implications involved in the entire question of divorce and remarriage, for on this particular matter the Scriptures could not be more specific.

One cannot say that we are living in the New Testament dispensation and therefore are not under old Jewish law, for the specific statements with reference to divorce are found in the New Testament.

One cannot say that what we have is a misinterpretation of this law by some misguided enthusiast, for we have the words of our Lord Himself.

One cannot say that the quotation is an isolated one and therefore probably incorrect, for He clearly stated the facts on different occasions and under different circumstances.

Unfaithfulness—adultery—destroys the marriage relationship and is recognized by our Lord as a legitimate cause for divorce. He also recognized the innocence of the one against whom this sin is committed and his or her freedom as a result. Down to the present time most churches have followed this interpretation. At the same time it is a glorious truth that God's grace is sufficient to save all repentant sinners, regardless of the sins they may have committed. But, when the church lowers its own laws with reference to divorce and remarriage and makes them conform more nearly with worldly concepts and practices, rather than with the clearly stated law of God in the Scriptures, the net result will be a further lowering of the influence of the church in a sinful and bewildered world.

"But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is divorced committeth adultery." Matt. 5:32.

"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whosoever marrieth her which is put away doth commit adultery." Matt. 19:9.

Also—Mark 10:11 and Luke 16:18.

"And unto the married I command, yet not I but the Lord, Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." I Cor. 7:10, 11.

Shall we break these commandments and "teach men so"?

Shall we make the law of God of none effect?

—L.N.B.

The Children Of The Covenant Need Conversion

The first question asked of parents in presenting their children to God in infant baptism, according to our official DIRECTORY OF WORSHIP, is this: Do you acknowledge your child's need of the cleansing blood of Christ and the renewing grace of the Holy Spirit?

Our Confession and Catechisms are written on the assumption that God fulfills His covenant, graciously made with His people, through the atoning work of Christ for us and the regenerating work of the Spirit in us. This regenerating work is defined as effectual calling, saving faith and repentance unto life. And in the definitions thereof conversion is emphatically and repeatedly included.

Speaking to this point Pastor Pierre Ch. Marcel of the Reformed Church of St. Germain-en-Laye and of the University of Paris writes: "That is why it is necessary, it is indispensable for the parents and for the Church, whose common ministry is that of the covenant, to recall unceasingly to the children of the covenant the necessity of regeneration and of conversion at the same time as they present to them the Gospel and the grace of God. If the parents or the Church (what a disaster in the one case or in the other!) neglect to do that they are overlooking one of the conditions of the efficacy of the promise which has been made to them and to their posterity." *La Revue Reformee*, Oct. 1950, p. 85.

An earlier Reformed scholar, Eduard Boehl, refers to regeneration as "promised in baptism, a sincere promise on God's part." "God has become our and our children's God in Christ and is willing to treat us accordingly. Yet the infant is still a sinner and needs to be converted. We must treat him neither as a deified person nor as a heathen. Original sin remains and we must preach to this growing child the law until he realizes he is a sinner, and the Gospel that he may come to a conscious faith in Christ." *The Reformed Doctrine of Justification*, p. 225.

From the Dutch American theology Dr. J. K. van Baalen warns against baptizing the children of the covenant on the basis that they are supposed to be "already born anew" and describes this as "a

false supposition." *The Heritage of the Fathers*, p. 320.

That grand old encyclopaedia of Scottish theology, Principal John Macleod, says that in the case of the children of the covenant "their baptism can be regarded in the full sense a seal of their oneness with Christ only when the time comes that they take His yoke upon themselves. Then, and not till then, have they the righteousness of faith of which their baptism is a seal; and it is meant to shut them in to yield obedience by which they shall have the righteousness of faith. This being so they are to be taught the truths of law and Gospel, that they may know themselves and their need and the Lord and His fullness. It is only when they yield to His claims, taking Him as their own, and giving themselves to Him, that their baptism comes to its full meaning."

John Calvin draws a distinction between the Old Testament seal of the covenant as applied to Abraham and as applied to Isaac. Commentary on Rom. 4:11; and in Institutes IV. xvi. 20 speaks of infants being baptized unto future repentance and faith.

For Calvin—in distinction from Horace Bushnell—the righteousness of believers in this life is always the righteousness of Christ *imputed* to them, and repentance is defined as conversion *Institutes* III. ii. Though given to God in infant baptism, Calvin himself was suddenly converted by God about the age of twenty-three. —Wm.C.R.

Yes—Everything!!

A young woman, a Christian, was recently told that in the matter of choosing a husband she had no right to seek for and expect guidance from the Lord, that "God is only concerned about the major affairs of this world." To which she replied, "Why I thought He was interested in even the small details of my personal life—even the clothes that I wear."

On inquiry we were astonished to find that there is a wide-spread belief, even definite teaching in some church institutions, that we have no right to take our small personal problems to God; the argument being that He has given us minds with which to reason and the ability to judge and decide for ourselves and therefore, so far as matters of a personal nature are concerned, we are on our own.

We do not know the origin of this teaching but we do know that it is *false* and that it is calculated to deprive Christians of one of their most precious privileges—a constant source of wisdom, guidance and help from the One Who alone knows all the answers and is all-powerful to bring about His holy will in our lives and for our personal benefit.

One has but to study God's Word, to revel in the experiences of the saints of old, to drink deep of the comfort and sense of God's nearness and help

in the Psalms, and of the privilege of His presence and help in all of the New Testament to *know* that our God loves us so much that He takes a personal interest in anything which concerns our daily lives. If a Christian has missed this glorious fact he has missed one of the most blessed possessions of a child of God.

The One with Whom we have to do has numbered the hairs of our head; He notes the sparrow's fall; He knows and He cares. In fact He has ordered our lives and the circumstances surrounding our lives so that *all things* work together for good for those who love Him.

Next to those promises having to do with eternal salvation we know of none more precious than—*"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."*

Not just some but ALL.

—L.N.B.

More Care: That Our Literature Be Biblical And Confessional

The Presbyterian Church, U. S., requires of every officer under solemn ordination vows the acceptance of the Holy Scriptures as being the Word of God the only infallible rule of faith and practice and of the Confession and Catechisms as setting forth that Scriptural system of doctrine. Our Book of Discipline directs the churches to set up Sunday Schools for the instruction of the children of the covenant in the Bible and the Catechisms. Our Directory for Worship provides that the Bible including the catechisms shall be the center of every course of instruction.

Yet a well-balanced student complained recently that he had been asked to teach a course on the Ten Commandments from a pamphlet issued by our Board in which there were explicit differences from and digs at the catechisms of the Church. In reply, he was advised to get another booklet also published by our Board—namely the Larger Catechisms of the Church—and teach the Ten Commandments from this official statement rather than from the above mentioned pamphlet. But the incident left the class wondering at the propriety of our Board's pamphlet in the case under discussion.

In a Presbytery in Appalachia Synod a committee has drawn up a very serious indictment against the literature issued by our Board in the last several years—both as to what it says and as to what it leaves unsaid. One could have wished that the able brethren who wrote this article had stuck a little closer to the verbal phrasing of the Confession in its doctrine of the Bible, that is, "the infallible truth and Divine authority" of the Scriptures and "by this faith, a Christian believeth to be true whatever is revealed in the Word." The use of other terms at least gives ground for quibbling which often dodges

the main issue. But the study is ably drawn and the charges concern the truth of the Bible, the Person and Work of our blessed Redeemer, the regeneration or effectual calling of the Holy Spirit, salvation by the substitutionary atonement of Christ applied to our hearts by the Holy Spirit and received by faith alone, eternal punishment for the impenitent. The study goes to the bottom of the issues of life and death, heaven and hell, God's way of salvation or man's rationalizations. We are informed that the Presbytery had a conference over the Committee Report and received assurances from our Board of a more earnest effort to conform the literature to the Bible and the standards of the Church.

A Florida Presbytery is asking the General Assembly to instruct the Board along this same line. When the Church has erected her standards and set up her Boards to publish literature in conformity with these standards, it is incumbent upon the Board to carry out that program—not to modify or allow it to be modified by any person or group which may be or may be assumed to be in the saddle momentarily in the Church.

The teachings set forth in the catechisms of the Church are the doctrine of the Church. They may not properly be ignored, dismissed, rejected, or differed with under the mistaken notion that they are only the views of a conservative part of the Church. The Church has set forth her own standards and has established her sundry Boards to teach—not to modify—the doctrines of these standards. Only so can the Church of the living God be the pillar and ground of the truth.
—Wm.C.R.

By These Things Men Live

Isaiah 38:16

It was a dark day for good King Hezekiah when the word of the Lord containing news of his death was spoken by the Prophet Isaiah. In despair he turned his face to the wall and cried unto Jehovah; unto Him whose ear is ever open to the cry of the righteous. As the king's prayer ascended, the word of the Lord was on its way to bring promise of deliverance, and assurance of reprieve for the space of fifteen years. It was then that Hezekiah cried: "What shall I say? he hath both spoken unto me, and himself hath done it . . . O Lord, by these things men live."

There would be no appreciation of the sunlight were there no shadows to be put to flight; no gratitude for peace were it not for the strife from which we are delivered; no eye for the beauty of the artist's colors of crimson and gold, unless first his brush had been dipped in darker hues.

How often we fail to remember that the rod of correction is wielded by the nail-pierced hand of the Son of God, and that it "yieldeth the peaceable

fruit of righteousness unto them which are exercised thereby." How few ever really understand that "faithful are the wounds of a friend." We, as did Hezekiah, chatter "like a crane or a swallow" until we turn our faces toward the wall and in crying unto the Lord learn that "by these things men live."

God used the wilderness way to teach His people to walk by faith, for it was in the school of adversity that they learned to lean upon His everlasting arm, not on the playground of prosperity. While in the midst of plenty men sit down to eat and rise up to play, there is little remembrance of God, but when they eat the bread and drink the waters of affliction and sorrows compass them about, they begin to cry unto the Lord. Were it not for the swine trough the prodigal might never return.

How blessed it is to know that the wall of weeping toward which we turn our faces crumbles at the touch of faith, however feeble, and becomes a way of deliverance. The dark veil of despair that enshrouds the valley of the shadow is paved by the finger of faith, and beyond it we behold the glory of God, who in love delivers our souls and who teaches us by these things to live.
—H.L.L.

Zealous And Faithful In Maintaining The Truths Of The Gospel

This is a phrase out of the ordination vows which every minister in our Church takes. We wish to lay upon the hearts of those ministers who are advocating union on the basis of the printed PLAN of REUNION the question of whether this plan squares with the section cited from our ordination vow. In our U. S. Church we have a provision that if a minister changes his views after ordination, he will on his own initiative make this change known to his Presbytery. Our statement was used in the first printed PLAN of REUNION, but the U.S.A. liberals led by their *Presbyterian Tribune* opposed the provision and so it has been eliminated from the more recently printed plans. Does this elimination square with our vow "to be zealous and faithful in maintaining the truths of the Gospel?"

Again, our 1939 General Assembly unanimously declared that our Presbyterian ordination vows involved the acceptance of the infallible truth and Divine authority of Scripture, of Christ as true and eternal God, who became also man by being born of a virgin, who offered up Himself a sacrifice to satisfy Divine justice and reconcile us to God, who rose from the dead with the same body with which He suffered, and who will come again to judge the world.

This action of our 1939 Assembly has been approved in substance by two of our subsequent Assemblies. But when it went before the U.S.A. Assembly of 1941 under the Cedar Rapids Overture

it was entirely re-written by the noted U.S.A. liberal (serving as Chairman of their Committee on Bills and Overtures) so as not to affirm a single truth of the Gospel! Requests have been made to the Committee on Co-operation and Union individually, by Presbytery, by editorials to have this act of our Assembly incorporated in the PLAN OF REUNION. These requests have brought no results. No printed copy of the plan has included the safeguard of the truths of the Gospel adopted by our Assembly. Earlier General Assemblies, U. S., have requested that our doctrinal positions be safeguarded. Yet the printed plan before us has neither the safeguard given in our present ordination vows, nor that given in our Assembly's interpretation of these vows. If you push a PLAN OF REUNION lacking these safeguards, are you keeping your vow *to be zealous and faithful in maintaining the truths of the Gospel?*

—Wm. C. R.

Rambling In Ephesians - VIII

Seventh Study

Ephesians 6:10-20

OUR WALK ON THE BATTLEFIELD: "Be strong in the Lord and in the power of His might": 6:10. Life is a battlefield; there is no escaping this fact: we must fight, if we are to win. This is a spiritual conflict. Our enemies are not flesh and blood. The weapons of our warfare are not carnal. The Church has at times made the dreadful mistake of "taking the sword," the literal sword of steel, and the saying of Jesus was fulfilled; "they that take the sword shall perish with the sword." This is a spiritual conflict, but it is very real and very fierce.

1. *"Be strong in the Lord"*: how this command rings out in the Bible! All through the history of Israel from Moses down, God's people were exhorted to be strong and courageous. Why this admonition? There are three good reasons: (1) We are weak. Sin has weakened us, (2) Our enemies are powerful, and (3) God is strong. It takes all the grace that God can give, Simply to live, simply to live! We not only have to live, we have to fight. Our only hope of victory is the Lord, and the power of His might.

2. *Our Enemies*. "The wiles of the devil." "The trail of the serpent" is a crooked, slimy trail. His fiendish wisdom and sunning are manifest everywhere—in the heart, in the home, in the church, among the nations. "Principalities—powers,—rulers of the darkness of this world, spiritual wickedness in high places." Satan has a host of helpers. He is a powerful and shrewd leader and he has a mighty army back of him. Part of this army is the many wicked men who have yielded to his "wiles." Part is the body of demons and fallen angels. Robert E. Lee said that the worst mistake a general could make was to underestimate the strength of the enemy. Let us realize, as Paul is trying to tell us, that our enemies are terribly strong.

3. *Our Armor*: "Therefore take unto you the whole armor of God." The "wherefore" reminds us again of the strength of the enemy. The "whole armor": not leaving off a single piece, for we will need it all. These are strange, but powerful weapons:

Truth. The devil is a liar, and he and his helpers are trying to fill the world with lies. The radio is playing a large part in the "propaganda of lies." A good illustration is the way the Communists are using this today.

Righteousness. Sin is in every heart. Men are going about trying to establish their own righteousness: what men need is the righteousness of Christ, preached and accepted.

Gospel of Peace. How beautiful are the feet of Him Who preaches peace! The world is in confusion and strife.

The Shield of Faith. The fiery darts of the devil are flying thick and fast. Unbelief is the most deadly of sins. We need this shield in our day of "modernism."

Helmet of Salvation. The shield protects our heart; the helmet covers our head; they are vital parts of our body.

The Sword of the Spirit, which is the Word of God. If a man has the arm to wield it, and the skill to use it, he can venture against an angel, as Bunyan has one of his characters to say. This is our *Offensive Weapon*: we are to "preach the word."

Prayer: "Praying always with all prayer and supplication." Satan trembles, when he sees, saint or sinner upon his knees. "On our knees" is the place and position of power.

Keep Alert: "watching thereunto with all perseverance and supplication for all saints." It is dangerous to travel on our highways unless we are "on the watch." We have to watch ourselves, the man in the car ahead, the man behind us, and the man who is walking. Many are making shipwreck of their lives because they are not keeping alert to the dangers to their souls.

The Book of Ephesians is a study in Christian fellowship. God makes this fellowship possible by what He has done as described for us in the first three chapters. In the last three chapters we are to make this fellowship practical by the way we walk in the Church, in the world, in the home, and on the battlefield. It seems to me that Paul is stressing this idea when he asks us to pray for "*all saints*."

Fellowship on the battlefield is a very close fellowship. I had a letter from a soldier the other day, and he mentioned his "buddy." We are, in a very real sense, "buddies on the battlefield of life": we need each other's prayers. We want to be "more than conquerors" through Him Who loved us, the Captain of our salvation.

Ephesians closes with a personal word, a beautiful prayer, and a gracious benediction.

—I. K. P.

The Christian's Attitude Toward Sin

By The Rev. Henry S. Schum

PART ONE

SIN is real. Christianity is real. Both are in this world. The Christian is a realist in that he faces facts. By the very nature of Christianity, it is essential that the Christian know what sin is, and also that he have a definite attitude toward it.

There are two brief texts for this article. The first is found in Psalm 119:104. "Through Thy precepts I get understanding. Therefore, I hate every false way." The New Testament text is Romans 12:9b. "Abhor that which is evil; cleave to that which is good."

I make no apology for writing on this subject. These words appear in Hebrews 3:13, "But exhort one another daily while it is called today; lest any of you be hardened through the deceitfulness of sin."

Sin is deceitful. You need to have it out into the open and to see it, to know it, to judge it for what it is—and then to put it away from you. There are unthinking people who say that it isn't necessary to do all this, but I would remind you that pride goeth before a fall. We are to work out our own salvation with fear and trembling. We are to take heed, lest there be in any of us an evil heart of unbelief (Heb. 3:12).

Suppose it is flood-time. High waters have swept away the bridges. Then suppose you are riding down the road toward one of those awful places where a bridge is out. The night is dark, and the deep swirling waters are rushing by there and it means certain death to anyone who goes into them. If there is no sign, no person waving a red flag or a lantern, no one to stop you, you go into the water and perish.

Now I'm swinging a red lantern in the path of destruction. You need a red lantern to make you stop, to look at sin and its awful consequences. I want you to make sure that you have the right attitude about it. That's only kindness. It's the Holy love of God that will make people wave a red lan-

tern and say, "Don't go down that road! Stop! Turn back! There's danger ahead!"

So I want you to see this truth. You've got to know what sin is. You must know. You can't afford to play ostrich about this thing and say, "Well, it doesn't matter about sin. I'll just let it go by. I'll live my own life." You can't do it. You've got to face the fact of sin.

YOU know, we all like to go for picnics in the woods. The woods are beautiful, but there is poison ivy in the woods. Every year there are people who go on picnics who do not know what poison ivy is. They ramble around looking for flowers. They walk right through whole patches of poison ivy and don't know it—until the next day.

Then it is too late.

The misery has set in.

I'd rather hurt any time than itch. The itching that comes from poison ivy is about as close to hell as any physical ailment I know. Well, you go to the doctor. He looks at you and says, "Where have you been?" "Yesterday, we went for a picnic in the woods," you reply. "I thought so," he says, "you've got a bad case of poison ivy." But friends, if you *know* what poison ivy is, and what it does, and you recognize that three-leaf plant, then you can keep away from it.

But sin is deceitful. It is as real as poison ivy, but doesn't always show itself out like poison ivy. You can't say, "Well, there it is. I must keep away from it." You can't know all about sin finally.

There is an old saying which we've all heard, "Experience is the best teacher." And so we have folk who say, "The only way to learn about sin is by experience." Well, perhaps experience is the best teacher in many instances, but I submit to you that experience is not the *only* teacher. There are those who say, "Well, a young man's got to sow his wild oats." "A girl's got to go over fool's hill."

It isn't so.

It is the devil's lie.

It is false reasoning.

There are other teachers besides experience. You don't have to commit a sin to know what sin is. Let me illustrate.

SUPPOSE you get sick. You go to the drug store and say to the druggist, "Doctor, I've got the stomach ache. I want something to get well."

And the druggist says, waving toward the shelves, "Well now, here are the medicines. You just help yourself."

And you say, "Well, doctor, you mean that I'm just to help myself?"

He says, "Yes, these bottles are all labeled. Some are for one ailment and some for another. Some contain poison, too. You will notice the poison bottles have a picture of a skull and cross-bones on them. But you just go ahead. They may not be poison. You'll just have to try several until you get the medicine that does help. We have to learn by experience, you know."

Well, there are people who would respond to a druggist that would say that. But he, and the fellow who would accept such a proposition would both be behind the bars of a state asylum in a short time.

That you might be sure that there are other teachers besides experience, let me illustrate it this way. Fire burns. You have an open fire place in your home. You have a small child and want it to learn that fire does burn. It leaves horrible, ugly scars for life, sometimes, if it burns badly enough. A little child needs to learn this. And so, you just take the little thing and you say, "Now, honey, fire burns. I want you to know how it burns. Now I don't want to do this, but I want you to learn, and the only way you can learn is by experience. So you take the little child and thrust its little hand into the red hot coals of fire. The little thing screams and it is horrible to see the tiny hand that is burned so awfully.

No! You don't do that. You say, "Only a fool, only a mad person, would take a little child and thrust its hand into burning coals of fire in order to teach it by experience that fire burns." You would never do that, and friends, thinking people do not believe that they've got to sin in order to learn what sin is. By the grace of God, I hope that you'll see this truth. There are other teachers than experience.

ALMIGHTY God has given us His Holy Book, and He's given us pastors and evangelists and teachers. He's given us Christian workers. He's given us Churches. He's given us the influence of Godly parents and homes. All of these things are given to teach us and to warn us and to help us to know that we don't have to get into awful sin to learn what it is. We can be taught what it is. "According to the Shorter Catechism of the Westminster Confession of Faith, sin is any want of conformity unto, or transgression of, the law of God."

We know that sin is anything in our lives that is displeasing to God. We know that Jesus is to

WORLD RADIO PULPIT

1952 SUMMER SERIES

COAST

TO

COAST

—

NBC
Network



EVERY
SUNDAY

10:10 - 10:30
A.M. (EST)

9:00 - 9:30
A.M. (CST)

OUR RADIO PREACHER

DR. JOHN A. REDHEAD

Pastor of First Presbyterian Church, Greensboro, N. C.

Sunday, June 15

"THE PATHWAY TO POWER"

WRITE FOR COPIES OF MESSAGES

be on the throne of our hearts. He is to have first place, and when we say, "Jesus, I want you to step aside for something I want to do here in this area of my life, or my thinking—I'll go to church for you, and I'll be good, and I'll listen to the preacher, and I'll give of my money, but I want to do this thing."

That is sin. Anything which brings Jesus off the throne of your heart and puts yourself or your desires up there, is sin. And thus we see sin manifested openly in pride, in conceit, vanity, in fornication, in adultery, in carelessness, in gossip, and in so many other ways. Whenever we see sin openly manifested, we can know that somebody has said, "No" to Jesus, and "Yes" to his own personal desire.

Some people say, "Well most of the great evangelists were converted from awful sinfulness." This isn't so. John and Charles Wesley were not converted from the gutter. Their father was a minister, and they had fine home training. Moody never had a long life of sin before he was converted. Neither did Wilbur Chapman.

Some of the greatest Christian workers and leaders of our own time have never known a life of deep sin. Billy Graham, for instance, had a fine home and Christian training all his life. He never went to the dregs of sin and experienced many of those things which have come to others. I'm thankful that God has kept me from going down. Someone says, "Oh, how wonderful God was to save that awful person out of the gutter of sin."

Now, I don't minimize God's grace to those who have been very unfortunate and have had tragic experiences in deep sin. But God has been better to me than that, and He's been better to many of you. He saved us before we got down into the gutter. O, thank God for His mercy!

(Continued next week)

LESSON FOR JUNE 22

The Sin Of Greed

Scripture: *Exodus 20:17; Luke 12:13-34.*
Devotional Reading: *Psalm 15.*

The sin of greed, or covetousness, is certainly a very common sin. We have the reputation of being a "money-mad nation," grasping and greedy. It is also true that we are a generous nation, perhaps the most generous in the world, both as a nation and as individuals. The other nations of the world are getting aid from us; when a famine threatens a country like India, we send our wheat to the people there although her government has been anything but friendly and co-operative; when some needy cause is presented to our people we respond in a splendid way. On the other hand, there is hardly anything that some of our people will not do in order to gain wealth. The legalized liquor traffic, the gambling rackets, the dope peddlers, the bank robberies, and many other things are a sufficient proof of the greed of a large part of our population. The shameful disclosures of graft and corruption in public affairs is additional evidence of our desire to get money.

In Psalm 15 we have David's beautiful description of a "citizen of Zion." Among other outstanding characteristics, we find these words in the last verse: "He that putteth not out his money to usury, nor taketh reward against the innocent." Our "loan sharks" and our bribe-takers are greedy people. This is just one form of covetousness, which is idolatry. Many a man who would despise, or ridicule, a heathen who bowed down to a hideous idol, has just as ugly a one in his own heart: the "melican" idol, the Chinaman called it, as he held up a silver dollar.

I. The Command:
"Thou shalt not covet":
Exodus 20:17

This command is divided into two commands by those who would make the first and second commandment. The more natural division is the one adopted by most Protestants, for certainly there seems no good reason for making two parts or commands out of it. The balance of the verse is an integral part of the verse, specifying some particulars, and enlarging the scope of the command.

The word "covet" has a good and a bad connotation. The dictionary gives these two meanings: (1) To have an inordinate or unlawful desire for, and (2) To have an eager and worthy desire for. It is used in both these senses in the Scripture: In the bad sense here in Exodus 20:17, and in a good sense in I Corinthians 12:31: "But covet earnestly the best gifts."

"The Tenth Commandment requireth full contentment with our own condition, with a right and

charitable frame of spirit toward our neighbor, and all that is his," and by the same reasoning, it forbids all discontent, or inordinate desire for anything that belongs to someone else.

This does not mean that we should be satisfied to remain in poverty, or obscurity, if we can rise to positions of greater influence or wealth.

It does not prohibit a worthy ambition to succeed in life, even in material things. The sin is in allowing greed to make us use the wrong methods, and even injure or rob someone else.

It is all right for a business man to desire to succeed in his business, to make money, but he must guard against any dishonest means, or a feeling of envy or jealousy if his competitor outstrips him.

It is good for a man to seek office, but he must not use lies, misrepresentations, and bribes to win. He may covet, in a good sense, the position of congressman, senator, governor, or president, but he must "rather be right" than obtain the office.

A great deal of the restlessness and discontent which is so prevalent in our modern world is due to covetousness. It seems to me that the basis of Communism is covetousness. We may camouflage it by calling it "democracy," or "brotherhood," but it is only another name for greed.

II. A Story Illustrating the Command:
Luke 12:13-31

The occasion for this parable was the request of one of the company, "Master, speak to my brother, that he divide the inheritance with me." Jesus refused to do this, and then spoke the word of warning, "Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

Many people today seem to believe that "abundance of things" make life. We boast of our "high standard of living," and by that we usually mean

the "abundance of things" which we have in America: millions of cars, and radios, and television sets, and stores full of the finest food and clothes, etc. We forget about the intellectual, moral, and spiritual. John the Baptist, clothed in camel's hair, and eating locusts and wild honey, never seeing a car or hearing a radio, had a much higher "standard of living" than many a modern man. Abraham, dwelling in a tent with his quiet pastoral life, lived on a much higher plane than many who dwell in mansions today. The trouble with us is that we have a false standard of living. A "simple life" is often a nobler, sweeter, finer life, than one filled with luxuries. No! "Things" do not make life; "abundance of things" does not mean great thinking or noble living. Our standard of living now, with modern houses and fancy foods may not be as high as that of our forefathers who lived in log cabins and ate corn bread.

After the warning, Jesus tells His story. It is simple, and to the point. It is the story of a rich farmer who had a bountiful harvest. He was a foolish farmer who made some bad mistakes.

His first mistake was in consulting only himself; "And he thought within himself." He does not recognize God as the giver, or consult Him as to what he should do in the matter. He seemed to think that it was entirely his business. He forgot that he was but "a steward of the manifold grace of God." This becomes clearer as we see the prominence of the personal pronoun: "my fruit," "my barns," "my goods," "my soul." It is a terrible mistake to leave God out, when we plan what we shall do.

His second mistake was in thinking that his soul could be fed on material things: "eat, drink, and be merry." This is Epicurean philosophy, materialistic philosophy. He was confusing his soul, himself, with his body, not realizing that he was far more than body. Many are making this same mistake in our day. They are feasting their bodies and starving their souls; pampering their bodies and neglecting their souls. We are living in a materialistic age when most of the emphasis is being placed on bodily comfort and social security rather than soul culture and soul security. "Much goods laid up for many years" is the motto of multitudes in America.

His third mistake was in the matter of *time*, of years. He thought and said, "many years": God said, "Thou fool, *this night*." Where would we be "this night," if God would say this to us? How foolish for a man to think only of the few fleeting years he is to spend on this earth, and not think about the eternity he will spend somewhere! All his "things," all his goods, had to be left behind for someone else to use, and quarrel over: he himself would have to meet his God, and give an account of his stewardship.

God Spake By Moses

By Oswald T. Allis

One of America's foremost Old Testament scholars, shows the essential unity of the Pentateuch.

\$2.00

All Orders Postpaid

THE SOUTHERN PRESBYTERIAN JOURNAL
WEAVERVILLE ... NORTH CAROLINA

*"Great Books For The
Christian Library"*

His fourth, and fatal mistake, was in laying up treasure for himself, and not being rich toward God. How could he have been "rich toward God"? He might have used his goods to feed the poor. He might have recognized God as the Giver, and been grateful. He might have spent more time in building character, and less in building barns. He might have cultivated more fruits of the Spirit and not quite as much fruits of the ground. What a fatal mistake for any man to make! Are we making this mistake?

III. *Some Timely Advice to the Disciples:*
Luke 12:22-34

1. *"Be not anxious."* It is easy to be anxious. We are living in a worried world. Fear and anxiety are the prevailing notes in our world. Christians, and preachers, are apt to "catch the fever" and be anxious and troubled about many things; about old age security, failing health and a thousand other problems.

I do not feel that Jesus would encourage our wasting what we have, or not providing for the future. The Scripture is plain on these points. When we have exercised wisdom in "laying up something for a rainy day," let us not be worried and anxious. Let us do our best and trust Him; He knows that we have need of these things.

2. *Put God First.* Seek His kingdom, and all these things will be added. Fear not; have faith. I have been young and now am old, but I have not seen the righteous forsaken, or his seed begging bread.

3. *Be Generous.* When we give to the poor, we are lending to the Lord. That is good security: the Lord never forgets to pay His debts.

4. *Lay Up Treasure In Heaven.* Be content, if need be, with but little on earth, but invest in Heavenly Bonds; they pay good interest.

YOUTH PROGRAM FOR JUNE 22

Please Replace After Using

"As thy day, so shall thy strength be." Certainly as we look unto the Lord from day to day in faith believing, the strength we use for Him will be replaced by Him. There is no want of strength to them that wait upon the Lord, so as we use our energies for God's glory, we may ask Him to replace that which has been used. Far too many of us weary ourselves with tasks not of God's choosing, laboring futilely in our own strength rather than His, thus becoming tired of as well as tired in the work. O, that we might learn to wait upon the Lord, looking unto Him "who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us!" "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint."

Youth does not find strength in youth alone; but strength must come from God! As we burn out for God, He grants strength to burn on!

Consider Elijah, the prophet of the Lord. He had appeared before Ahab, the King, and had denounced his sin. The people he had called to be assembled, and in their presence demanded that a choice be made between the worship of the Lord and the worship of Baal. With his own hands, after the prophets of Baal had failed to call fire down from heaven, he built an altar unto the Lord, and placed upon it the bullock he had slain. He called upon Jehovah and Jehovah answered by fire, until both sacrifice and altar were consumed in the flames. Then Elijah, as an avenging magistrate of the Lord, slew the prophets of Baal. Following this just though dreaded judgment upon the wicked prophets, Elijah ascended to the top of Mount Carmel, and these besought the God of Heaven that He might send rain upon the sun-scorched earth that had known neither rain nor dew for three and one-half years. As there came the sound of an abundance of rain in answer to his prayer, Elijah ran before the chariot of Ahab to the entrance of Jezreel. Then, when word came of Jezebel's oath to take his life before the dawning of another day, Elijah fled the city and traveled a day's journey beyond Beer-sheba into the wilderness. How tired he must have been! Despairing of his life, and weary unto death, he came and sat down under a juniper tree.

Strength and hope were gone. Elijah had exhausted every reserve in serving the Lord. And in that hour, an angel of the Lord came as the prophet lay sleeping, and said unto him, "arise and eat." And as the story continues, we read, "And he arose, and did eat and drink, and went in the strength of

that meat forty days and forty nights." That which he had used God more than replaced! Truly, "they that wait upon the Lord shall renew their strength!"

Then that touching story in the life of our Lord Jesus Christ—it was near the close of the day, and Jesus, who was man as well as God, being weary, sat down by Jacob's well. The disciples left Him there, and went to the nearby city of Sychar to purchase food, for they were hungry as well as tired. While they were away there came a woman of Samaria to draw water from the well. Often, when we are tired and worn, we find in this reason for resting from our labors, and will not be disturbed. Not so with Jesus; for though "clean forsoth," he took time to talk with her about her soul. Gently and with loving hand, he drew aside the veil that covered her sin. Not that he might expose, but that He might cleanse; for such is ever the purpose of love that covers a multitude of sins! Softly and tenderly He drew her to Himself, until she found in Him the Messiah for which every soul, even in Samaria, was longing. O, tender, loving Saviour! Never too tired to draw the weary that they might find rest!

When the disciples returned they found the Lord still talking with the woman by the well. They wondered in their hearts that He should thus speak with a woman of Samaria, but said not a word. They waited for her to be gone, and then they stood in His presence with the food they had secured. He quietly refused, and while they were puzzled by His refusal, said, "I have meat to eat that ye know not of . . . My meat is to do the will of Him that sent me, and to finish His work."

Weary? Yes. But when added strength was needed, added strength was supplied! God will replace what He uses as He works in and through us to do His sovereign will! "They that wait upon the Lord shall renew their strength!"

**FINE PEOPLE APPRECIATE FINE GIFTS
GIVE THE JOURNAL!**

THE SOUTHERN PRESBYTERIAN JOURNAL

Columbia Seminary Graduates Receive Degrees, Awards

The graduating exercises of Columbia Theological Seminary were conducted June 2 in the Oakhurst Presbyterian Church of Decatur, Ga., with Mr. W. B. Stubbs, executive secretary of the John Bulow Campbell Foundation, delivering the Commencement address.

Dr. Stuart R. Oglesby, pastor of the Central Presbyterian Church of Atlanta, represented the board of directors of the seminary in awarding diplomas and degrees.

Certificates of graduation were awarded the following men: Robert Gabriel Balnicky, Elizabeth, N. J., Ennis Lamar Beck, Milledgeville, Ga., Marvin Franklin Bryant, Stockton, Ala., Clarence Phillip Buss, Naval Base, S. C., Hugh Pinckney Pollard, Monroe, N. C., Olin Adolphus Radford, Fitzgerald, Ga., and Harry Theodore Schutte, Atlanta, Ga.

Those receiving the degree of Bachelor of Divinity were: James Thomas Anderton, Birmingham, Ala., Wayne Richard Aughinbaugh, Tampa, Fla., Tyler Calhoun Bailey, Clarkesville, Tenn., Peter Aitken Blair, Birmingham, Ala., Harold Borchert, Holland, Mich., Virgin Leon Bryant, Jr., Montgomery, Ala., Leonard Hope Bullock, Greensboro, N. C., John Albert Cannon, Decatur, Ga., Ernest Gilmer Clary, Jr., LaGrange, Ga., Walter Miller Crowe, Talladega, Ala., Glenn Howard Fishbeck, Miami, Fla., Cook Waldran Freeman, Athens, Ga., William Edward Hammond, Atlanta, Ga., William Edgar Hotchkiss, Tampa, Fla., William Thorpe Iverson, South Miami, Fla., Sheldon Fred Koesy, Miami, Fla., Thomas Dwight Linton, Decatur, Ga., Matthew McGowan, Greenville, N. C., Orville Gatenby Mann, Columbus, Ohio, James Alvin Mitchell, West Memphis, Ark., John Coffee Neville, III, Horse Shoe, N. C., John Morgan Reagan, Jr., Hartford, Ala., William Clinton Rhodes, Jr., Chamblee, Ga., Paul Evans Rowland, Moultrie, Ga., Henry Samuel Schum, Guerrant, Ky., Franklin Plumer Smith, Valley Center, Va., Robert Lee Smith, Jr., Fordyce, Ark., James Gordon Stuart, Meridian, Miss., Robert Lyons Trett, Chamblee, Ga., John Edwin Wayland, Jr., Huntsville, N. C.

The degree Bachelor of Divinity Cum Laude was awarded to the following men: Frank Oliver Brown, Lauderdale, Miss., Benson Cain, Montgomery, Ala., William Alexander Crosland, Jr., Atlanta, Ga., Sterling Jackson Edwards, Jr., Tampa, Fla., Charles Overton Ferguson, Sharon, S. C., Edward Lewis Hopper, Meridian, Miss., William Russell Hoyt, III, Pulaski, Va., Robert Lawrence, Montgomery, Ala., Robert Donnell McCall, Shawnee, Okla., James Brown Reaves,

Gainesville, Fla., Jack Brown Scott, Greensboro, N. C., Joseph Christian Wagner, Cleveland, Tenn., and Samuel Thomas Young, Newdale, N. C.

Three members of the graduating class received the degree of Bachelor of Divinity with the distinction Magna Cum Laude, these being: William Clarence Brownson, Jr., Tarrytown, N. Y., Miles Douglas Harper, Jr., Hattiesburg, Miss., and Richard Giles Laurens, Atlanta, Ga. Rev. Francis Sidney Anderson of Porterdales, Ga. and Rev. Edward Armstrong Jussely, Decatur, Ga. received the degree of Master of Theology.

The Wilds Book prize, which is awarded each year to the student with the highest academic average was awarded to Mr. Miles Douglas Harper, Jr., of Hattiesburg, Miss. Graduate Fellowships which are given in recognition of superior scholastic attainments and of promise for future usefulness were awarded to Mr. William C. Brownson, Jr., Mr. Miles Douglas Harper, Jr., Mr. Richard Giles Laurens, Mr. William R. Hoyt, III, Mr. Robert Lawrence, and Mr. Samuel Thomas Young.

The James R. Howerton award for the best paper in Church Polity was won by Mr. Robert Donnell McCall of Shawnee, Okla., and the R. A. Dunn award for the best paper written by a Middler on the Deity of Christ went to Mr. Harry Samuel Topham of Covington, Va. The Indiantown Church award which is made each year to the student of the seminary who between his middle and senior years does the most outstanding piece of work in a rural church was won by Mr. Peter Aitken Blair of Birmingham, Ala.

Ovens Student Center To Be Completed At Davidson

DAVIDSON, N. C.—President John R. Cunningham reported to the board of trustees recently that the new David Ovens Student Union is expected to be completed by the middle of October.

Dr. Cunningham told the trustees that the Union, which will feature a cafeteria, large ballroom, lounge and game rooms, and various offices, should be ready for use by Homecoming.

The Davidson president also reported to the ruling body that complete agreement has been reached by a joint committee of college and community personnel on the uses and financing of the new church building which will be dedicated Sunday.

The report announced the retirement of Professor Fred L. Blythe of the Spanish department, who has served on the faculty of the college since 1923. The retirement of Miss Julia Pasmore, who has served as circulation librarian of the library since 1929, was also announced.

STATISTICS

	1948	1949	1950	1951	1952
Synods	17	17	17	17	17
Presbyteries	87	87	85	85	85
Ministers	2,663	2,694	2,717	2,795	2,847
Churches	3,560	3,602	3,647	3,665	3,705
Licentiatees	18	12	16	27	24
Candidates	569	700	739	907	982
Licensures	42	32	35	82	64
Ordinations	56	65	57	118	104
Pastoral Installations	328	366	378	397	424
Pastoral Dissolutions	271	319	283	284	325
Churches Organized	42	53	65	45	62
Churches Dissolved	25	15	13	31	19
Churches Received from Other Denominations	6	1	1	0	1
Churches Dismissed to Other Denominations	0	1	2	0	1
Ministers Received from Other Denominations	32	30	34	38	32
Ministers Dismissed to Other Denominations	13	18	21	22	23
Ministers Deposed or Divested of Office	8	4	1	5	7
Ministers Deceased	40	44	46	52	52
Ruling Elders	21,488	22,174	23,252	24,064	25,008
Deacons	25,451	26,686	27,992	28,972	30,158
Added on Profession of Faith	26,140	19,293	24,657	29,219	19,552
Added on Reaffirmation				6,910	7,057
Added on Certificate	43,597	40,443	44,420	40,560	38,448
Total Communicants	638,652	653,594	675,489	702,155	718,761
Adults Baptized	15,770	12,334	14,703	16,710	12,124
Infants Baptized	15,381	11,916	14,736	16,904	13,995
Total Sunday School Enrollment	470,271	491,552	522,112	548,847	563,328
Outposts or Chapels	662	627	587	548	

CONTRIBUTIONS

	1948	1949	1950	1951	1952
World Missions (Regular)	\$ 1,538,641	\$ 1,325,174	\$ 1,229,712	\$ 1,300,507	\$ 1,480,267
Specials & Program of Progress	715,503	633,203	766,272*	443,190	655,900†
Assembly's Home Missions (Regular)	501,698	501,698	501,698		
Emergency Fund	7,415				
Program of Progress	134,758	185,810	159,610		
Church Extension (Regular)				659,089	741,934
Program of Progress				139,376	403,163
Christian Education & Ministerial Relief (Regular)	385,530	378,842	366,346		
Ministers' Annuity Fund	4,891	5,367	1,526		
Program of Progress	4,329	90,951	95,959		
Annuities & Relief (Regular)				426,945	478,814
Ministers' Annuity Fund				869	275
Religious Education - Assembly (Regular)	124,492	149,654	149,654		
Program of Progress	86,148	79,695	82,101		
Christian Education (Assembly)				212,467	235,852
Program of Progress				69,865	101,323
Assembly's Training School	53,737	157,401	86,167	76,836	112,627
American Bible Society	32,483	35,711	57,245‡	31,245	34,574
Other Assembly Benevolences	427,233	511,051	450,290	303,822	247,760
Religious Education (Synod & Presbytery)	148,904	184,515	209,090		
Christian Education (Synod & Presbytery)				266,822	304,232
Educational Institutions	1,294,832	1,125,973	1,030,358	1,045,609	1,732,724
Homes	805,666	799,772	816,687	864,377	953,273
Local Home Missions	1,809,272	2,072,111	2,219,985	2,256,707	2,666,577
Other Synod & Presbytery Benevolences	255,896	330,954	569,293	548,273	567,520
Miscellaneous Benevolences	571,708	604,710	636,109	773,084	961,255
Pastors' Salaries	5,158,671	5,641,325	6,061,020	6,628,953	7,180,358
Current Expenses	9,552,769	10,742,417	12,283,189	13,252,124	15,155,652
Building Expenses	6,875,151	8,851,179	10,316,422	11,121,597	13,725,007
Totals	\$30,489,730	\$34,407,514	\$38,088,733	\$40,421,757	\$47,739,087
Per Capita: For Benevolences	13.94	14.03	13.96	13.41	16.25
For Current Expenses	33.80	38.61	42.43	44.15	50.16
Per Capita Totals	\$ 47.74	\$ 52.64	\$ 56.39	\$ 57.56	\$ 66.41

These figures are not in every case the same as appear in the preceding tables, but are partly derived from the reports of the Boards. The figures represent gifts from living donors only.

*Contribution of \$116,040, Birthday Gift from the Women of the Church, is included.

†Contribution of \$ 26,000, Birthday Gift from the Women of the Church, is included.

‡Contribution of \$155,530, Birthday Gift from the Women of the Church, is included.

A gift of \$10,000 to the college from Mrs. Lola Johnston of Asheville and her daughter, Mrs. Fred J. Hay of Dillon, S. C., was also reported by President Cunningham. The gift will be used for the establishment of the J. Edward Johnston Scholarship.

Parker, James, Wharton Made PJC Professors

Three members of the faculty of Presbyterian Junior College were inaugurated as full professors at the college graduating exercises May 30; William A. Parker, Floyd E. James, and Robert L. Wharton.

Professor Parker was born in Korea, where his father, the Rev. J. Kenton Parker, was a missionary of the Presbyterian Church. His father returned to this country and took a pastorate and the young Parker was educated in the public schools in Virginia and North Carolina before attending Davidson College, where he received the A. B. degree in 1934.

He has taught at Davidson College, Duke University, Virginia Military Institute, North Carolina State College, and Presbyterian Junior College in the field of Physics.

He first served Presbyterian Junior College in the year 1946-47 and went to teach at State College while completing his work for the Master's degree at Duke.

He returned to Presbyterian Junior College in 1950 and was made head of the Physics Department, which has developed under his leadership with outstanding improvement in the laboratory during the past year.

Professor Parker is a member of the American Association of Physics Teachers and the Southeastern Section of American Physical Society.

Healy Delivers Baccalaureate At Presbyterian Junior College

Dr. Walker B. Healy, pastor of the First Presbyterian Church of Fayetteville, N. C., preached the baccalaureate sermon for the graduating class of Presbyterian Junior College in the college chapel using as his text John 2:5 "Whatsoever he saith unto you, do it." In finding God's will for our lives, he urged study of the Scriptures, prayer, and consideration of the needs of mankind. The invocation was by the Rev. Ralph Epps, pastor of St. Paul's Methodist Church, Maxton, and the Scripture lesson was by Dr. Robert L. Wharton, college chaplain. Dr. Louis LaMotte, president of the college, introduced the speaker. The choir was directed by Professor John H. Crabtree, Jr.

GOWNS

• Pulpit and Choir •
**Headquarters for
RELIGIOUS SUPPLIES**



Church Furniture • Stoles
Embroderies • Vestments
Hanging • Communion
Sets • Altar Brass Goods

CATALOG ON REQUEST

National

CHURCH GOODS
SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7 PA

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President



Enroll Now For
FALL SESSION COLLEGE or PREPARATORY DEPARTMENT. SUMMER SCHOOL COLLEGE or PREPARATORY DEPARTMENT. Educational Excellence. Christian Emphasis. Write for Catalog.

PRESBYTERIAN JUNIOR COLLEGE

BOX B-W — MAXTON, N. C.

\$300,000 Fund To Be Set Up At PJC

Presbyterian Junior College seeks to raise a \$300,000 "Firm Foundation Fund" during 1952, it was announced by Edwin Pate, Laurinburg, chairman of the board of trustees at the annual commencement exercises May 30.

Stating that this sum was to strengthen Presbyterian Junior College's endowment, Pate further announced that \$125,000 had already been pledged toward the goal. Included were a pledge of \$50,000 from the Women of the Presbyterian Synod of North Carolina to endow the department of biblical instruction, and a total of \$75,000 from individuals in pledges payable when matched, dollar for dollar, by gifts from others.

The campaign has been approved by the Synod of North Carolina and will be conducted throughout the various presbyteries during the fall of 1952.

Reports Made To Columbia Trustees In Annual Meet

The board of directors of Columbia Theological Seminary met in annual session on the campus of the Decatur, Ga. institution May 6, and heard a highly encouraging report concerning the work of the school during the past year.

A total of 226 students have been enrolled during the year, and 58 men were expected to receive

their diplomas at graduation exercises May 26. The President's report indicated that the spiritual life of the campus had remained at a high level throughout the year, and that a commendable interest had been manifested in missions and in evangelism. Forty-six new students had been accepted for matriculation next September before the date of the board meeting and an entering class of more than 50 is expected.

Announcement was made of the fact that during the year the seminary received a bequest of \$67,-859.51 from the estate of the late Rev. Thomas M. Barbee of Mexico, Mo., to assist in educating men for the work of the ministry in rural churches. In accordance with the terms of this will, the corpus of the estate is to be held intact for twenty-five years and only the income used to assist ministerial students who are willing to work among and in country churches for a period of five years, and to assist pastors who are working in country churches. Churches located in towns of less than one thousand inhabitants are to be considered as country churches. At the end of the twenty-five years, Columbia Seminary is authorized to spend any part of the corpus of the estate, as well as the income therefrom, for any evangelical purposes. An interesting circumstance connected with this bequest is found in the fact that Dr. Barbee was not an alumnus of Columbia Seminary and that no one connected with the seminary knew anything of his intention in the matter until notice of the bequest was forwarded to the seminary by the executor of his estate.

For the nineteenth consecutive year the seminary operated during the fiscal year just closed without a deficit. The new auditors' report shows that during the year the total invested funds of the seminary and the value of its physical property both passed the million dollar mark for the first time. The total of the institution's invested funds amounted to \$1,104,282.76 and the value of its buildings and property as of March 31, 1952, was estimated at \$1,053,010.84, bringing the total assets of the seminary at that date to \$2,324,566.18. Support of the seminary through benevolent budgets of the synods increased last year to an amount slightly above \$50,000.

The board was greatly encouraged at the many encouraging developments in connection with the life of the seminary, but noted a need for increases in faculty salaries and for the addition of new members to the faculty. It is hoped that support by the churches will make these forward steps possible in the early future.

Dr. S. A. Cartledge, Professor of Language and Literature was elected by the board to the additional position of Dean of Graduate Studies in the seminary and will enter upon his new duties at once.

Moving?

For uninterrupted mail service send your new address promptly.

WANTED: Consecrated young woman for office secretary, or combination office secretary and director of music. Consecrated young man interested in athletics and recreation to direct program of Christian recreation full-time in a large church recreation hall.

Joseph E. Strange

Whereas, on the twenty-eighth day of March, 1952, it pleased our Heavenly Father to call unto Himself our friend and fellow-worker, Joseph E. Strange; and

Whereas, the Session, the Board of Deacons and fellow members of the First Presbyterian Church, Greenville, Miss., feel deeply the loss of his presence as a faithful elder, humble Christian and sincere friend; and

Whereas, we, the officers and members of the First Presbyterian Church, feel that we could emulate his Christian character and virtues which attended his daily life; therefore be it resolved:

That this congregation is grateful for his life among us, for his loyalty to the Church, for his devotion to his Saviour, for his sincere love for mankind;

That the congregation of this Church express its sympathy to his family in their great loss and that a copy of this resolution be spread upon the records of the Session, that copies be sent to the members of his family, and a copy be sent to the church papers for publication.

Adopted the 14th day of May, 1952, by the officers of the First Presbyterian Church, Greenville, Miss.

T. Russell Nunan, Moderator,
Henry W. Starling, Clerk,
W. D. Bacon, Chairman,
Board of Deacons,
Mrs. Emmett Smythe, President,
Women of the Church.

**COMPLETE REPORTS OF THE
GENERAL ASSEMBLY
WILL BE PUBLISHED IN
SUBSEQUENT ISSUES OF
THE JOURNAL**

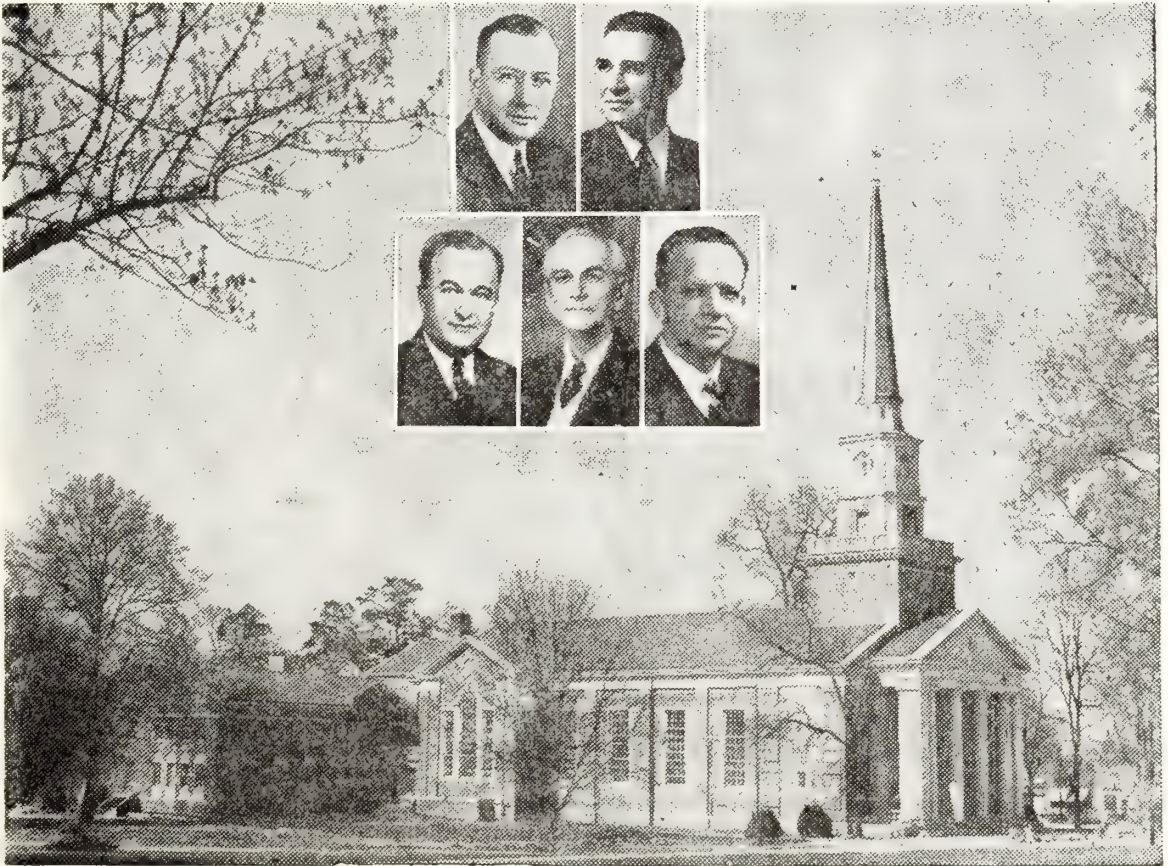
JUN 19 1952

L. U. N. C.
Carolina Room

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

JUNE 18, 1952



DAVIDSON COLLEGE PRESBYTERIAN CHURCH was recently dedicated at the college as a part of the 116th commencement exercises. Dr. J. McDowell Richards, president of Columbia Theological Seminary in Decatur, Ga. (bottom, left), delivered the dedicatory sermon. Other speakers (some of whom are pictured above) included: Dr. James A. Jones, C. M. Gibbs, William H. Neal, Dr. Hunter B. Blakely, Morton B. Kurtz, and Dr. William C. McGavock. The Church was made possible largely through a donation by Mr. and Mrs. W. Z. Stultz, of Charlotte, N. C. It features a sanctuary seating more than 1,000 persons, a 170-person capacity chapel, recreation room, class rooms and various offices.

VOL. XI NO. 7

\$2.50 A YEAR

LIBRARY, Reading Room
UNIVERSITY OF N. C.
CHapel Hill, N. C.

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor

Weaverville, N. C.

Dr. L. Nelson Bell, Associate Editor

Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. Tom Glasgow
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. W. R. Willauer

EDITORIAL

Those Loyalty Oaths

Two of the great Church courts in the North have recently gone out of their way to denounce the so-called loyalty oaths; representing them to be an infringement on the personal liberties of our citizens and designed to stifle creative thinking and work.

Whatever the source of this opposition we know of nothing more calculated to give comfort to the enemies of our nation. Furthermore, it but adds confusion to the problems by which we are confronted because such opposition is based on either a refusal to face the realities of our day or a deliberate attempt to cover up these realities.

America is not faced by a theoretical question as to whether there might be some who wish to overthrow our government and to supplant it with a communistic regime. *That is the plan*, an integral part of the openly avowed purpose of international communism.

Not only is this the plan of an established policy, it is also the plan of an increasing number of individuals who, hiding behind the guarantees of our own constitution, are unceasingly working to that end within the framework of many organizations in this country, particularly in the fields of education and organized labor. If these can be infiltrated so that an increasing number of young people are taught to look upon state socialism and communism with favor on the one hand while at the same time key industries have their unions dominated so as to make possible their paralysis at a given time, then America can fall into the hands of evil men, traitors, with a minimum of difficulty at a time of national crisis.

There are great and patriotic men who know that this danger exists, that this process is actually taking place and who are determined to strike at

this menace at its very source. There are those who say that a Communist—a confirmed liar in heart and practice—will not hesitate to sign such an oath and continue on his way. This may be true but having signed such an oath makes him, or her, more vulnerable to subsequent processes of law.

Also, it is calculated to make consistent left wingers, fellow travelers and denizens of the pink fringe at least weigh the import of their own leanings. As a matter of practical experience, it is this requirement of a loyalty oath, as embodied in the Taft-Hartley law, which has strengthened the hand of loyal labor leaders and enabled them to successfully purge some of their unions of communists. That this same law does not require a similar oath of the employer was an oversight which can easily be rectified.

The thing which some liberal churchmen seem to ignore, or regard of only minor importance, is that the process of infiltration of American life and institutions is actually going on and that steps must be taken to remedy the situation or some day we will awaken to find our national life paralyzed by these traitors now hiding within the Trojan horse of freedoms never contemplated by our founding fathers as a part of our constitutional rights.

The reaction of many "intellectuals" to the recent book by Whittaker Chambers is a revealing indication of the fact that these individuals are often complacent to if not actively allied with those who would change our government for one of communistic tyranny. The voices crying in the wilderness against those activities and tendencies to infiltrate our American life with an alien ideology, find only too often that they become the targets of most villanous insinuations and lies.

Churchmen and the Church should be the last to in any way hinder the honest efforts of our citizens to curb what was once a threat but which has *now become a reality*—the infiltration with communistic propaganda and agents of the various phases of our national life.

If a loyalty oath will help then we will *gladly* comply.
—L.N.B.

How Do We Make A "Better World?"

We hear so much about the duty of the Christian to help make a better world. That such is our duty no right thinking person would deny. But, the method to be used needs clarification because some of the plans for "social progress" are neither Christian nor economically or psychologically sound.

The world will not be made better by the well-meaning efforts of men, no matter how idealistic their conception or how humanitarian their method of execution.

The world will be made a better place when there are more Christians in the world and this is a work of the Holy Spirit and comes, at least in part, as a result of faithful preaching and teaching of the Gospel of Jesus Christ.

The world will be a better place when dishonesty is replaced by honesty, impurity by purity, hate by love, selfishness by a concern for others. But, such transformations do not just happen. Man cannot produce such a transformation on his own life, nor can he do it in the life of another. All of these changes, along with the other fruits of God's Holy Spirit, come only when a man becomes a new creature in Jesus Christ.

We want a better world but it will come only by the transforming power of Jesus Christ in the lives of individuals. Social change is needed but it is the result of soul change. We therefore look with frank distrust on any individual or movement which would improve the world in any other way.

"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Phil. 3:18-20.
—L.N.B.

You Should Read—

"Conquest By Terror," by Leland Stowe, in the *June Reader's Digest*.

"The America We Lost," by Mario A. Pei, in the May 31st *Saturday Evening Post*.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 7, June 18, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

The Sabbath

Some time ago the students of Simmons College, Boston, Mass., numbering about 1,000, took a poll in which they ranked the Ten Commandments according to their own ideas of relative importance. They gave last place to the Fourth Commandment—"Remember the Sabbath Day to keep it holy."

Does not this rating truly represent a cross-section of American opinion regarding the value of the Christian Sabbath? Whereas a true appreciation of its value would bring public opinion into accord with the following evaluation of the day from "Six Studies on the Day."

"The Sabbath is a great moral means to all the moral and spiritual ends for which man has been created and redeemed. It stands in the midst of the moral law of the Decalogue, every Commandment calling for its presence. Not a single part of moral duty can afford to lose the services of this blessed day. Wickedness sees in it the key position by the taking of which it may hope to sweep the whole field. It is needed for the victory of truth and righteousness in the earth."

Jesus And The Day Of Worship

"No one crowded so much into so few years as Jesus did. No one had so much to accomplish and so little time for the program; but scant three years were His for implanting upon this world the Kingdom of God. Every hour was vital to His purpose, and every day was pregnant with the great message, yet never did He fail to observe the day of worship. As His custom was, Jesus went to the synagoge on the Sabbath Day. It was on these days that courage came to Him again and that He was made ever conscious of that intimacy that existed between the Father and the Son. Jesus could not live without the Sabbath. He needed the sense of worship, intimacy, and reverence it inspired."

The Church Bells

The still of a Sabbath morning, with a minimum of business, is suddenly broken by a chorus of church bells ringing from different parts of the city. This has a language all its own, for the ear that is able to hear. God is calling His children from rest to worship.

Our intellectual and emotional batteries get all run down by the end of the week, but in the house of prayer on Sabbath morning and evening, there is energy which will charge us up for another week, as no other force or agency on earth can do.

Have You Heard?

The last words of our Lord spoken before His ascension greatly obligated us. He said: "Go ye into all the world and preach the gospel to every creature." (Mark 16:15). "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8). Christ didn't say that we were to be satisfied to send some one, a missionary, an evangelist, a minister, but He said, "Go ye," which includes all Christians. Surely we cannot stand in the face of such a challenge as that when all around are unsaved, even in our own families. Surely we cannot help but hear Christ say: "Lovest thou me." Our impulse should be: "Lord, here am I, send me."

If you have seen the need and your obligation and you desire to meet the challenge, then there must be preparation. We know the interesting story of the disciples fishing and of their failures as they indulged their own plans and preparations, and their success at the direction of Christ. Remember we are to be fishers of men. With what preparation then can we be assured of success in this colossal work? Let us not forget that God's work is the most effective instrument that we can use. When Jesus was tempted in the wilderness He used only the word of God to rebuff the tempter. If you would be an effective personal worker, learn some of the great Gospel verses of Scripture, for nothing else so suffices in breaking down objections and leading to Christ, as God's own Word.

And there are our talents. Jesus told the disciples to use the net they had instead of sending them to Tiberias or Jerusalem for a new one, and under His direction they made a successful catch. In the parable of the talents they were unequally divided, but each was given at least one. If the man who had only one had just brought in one more, he would have been commended. You ask what is meant by your talents—your mental capacity and training, your capabilities, gifts, possessions, friendships, profession, vocation. All of these God has given you, and they can form a part of your preparation for personal evangelism. God does not fail to give each child of His some talent for use in His kingdom.

There is nothing so powerful as words. They are our most sacred gift. Yet we give every other gift before we surrender our tongue. If we would only share Christ vocally with others. If we could just dedicate our speech to the Lord and ask Him to enable us to make others see His wisdom and His way in our speech.

The motive power of personal witnessing is more than love. It is the Holy Spirit. "Ye shall receive power after that the Holy Ghost is come upon you." (Acts 1:8). The Christian worker should remember that conversion of men is brought about not by might, nor by power, but by my spirit, saith the Lord. The Holy Spirit must be present with the worker and seeker. Philip's story is a fine illustration of the Holy Spirit's part in the winning of a soul to Christ.

He had wholly surrendered his life to Christ. Oh, how we need this yielding in order that we may be used. Philip was surrendered and the Holy Spirit said, "Go near and join thyself to this chariot," and he obeyed. The Holy Spirit seeks out those whom we are to approach. This leads us to the thought of the value of small incidents in our lives. We need to develop alertness even to the point of asking why have I been brought in contact with this person just now.

You cannot convict anyone of sin. It is the work of God's Spirit. You can lead him to the place of conviction, but the Holy Spirit must actually do the work of conviction. Jesus said in John 16:8: "When He the comforter is come He will convict the world of Sin."

Witness Paul and Silas in the Philippian jail. When the jailer asked what must he do to be saved, he was convicted of sin and realized the need of a Saviour. They could immediately direct him to Jesus. "Believe on the Lord Jesus Christ." Oh, the pity that there are many who may be convicted of sin and have no one to show them the way.

CHRIST'S ETERNAL WELCOME

The promise of Christ was given with the command: "Go," and "Lo, I am with you alway." And this promise is only to those who go. Now when we have gone and been conscious of His presence and have served faithfully and have brought some of His other sheep, then He says: "Come inherit." What could be greater even in terms of eternity than to be able to stand and say: "Here am I and the souls that I have brought with me"? —Selected.

Detailed General Assembly reports begin in the issue of June 25. Be sure your subscription is in order so you will not fail to receive this important copy.

The Christian Movement

There is a movement into the Church in South Korea such as has not been seen in 40 years. Churches are crowded; old buildings are being repaired and added to, and new buildings are being erected. In a city of about 30 thousand in S. W. Korea, two beautiful new buildings have just been completed and paid for entirely by the members of the congregations. Absolutely no Mission money has gone into either. One is constructed entirely of granite and the other of brick trimmed with granite. Each will seat four or five hundred people on seats or about a thousand on the floor. (Most churches plan on moving the seats out when special meetings are being held.)

A new church of 50 to a 100 can be started in almost any village of two hundred population when workers are available. One exception must be mentioned here. It cannot be done in or near guerrilla territory.

Many contributing factors could be given to explain this new interest in the gospel. The fact that religious liberty has obtained under the Republic Government is one. The presence of many Americans during the U.S. occupation is another. Though all of our G. I.'s didn't bear a good Christian witness, some did, and the Koreans believe that Christianity has made America the power she is. But by far the largest contributing factor is the faithful Christian witness borne by the faithful during the Red occupation, July, August and September, 1950.

Non-Christians found them patriotic; steadfast in their Christian faith, and trustworthy in their dealing with others. Many Christians looked death squarely in the face during these days and were unafraid. More Christians in proportion to numbers lost their lives during those terrible days than any other group. Such testimony needed no explanation to their fellow citizens.

When Mr. Kim Ka Chun, the Christian governor of North Chulla Province died very suddenly last October, Korea lost one of its ablest executives. He was reared in a Christian home; became a minister in the church, and was Bible teacher in a mission school for years. He brought high ideals into the government. Honesty and straightforwardness were encouraged. He took no part in drinking parties and served no drinks in his home. His funeral will not soon be forgotten by the tens of thousand who attended. It was Christian in every detail. Even non-Christian officials as they stood in front of the coffin to offer condolences to the great throng of citizens, said, "Mr. Kim was indeed

a great man and a good man. He is surely in heaven."

Last spring a missionary went to a country church on Sunday morning unannounced. When services began, the building was crowded with people sitting on the floor and standing against the walls. The windows and open doors were also filled with listeners who were unable to get in. At the end of the service the elder arose and said to the congregation, "We'll just have to do something about our building before summer. We'll not be able to meet here when it gets hot."

The missionary had heard this elder make exactly the same statement a year earlier. In the meantime the building they now used had been built. Although it was twice as large as the former building, it was too small. The new building had not really been completed. Some of the plastering had not been done. The missionary asked the elder to explain this phenomenal growth in the church.

"Well," he said, "the attitude of unbelievers towards the church has changed. Formerly they didn't trust the Christians. Now they know that we Christians are different from other people. Preaching to non-Christians on the streets and in their homes is different from what it used to be. They all say, 'Yes, I know I should be a Christian.' Formerly we Christians found it necessary to exhort people week after week to believe in Jesus, but now only a casual invitation to be a Christian fills the church." Since then a much larger building has been provided and it is rapidly filling up."

FOR ONLY \$5!

PELOUBET'S SELECT NOTES

By Dr. Wilbur M. Smith

(Regular Price \$2.75)

... best known ... best loved ... most used
Commentary on the Sunday School Lesson
and your choice of any three of
the following books by

DR. WM. C. ROBINSON

Title	Reg. Price
Christ - The Hope Of Glory	\$3.00
Our Lord	\$3.00
Who Say Ye That I Am?	\$2.50
Christ - The Bread Of Life	\$2.50

Now available at these remarkably low prices by special arrangement with the publisher of Dr. Robinson's books.

Order Today From

The Southern Presbyterian Journal

Weaverville, N. C. — Postpaid

The Bible in the Home

Every parent wishes the best for his children: the best in health, in education, in opportunity, in companionship, and, most of all, in character. The Bible has been the cornerstone of the best homes always and everywhere. The home is where the Bible was first used by Christians. The churches met in homes. The schools likewise. These have outgrown the home; but the Bible still does its best work in its original setting. The church-school movement came into being principally because the Bible was being neglected in so many homes. Too much cannot be said in praise of the church school. Wise parents will attend it themselves, not only to encourage their children to go, but to improve their own knowledge and love of the Bible. But far more can be done for the development of character through the use of the Bible in the home than anywhere else.

Is not worshiping as a family part of God's plan for Christian families? Should Bible reading be a "must" in every Christian home? Are family devotions impossible in our crowded busy life? The

best place to learn and understand and love the Bible is where the family group reads and studies it as naturally as they read and discuss other matters. Our people should earnestly adopt the eternal word to all children to "Honor thy father and thy mother" and in addition comply with the instruction, "Fathers, nurture your children in the chastening and admonition of the Lord." For total education, here is one Book which can be enjoyed together at home, a Book which ever brings more light to live by. The first step is for parents themselves to read, know, and enjoy the Bible. The older members must show by precept and example that its truths are their guide and that their daily walk is in accord with the teachings of scripture.

Daily contact with God's Word will strengthen the Christian character of every member of the family. The fundamental purpose should not be an exact, set amount of reading, but the habitual regularity of it. Parents can do few things more effectively to strengthen Christian life than establish their children in this habit—and keep them there.

WHEN READ? (1) Daily, if possible, usually at the morning or evening meal, perhaps at the time when there is prayer at the table. It may be the last event of the day before bedtime. (2) If not daily, let Bible reading be at least weekly, preferably Saturday when the household can gather together on the eve of the Sabbath; or on the Lord's Day itself, when all the family is home. Your pastor will welcome an invitation to initiate family Bible reading for your household.

HOW READ? (1) Let each member of the family have his own copy and share in the reading, using the versions best suited and liked. (2) Sometimes read the life of Jesus right straight through. (3) The Sunday school lessons may be followed. (4) Also readily accessible are booklets of daily devotional readings, selections from religious magazines, or leaflets which the American Bible Society makes available, such as "Stories of the Bible," "Men and Women of the Bible," "Poetry of the Bible," "Wisdom from the Bible," "Forty Favorite Chapters," "A month of Devotional Readings," "Bible Alphabet," or "Daily Bible Readings for the Year."

Homes exist to bring the best, and "where there is a will" a way will be found to obtain these hopes of eternal life which make the world better. In all the reading, neglect not to find Jesus within and throughout, and conduct all discussion in His Spirit. Jesus is God's last and living Word, and He is found in the best book given by the Heavenly Father to mankind. When used reverently, intelligently, and regularly the Bible can transform family living and habits and the actions of individuals within the home.

—Excerpts from leaflet issued by the Bible House, New York, N. Y.

LESSON FOR JUNE 29

Christ's New Commandment

Scripture: Mark 12:28-34; John 13:34-35; 15:10-14. Devotional Reading: I John 4:7-21.

This is both an old commandment and a new. (See I John 2:7,8). It is an old commandment inasmuch as we find it given in the times of Moses. (Deuteronomy 6:4, and Leviticus 19:18). It has been given a new and deeper meaning since Jesus came and lived and died. The new part is, "as I have loved you." The greatest manifestation and proof of God's love is in the coming and ministry, and especially, the death of our Saviour on the cross. Greater love hath no man than this, that a man lay down his life for his friends. Jesus, however, died for us, not when we were friends, but when we were sinners. John is the apostle of love, and in his first epistle he has a lot to say about this greatest of all the Christian graces. Love starts with God: herein is love, not that we loved God, but that He loved us; we love, because He first loved us.

The best proof that we have been "born again," born of God, is love for God, and love for our fellowmen. As Paul tells us in I Cor. 13, we may have a variety of gifts, but they are all worthless unless we have love. God manifested His love by sending His Son to be the propitiation for our sins.

If God so loved us, then we ought to love one another. If a man says he loves God and hates his brother, he is a liar. These are strong words. For he that loveth not his brother whom he hath seen, how can he love God Whom he has not seen? Man is made in the image of God. We know that we have passed from death to life because we love the brethren. If we dwell in love, then we dwell in God, and God in us. Love gives us confidence: it casts out fear; the wrong kind of fear. There is a "fear" which is good; a fear which leads to reverence and obedience. The heathen is afraid of his god: we love our God, and this love leads to confidence in the day of judgment. We can boldly say,

there is now no condemnation for us because we are in Christ Jesus.

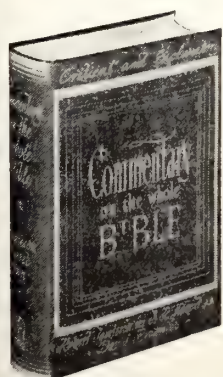
*I. The Old Commandment:**Question and Answer:*

Mark 12:28-34

This question is asked by one of the scribes. They were men who copied the Law and were supposed to know a great deal about it. Ezra, in the Old Testament was a scribe who prepared his heart to seek the law of the Lord, and to do it, and to teach it. If all the scribes had been men like Ezra they would have been helpers instead of critics and hinderers. This one seems to have been an honest inquirer. The question he asked was a much discussed one among the doctors of the Law.

Jesus' answer is immediate and comprehensive. It is taken from Moses, and so ought to have been familiar to them. There is but one God and we are to love Him with all our heart, soul, mind, and strength, and to love our neighbor as ourselves. On these two commands hangs all the Law and the prophets.

The scribe agrees that this is a good answer and that the keeping of these two commandments is



Tenth Large Edition

COMMENTARY

ON THE

WHOLE BIBLE

Four Volumes In One

A Verse By Verse Explanatory

WORK BY

JAMIESON, FAUSSET AND BROWN

\$7.95

ORDER
FROM

**THE SOUTHERN PRESBYTERIAN JOURNAL
WEAVERVILLE... NORTH CAROLINA**

more than all whole burnt offerings and sacrifices. As Samuel said to King Saul, Behold, to obey is better than sacrifices, and to hearken than the fat of rams.

Jesus adds, when He heard the discreet reply of the scribe, Thou art not far from the kingdom of God. We cannot but hope that he went the whole way. To be near, and not IN, is sometimes a dangerous place. There are several men in the New Testament who were "almost saved," and seemingly lost.

A knowledge of God's Law is good preparation for salvation, for by the Law is the knowledge of sin. Anyone who can read and study these Two Commandments and not realize his lost and undone condition, must have a conscience seared as by a hot iron. When the Holy Spirit comes He convinces, or convicts, men of sin, and the Word of God is the Sword of the Spirit. Notice the "all"; all our heart, soul, mind, strength. Notice the "as"; love thy neighbor *as* thyself. I can say with Peter, Thou knowest all things, Thou knowest that I love Thee, but when I begin to measure that love by the word "all," I feel condemned. I can truly say, I love my neighbor, but when I measure that love by the little word, "as," I see how far short I come. Yes, the Law, if read and understood, will certainly convict us of sin.

The Law is our schoolmaster to bring us to Christ, in order that we may be *saved by grace*. The law condemns us, for we know we have broken it. Our only Refuge, our only Hope is Christ: "On Christ the solid Rock, I stand, All other ground is sinking sand": "Other refuge have I none; Hangs my helpless soul on Thee"; "Rock of ages, cleft for me, Let me hide myself in Thee"; "You who unto Jesus for refuge have fled": Our great hymns are based on this blessed truth. The scribe was not far from the kingdom, for his knowledge of the Law ought to have prepared him for the acceptance of Jesus Christ as Saviour from sin.

Both the Law and the Gospel need to be preached: the Law, to awaken the conscience of men and make them realize their lost condition, the the Gospel to enable them to be saved, for it is the power of God unto salvation. We need the stern preaching of the Law in our day. Lawlessness, which is sin, is sweeping our nation and cursing it, threatening its very existence as a free nation, worthy of a place in the world. If we could make men see the awful sins of which we are guilty, perhaps there would be a crying out as on the day of Pentecost; a genuine and heart-felt repentance. Would that someone like some of the Old Testament prophets, or a Jonathan Edwards, would arise today!

II. *The New Commandment:*
"As I have loved you":
John 13:34, 35; 15: 10-14.

They had seen many proofs of His love for them; the greatest was to come.

He had chosen them and taught them, bearing with their ignorance and many frailties. They could see in His face the great love He had for them; they could hear it in the tones of His voice as He spoke so earnestly and tenderly to them in the discourses in the upper room. They were soon to see the climax of His love in His laying down His life on the cross. They did not fully comprehend this part of His farewell address, for they were "slow of heart to believe."

"That ye love one another." This was to be the outstanding proof to the world that they were His disciples: By this shall all men know that ye are my disciples, if ye have love one for another.

When we read these words and then remember the bloody persecution of Protestants by Roman Catholics, the persecution of one Protestant body by another, the bitter wrangling and quarreling which has sometimes occurred in religious controversies; the jealousy and selfishness which has often characterized our treatment of other denominations, the church quarrels which have arisen in particular churches, and the little petty persecutions which I have seen, we feel sick at heart. Will we never learn to really "love one another"? There is the brighter side to the picture. We heard of Chinese Christians, in the days when Japan was bombing China, writing encouraging and affectionate letters to their brethren in Christ in Japan. There are many who have caught the vision of real Christian fellowship. This is far more important than some scheme of union without real love. Let us forget the idea of "bigness" in outer organization, and think more

WE HAVE

It's true! When your order for the *fourth* reaches us, we will give you a discount of more than half the actual retail price for all *fourth* orders. This special offer is possible through the generosity of our friends. We agree that he's your friend, too.

☐ **Our Lord**
(Reg. Price, \$3.)

☐ **Christ - Glory**
\$3.

☐ **Who Say Ye That I Am?**
\$2.50.

☐ **Christ - Life**
\$2.50.

of the "bigness" of heart that begets Christian love for all those who belong to the family of God. In the Early Church this love was a very outstanding mark: it should be so today.

What is the best proof of our love for Christ? "If ye love me, keep my commandments; If ye keep my commandments, ye shall abide in my love. Jesus proved His love for the Father by keeping His commandments.

This is the best proof of friendship also: Ye are my friends, if ye do whatsoever I command you. We cannot be friends of Jesus and live a life of disobedience. Love and obedience are linked together. This is true in any sphere of life. It is true in the Home. The best way for children to show their love for their parents is to obey them. Profession of love counts for little when we refuse to do what they desire us to do. This is true in citizenship. There are some today who loudly proclaim their love for America, and are disobeying the laws of our land, and bringing our country to destruction. We sing, "God bless America," and do all in our power to bring a curse upon her. The politician who shouts his devotion to America and then joins in the robbery and graft which is undermining our government, is a hypocrite of the worst brand.

Love leads to sacrifice: Greater love hath no man than this, that a man lay down his life for his friends. A good illustration of this is in Dickens' Tale of Two Cities. The greatest of all is Jesus Himself as He lays down His life, not for friends, but for sinners. Whenever we feel inclined to doubt

d FOR YOU!

reaches us with your check for \$5 (less \$1.20 with each of your dollars. This special offer of THE JOURNAL. We think you'll

Glory

Postpaid, all 4 for \$5.

The Southern Presbyterian Journal

Life

Weaverville

North Carolina

"The Truth About" Series

In Reprint Form

Written By The Rev. J. W. Hassell, Th.D.

"Every system of religion must be tested ... we live in a day of extreme tolerance, and on all hands we are warned not to criticize anything ... especially if it relates to religion." **Not Criticisms ... Not Prejudices ... Not Bigotries**

BUT

- | | |
|---|--|
| 1.. The Truth About The Mormons (Latest in the Series). | 3. The Truth About Christian Science. |
| 2. The Truth About Jehovah's Witnesses. | also
4. Look Out For The Roman Catholic Church. |

Prices: 15c a dozen, \$1 a hundred.

The Southern Presbyterian Journal,
Weaverville, North Carolina.

Gentlemen: I enclose \$_____ for which please send me the reprints I have checked below.

1 ☐ 2 ☐ 3 ☐ 4 ☐ (BILL ME ☐)

NAME (PLEASE PRINT)

ADDRESS

CITY

ZONE

STATE

God's love, and Jesus' love, let us go out to Calvary and stand beneath His cross and remember that "Love led Him to Calvary."

CROWDED TO CHRIST

By L. E. Maxwell—\$3

The author discloses the secret of inner strength, the course of progressive sanctification.

ORDER FROM

THE SOUTHERN PRESBYTERIAN JOURNAL

WEAVERVILLE . . . NORTH CAROLINA

YOUTH PROGRAM FOR JUNE 29

Life In These United States

"Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." What a solemn word of warning in positions of trust and authority! And what a note of promise! Kings and rulers must trust or perish; but if they trust, they shall be blessed of God. No slight difference is involved in the "either, or"; but rather the difference between light and darkness, life and death, heaven and hell.

Were the differences to involve only those in positions of leadership it would not be such a solemn thing, but the implications are much broader. Like king, like commoner; like ruler, like realm; like pastor, like people. Where the leader leads, the followers will go. What the leader suffers, the people must endure.

Look into the national life of Israel as set forth for us in the Old Testament, which things were written for our learning.

When David, the man after God's own heart, was upon the throne and walking in the obedience of faith, the whole of Israel was blessed of God. When he sinned against the Lord, not only his own household, but the nation was torn with strife and rebellion, and the fortunes of the people of God suffered severely.

When Solomon, David's son, walked in the ways of the Lord, the nation prospered, for he led them in the worship of Jehovah, and God gave them rest on every side. When the king's heart was turned away by his many wives, and "his heart was not perfect with the Lord his God, as was the heart of David his father," the Lord was angry, and Israel again was torn by strife, not in the days of Solomon, but during the reign of his son Rehoboam, for the seed sown in one generation was harvested by the next.

When a godly king was on the throne, by whose hand idols were destroyed, and the groves where evil gods were worshiped were torn down; when the priests had sanctified themselves and the people were led in humble worship of the Lord, the nation was blessed, and prospered under God.

When a king ascended to the throne who did evil in the sight of the Lord; who erected idols and led the people in the worship of strange deities, the nation became exceedingly corrupt, and the judgments of God were visited upon the land. "The face of the Lord is against them that do evil!" "The wicked shall be turned into hell; and the nations that forget God." No people can prosper under a leader who does not bow before the living God.

No church will grow in grace and power under the leadership of pastors who are not true to the Word of God, who are not obedient to all things "which are written in the book of the law to do them." God has not changed His mind about sin, and only those who serve the Lord will have reason to rejoice, and that with trembling.

By this time someone will say, "But our topic is *Life in These United States* . . ." Yes, it is. However, we can only see ourselves when we look in a mirror, or when we look upon a likeness in a photograph. And so it is with these United States. We need a mirror in which to see ourselves; or a picture painted which is a likeness. God has provided both in His Word.

Though in a real sense God does not deal with other nations precisely as He dealt with Israel, yet the principle is ever the same, and we may learn from Israel much concerning ourselves as a nation.

We, like Israel, have been greatly blessed of God. We live in a land of plenty; a land "flowing with milk and honey." To us have been committed the oracles of God, the gospel of the Lord Jesus Christ, for we live in a land of religious liberty, with the open Bible, and the open church. We have known the ways of the Lord as a nation, and as a church, and as individuals. Yet we walk not in the ways of the Lord, but in the ways of the world, the flesh, and the devil.

Our leaders look not to the Lord, but to the wisdom and guidance of men; not to the strength of the Almighty, but to atom and hydrogen bombs, leaning not upon the arm of the Lord, but upon the arm of flesh. Becoming wise in our own conceits, forgetful of the Lord, we follow our leaders, and the way in which we walk is a way of death. Like the prodigal son, we have taken our inheritance and left the house of our Father to spend all in riotous living. Unless we hasten back to God, we will find ourselves living, not in the midst of plenty, but feeding at the swine trough, crying with Israel of old, "He hath turned aside my ways, and pulled me in pieces: he hath made me desolate." If we continue to "eat, drink, and be merry," tomorrow we *shall* die!

CHURCH NEWS

Successful Graham Campaign Continues For Extra Week In "Murder Capital Of America"

HOUSTON, TEX., June 1. SPECIAL—Evangelist Billy Graham accepted a unanimous decision by sixteen thousand persons at his Saturday night meeting and agreed to continue the Greater Houston Evangelistic Crusade for another week, despite a close schedule which begins the next campaign in Jackson, Mississippi on June 15.

Team members were unanimous also in their opinion that never had any city seen such a tremendous impact for the Gospel as the fabulous capital of the Southwest empire. After a slow beginning with excessive heat holding evening crowds for the first week down to 6,000 nightly in Sam Houston Coliseum, the Crusade moved outdoors to Rice Football Stadium and the past week saw an average of nearly 16,000 persons nightly. Total attendance figures through Sunday stood at 342,500 for the four weeks.

When Houston pastors dismissed their regular Sunday evening services to share in tonight's meeting, Billy Graham saw the largest crowd in his ministry, as 60,000 nearly filled the vast 70,000 seat stadium. At the invitation, 1,500 persons streamed across the playing field to record their decision for Christ. Available figures indicated the crowd was the largest ever to attend a regular evangelistic meeting. At the end of four weeks, the recorded decisions were more than 5,400.

In Houston, Graham declared that he had found more materialism . . . more indifference to the Gospel . . . and more wickedness than in any city visited to date. Despite seeming obstacles, the campaign has already made a smashing impact on the city, termed the "murder capital of America." Police officials declared this week that crime statistics had shown a sudden decline and Harris County Sheriff C. V. Kern, in making Graham and his team Deputy Sheriffs said "Harris County and Houston are better places in which to live because you have been here."

Newspapers in the city have given the most outstanding coverage of any Graham crusade to date. One daily paper ran a seventeen installment life story of Billy Graham; others made the campaign front-page news and carried editorials endorsing the Crusade. Churches have united solidly behind the effort, the first city-wide campaign in Houston's history.

June 8 has now been announced as the closing date, with meetings for the final week scheduled nightly in Rice Stadium.



Enroll Now For
FALL SESSION COLLEGE or PREPARATORY DEPARTMENT. SUMMER SCHOOL COLLEGE or PREPARATORY DEPARTMENT. Educational Excellence. Christian Emphasis. Write for Catalog.

PRESBYTERIAN JUNIOR COLLEGE

BOX B-W — MAXTON, N. C.

A Living Investment in American Youth

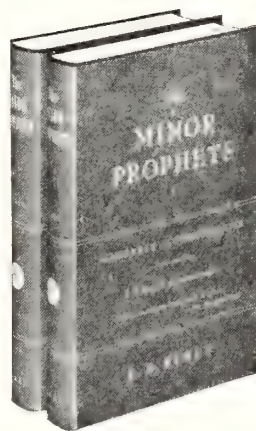
- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President



THE MINOR PROPHETS

BY

E. B. Pusey, D.D.

(Two Volumes)

Held in a high regard, well deserved, these are the basic commentary for a study of the Minor Prophets.

**\$3.50
each**

Presbyterian Program Wins Coveted Radio Presentation

ATLANTA, GA. (PN)—An Atlanta radio program started by an Atlanta Presbyterian minister has won the nation's highest radio award. This was announced here recently when "The Pastor's Study" was named along with one other public service program as being responsible for the winning of the famed George Foster Peabody award, the "oscar" of radio and television.

The minister, who still participates regularly in the program, is Dr. Arthur Vann Gibson, pastor of Morningside Presbyterian Church and chairman of the radio and television committee of the Board of Church Extension.

Shortly after the award was announced, the program received further national recognition by Ohio State University's annual review of educational and religious broadcasts. The program was awarded a first place among all programs, local and network, of the United States and Canada.

The Pastor's Study is broadcast at 11:30 p.m., Tuesdays, Thursdays, and Saturdays, over Radio Station WSB. One minister, one microphone and one telephone are the necessary ingredients. Troubled or curious people, who know that their

names will not be mentioned, call the minister for advice or information. Thousands of listeners hear the intimate conversation between the pastor and his anonymous caller.

The Peabody prizes are given annually for distinguished and meritorious public service in the broadcasting industry. Earlier in the year, The Pastor's Study received national recognition when McCall's magazine published an article with pictures about the unique program.

Missions Notes

Miss Frances Stribling sailed from New Orleans May 29 on her way to Formosa to take up her work there. Miss Stribling has served for many years in our China Mission and has been in this country since forced to evacuate from China.

Mrs. Martha Savels-Burke of our Congo Mission arrived in New York June 3 on furlough. She is a native of Belgium and this will be her first visit to the United States. She has a son who is now living in Nashville, Tenn. and she will visit him while she is in this country. She plans to return to Congo in the early fall.

Mr. and Mrs. Robert Wilson of the Congo Mission announced the birth of a daughter, Martha Elizabeth, at Bulape May 7.

Mrs. H. C. Ostrom, retired missionary to Japan, died at Black Mountain, N. C. May 21. Mrs. Ostrom, a native of St. Louis, went to Japan in 1911. On the death of her husband in Kobe in 1937, Mrs. Ostrom returned to this country and retired from mission service.

Humanities Degree Given

To Mrs. Walton A. Litz

ATLANTA, GA. (PN)—The honorary degree, doctor of humanities, was awarded to Mrs. A. Walton Litz, Little Rock, Ark., June 3 at Southwestern University, Memphis, Tenn.

She is a member of the publicity committee of the General Council; chairman of the personnel committee of the Board of Women's Work (also the administrative committee of this board); and a member of the board of managers of the general department of the United Church Women, a part of the National Council of Churches of Christ.

Mrs. Litz was an Assembly representative to the constituting convention of the National Council of Churches of Christ in the U. S. A. She is a member of Second Presbyterian Church, Little Rock, where Mr. Litz is an elder.

U.T.S. Graduates

Largest Class

In Its History

The largest class in its 140-year history was graduated by Union Theological Seminary of Richmond, Va. at commencement exercises May 20, it has been announced by President Ben R. Lacy, Jr. Fifty-two degrees of Bachelor of Divinity, 12 degrees of Master of Theology, and seven of Doctor of Theology were conferred to candidates from 16 states.

The commencement exercises featured an address by the Rev. J. Rupert McGregor, D. D., president of the Mountain Retreat Association, Montreat, N. C., and a trustee of Union Theological Seminary. Undergraduate degrees were conferred by Prof. James Edwin Bear, D. D., F. S. Royster, Professor of Christian Missions. Graduate degrees were conferred by Dean John Newton Thomas, Ph. D., D. D., Robert L. Dabney Professor of Systematic Theology.

Candidates for the degree of doctor of theology were:

Rev. Carl Lloyd Arehart, Charles Town, W. Va.; Rev. Connolly Currie Gamble, Jr., Richmond, Va.; Rev. David Allen Huffines, Jr., Cameron, N. C.; Rev. William John Bryant Livingston, Hampton, Va.; Rev. John Daniel MacLeod, Jr., Sweet Hall, Va.; Rev. James Munn McChesney, Jr., Goldsboro, N. C.; Rev. Henry Richard Mahler, Jr., Norton, Va.

Candidates for the degree of master of theology were:

The Rev. James Stanton Blain, Woodstock, Va.; Everett Kennedy Brown, Bryson City, N. C.; Richard Rhea Gammon, Dunn, N. C.; William Speight McLean, McGehee, Ark.; Charles William McNutt, Charleston, W. Va.; Samuel Dow Maloney, Red Springs, N. C.; James Alston Marrow, Jr., Goochland, C. H., Va.; John Malcolm Muchison, Clarksville, Tenn.; William Brevard Rogers, Richmond, Va.; Richard Davis Thomas, Richmond, Va.; Robert Murphy Williams, Jr., Wilson, N. C.; James Thomas Womack, Jr., Richmond, Va.

Degrees of bachelor of divinity were conferred upon:

Joe Walter Bream Brooks, Charleston, W. Va.; Samuel Adamson Burgess, New York, N. Y.; William Rowland Cameron, Hampton, Va.; William Matheson Clark, Jackson Springs, N. C.; John McKinley Coffin, Jr., Itasca, Texas; John William Cohill, Pittsburgh, Pa.; Robert Rives Collins, Asheville, N. C.; Paul Elmore Corbett, Jr., Morristown, Tenn.; Jesse Maxwell Corum, III, Norristown, Pa.; John Roscoe Dail, Portsmouth, Va.; Joseph Wilson Flora, Jr., Moyock, N. C.; Stephen Wilson Glover, Callao, Va.; Dan Frank Godwin,

Jr., Baton Rouge, La., and Robert Dick Goshorn, Springfield, W. Va.

Richard Eugene Hager, Huntington, W. Va.; Randolph Brooks Hall, Crozier, Va.; Fletcher Campbell Hutcheson, Louisa, Va.; James Monterey Kennedy, Salisbury, N. C.; Terrell Thomas Kirk, Portsmouth, Va.; Howard Carr Leming, Proctorville, Ohio; Frank Tremaine Lemmon, Jr., Marion, Va.; William Elbert Lytch, Maxton, N. C.; Norman Martin MacDowell, Jacksonville, Fla.; James Tyler Magruder, Bethesda, Md.; Carl Ray McCain, Monroe, N. C.; Jerry Clinton McCann, Kirbyville, Mo.; Archie Glenn McKee, Jackson, Miss.; Herbert Meza, Tampa, Fla.; Herbert Alexander Miller, Hapeville, Ga.; John Neel Miller, Charlotte, N. C.; Charles King Norville, Richmond, Va.; Preston Cumming Oliver, Wilmington, N. C.

Robert Glasgow Patterson, Bluefield, W. Va.; John Lewis Payne, Jr., Davidson, N. C.; Ernest Wardlaw Pettis, Jr., Ellisville, Miss.; William Eugene Phipps, Waynesboro, Va.; Ralph Malcolm Piland, Tarboro, N. C.; John Brooks Rice, Baltimore, Md.; Alfred Amin Saleeby, Salisbury, N. C.; David Shepperson, Jr., El Dorado, Ark.; Sherwood Finley Smith, Williamson, W. Va.; Arthur Hubbard Stevens, Jr., Norfolk, Va.; David Wyatt Aiken Taylor, Milledgeville, Ga.; Samuel Norman Thomas, Pink Hill, N. C.; Maclyn Neil Turnage, Gulfport, Miss.; Herbert Leo Underwood, Jacksonville, Fla.; Campbell Davis Wallace, Newberry, S. C.; Rommer Delmas Watson, Kenly, N. C.; Robert James Wilkins, Gastonia, N. C.; William Lockett Wilson, Rice, Va.; Hogan Lowndes Yancey, Jr., Lexington, Ky., and Stewart Watson Yandle, Charlotte, N. C.

Special students graduating were Jesse Melville Bratton, Jr. of Staunton, Va.; and John Barron Boyd, of Columbia, S. C.

MINISTERIAL RECORD

MINISTERIAL NECROLOGY

The reports from the Presbyteries indicate that the following ministers have passed away since the last meeting of the General Assembly:

Allen, H. W. W., 72, Mid-Texas.
Austin, Henry, D.D., 84, Mid-Texas.
Axtell, J. Vaughan, 75, Wilmington.
Blue, Frank S., 64, Fayetteville.
Bowles, Samuel P., 58, Knoxville.
Caldwell, D. T., Th.D., D.D., 59, Orange.
Caraway, Roy C., 48, Upper Missouri.
Cooper, George L., 58, East Hanover.
Cowan, Robert L., D.D., 72, Dallas.
Cunningham, L. O., 71, Central Texas.
Davis, W. Emmett, D.D., 57, Norfolk.
Denham, William D., 84, Lexington.
Fitzpatrick, Hugh, 69, East Hanover.
Garth, J. G., D.D., Litt.D., 81, Mecklenburg.
Griffith, E. F., 85, Birmingham.
Griffiths, T. W., Ph.D., 67, Western Texas.
Hammond, H. C., D.D., 81, Wilmington.
Harris, W. F., 80, Central Mississippi.

COLOSSIANS

Paul's letter to the Colossians sheds light on the profoundest Christian truths. Dr. Erdman's commentary on the Epistle of Paul to the Colossians is unexcelled for individual reading. Clear exposition, practical comments and spiritual lessons distinguish this book. Invaluable for laymen, students, teachers and pastors. **ESPECIALLY** valuable for teachers in the women's groups just now. **Only \$1.50.**

The Southern Presbyterian Journal,
Weaverville, North Carolina.

Gentlemen:

SEND TO

NAME (PLEASE PRINT)

ADDRESS

CITY

ZONE

STATE

Jacobs, W. S., D.D., Ph.D., 80, Brazos.
Johnston, T. D., 78, Winston-Salem.
Kennison, J. S., 79, Granville.
Knox, T. S., D.D., 76, Mid-Texas.
Lawrence, Charles A., 80, Albemarle.
Lyman, C. W., Louisiana.
Mack, Edward, D.D., LL.D., 83, East Hanover.
Mann, J. W., 56, Wilmington.
Massey, J. B., D.D., LL.D., 72, Lexington.
McCall, John V., D.D., 87, Mid-Texas.
McClurkan, E. L., D.D., 65, Knoxville.
McConnell, T. H., D.D., 75, St. Johns.
McGeachy, D. P., D.D., Th.M., 79, Atlanta.
McPhail, J. D., 82, Tuscaloosa.
Messer, J. Allen, 63, West Hanover.
Miles, Robert W., D.D., 61, Lexington-Ebenezer.
Nicholson, R. L., 81, Central Texas.
Ogden, Dunbar H., D.D., Litt.D., 74, New Orleans.
Owen, R. L., 69, Brazos.
Ponton, A. J., 83, Roanoke.
Porter, M. B., D.D., 90, East Hanover.
Rankin, F. B., 73, Kings Mountain.
Ritchie, Ralph VanCleve, 31, Winston-Salem.
Rodriguez, E. S., 69, Dallas.
Siler, John C., D.D., 76, Winchester.
Sizemore, G. S., D.D., 79, Ouachita.
Smith, W. C., 59, Southwest Georgia.
Snipes, W. E., 65, Harmony.
Stewart, J. C., 65, Central Mississippi.
Sweets, Henry H., D.D., LL.D., 79, Louisville.
Tomb, C. B., D.D., Ph.D., 63, Louisiana.
Walthall, D. K., D.D., Ph.D., 85, East Hanover.
Watson, P. M., D.D., 62, East Mississippi.
Williamson, O. C., D.D., 58, Mecklenburg.

MINISTERS ORDAINED

Allen, Andrew A., North and South Carolina.
Andrade, Ismael, Augusta-Macon.
Arbaugh, Ralph C., Nashville.
Austin, J. F., Durant.
Bailey, Dean A., Kanawha.
Ball, Raymond J., Augusta-Macon.
Barksdale, John O., Lexington.
Blanton, Leonard Cooper, Suwannee.

Bolls, Allen R., Roanoke.
 Book, Charles E., East Hanover.
 Bowman, B. Hampton, Western Texas.
 Boyce, William Moore, Jr., Mecklenburg.
 Boyle, Lewis V., Kanawha.
 Brannon, R. B., Jr., Mid-Texas.
 Brewton, Fred O., Jr., El Paso.
 Bullard, Robert Lee, Washburn.
 Buss, C. P., Charleston.
 Burke, Albert, Atlanta.
 Chesnutt, Henry F., Albemarle.
 Chesnutt, J. Calvin, Mobile.
 Colbert, Watson, Indian.
 Cook, James N., Ouachita.
 Copeland, H. Richard, Western Texas.
 Cousar, R. W., Jr., Knoxville.
 Cowan, John Webb, Potosi.
 Craig, James Edward, Kings Mountain.
 Cunningham, John, Dallas.
 Degges, Meade F., Greenbrier.
 Donnell, Charles, Orange.
 Easton, Walter Clarence, Jr., New Orleans.
 Eckstine, Joe, Atlanta.
 Edwards, George R., Orange.
 Fudge, Samuel P., Nashville.
 Gammon, Charles Edward, Montgomery.
 Gaston, John Zell, Brazos.
 Gilkeson, Howard W., Fayetteville.
 Gordon, Graham, Lexington-Ebenezer.
 Goshorn, Robert Dick, Winchester.
 Graham, Randolph W., East Hanover.
 Gunn, James Woodside, Louisville.
 Harris, Albert Grady, Jr., Atlanta.
 Havlick, Frank C., East Alabama.
 Haynes, Robert T., Jr., Fayetteville.
 Hicks, W. L., Paris.
 Hoffman, Paul Warner, Meridian.
 Holder, Joseph P., Mecklenburg.
 Hubbard, James F., Concord.
 Imotichey, J. L., Indian.
 Ingram, G. William, Kanawha.
 Inman, V. E., South Carolina.
 Johnson, W. Walter, East Alabama.
 Jordan, Robert, Atlanta.
 Kaylor, Hubert Jess, East Hanover.
 Kirkman, Everett E., Roanoke.
 Kirkpatrick, Charles Edwin, Bethel.
 Knox, William R., West Hanover.
 Lancaster, Lewis H., Jr., Holston.
 Lipscomb, J. W., Central Mississippi.
 Maloney, Sam. D., East Hanover.
 McKeithen, Leighton B., Jr., Fayetteville.
 McLean, William S., East Hanover.
 Miller, Wentz, Brazos.
 Misenheimer, Kay M., Orange.
 Motratt, Charles L., Holston.
 Moore, John V., Kanawha.
 Moorefield, David Adams, Bethel.
 Morgan, Norman K., Bluestone.
 Morton, William D., Albemarle.
 Newton, James William, Central Texas.
 Odum, Harold Glenn, Central Texas.
 Orr, Len, Paris.
 Overton, Harvey, August-Macon.
 Park, Robert, Concord.
 Patterson, Donald B., Athens.
 Perrow, Max. V., Greenbrier.
 Petrie, Raymond A., Suwannee.
 Phipps, William E., Lexington.
 Radford, Olin Adolphus, Savannah.
 Read, Fitzhugh T., Wilmington.
 Richards, Paul, Winston-Salem.
 Rigell, Joseph Sidney, Cherokee.
 Rodriguez, Armando, Savannah.
 Romantum, Peter Paul, Upper Mississippi.
 Ryan, Richard G., Western Texas.
 Severin, Alfred G., Dallas.
 Simmons, Marion L., Lexington.

Smith, William Spence, Central Texas.
 Summerell, J. V. C., East Hanover.
 Sydnor, Charles S., Granville.
 Thomas, Harold L., East Alabama.
 Thompson, John Henry, Central Mississippi.
 Thurman, William R., Athens.
 Tucker, Leslie C., Wilmington.
 Watson, Edward, Atlanta.
 Wells, Allan, South Carolina.
 Wharton, James Allen, Central Texas.
 White, Robert A., Jr., Winston-Salem.
 Wilkinson, F. C., Mecklenburg.
 Williamson, Lamar, Jr., Ouachita.
 Willingham, Lee, III, Albemarle.
 Wingard, John, East Arkansas.
 Womack, James Thomas, Jr., Norfolk.
 Woody, D. Grier, Albemarle.
 Young, Tom, Jr., Bluestone.

MINISTERS DISMISSED TO OTHER DENOMINATIONS

Andrade, Ismael, from Augusta-Macon to Presbyterian Church of Brazil.
 Barlow, Stanley, from Holston to Presbyterian, U.S.A.
 Bobb, Donald F., from Greenbrier to Presbyterian, U.S.A.
 Burke, Albert, from Atlanta to Presbyterian, U.S.A.
 Corbett, Warren G., from Guerrant to Presbyterian, U.S.A.
 DeKruyter, John, from Louisville to Presbyterian, U.S.A.
 DeYampert, L. A., from Central Alabama to United Presbyterian.
 Elliott, John F., from Montgomery to Fellowship of Independent Evangelicals.
 Fleece, G. Allen, from Knoxville to Fellowship of Independent Evangelicals.
 Hamilton, Charles H., from East Arkansas to Presbyterian, U.S.A.
 James, Joseph, from Transylvania to Presbyterian, U.S.A.
 King, F. E., from Mid-Texas to Presbyterian, U.S.A.
 Lautz, William F., from St. Johns to Fellowship of Independent Evangelicals.
 Lenk, Fred. J., from Florida to United Presbyterian.
 Livingston, B. F., from Mecklenburg to Associate Reformed Synod.
 McCormick, Edward M., from New Orleans to Presbyterian, U.S.A.
 Mitchell, John L., from Mid-Texas to United Presbyterian.
 Myers, Jesse W., from Potomac to Presbyterian, U.S.A.
 Poole, Richard S., from Durant to Presbyterian, U.S.A.
 Sanden, O. E., from Louisiana to Presbyterian, U.S.A.
 Shiflet, Harold D., from Greenbrier to Presbyterian, U.S.A.
 Testa, Leonardo J., from Potomac to Presbyterian, U.S.A.
 Williams, J. Rodman, from East Hanover to Presbyterian, U.S.A.

MINISTERS RECEIVED FROM OTHER DENOMINATIONS

Alexander, William, from Presbyterian, U.S.A., to Nashville Presbytery.
 Boegel, Carlton C., from Associate Reformed Synod to Nashville Presbytery.

Brown, John Jackson, from Presbyterian, U.S.A., to Suwannee Presbytery.

Corkey, W. B. H., from Presbyterian Church of Ireland to Albemarle Presbytery.

Cremer, Evert A., from Provincial Synod of the Netherlands to Muhlenburg Presbytery.

DeRuiter, Peter, from Presbyterian Church of Canada to East Mississippi Presbytery.

Doherty, George Wallace, from Presbyterian, U.S.A., to Albemarle Presbytery.

Eggink, W. E. M., from Classis Brulle, Netherlands, to East Alabama Presbytery.

Harris, S. T., Jr., from Presbyterian, U.S.A., to Norfolk Presbytery.

Henderson, T. Chalmers, from Presbyterian, U.S.A., to East Arkansas Presbytery.

Hoffman, Louis F., from Presbyterian, U.S.A., to Montgomery Presbytery.

Kaylor, L. J., from Presbyterian, U.S.A., to Tuscaloosa Presbytery.

Kline, C. Benton, Jr., from Presbyterian, U.S.A., to Atlanta Presbytery.

Kovach, Joseph C., from Presbyterian, U.S.A., to Charleston Presbytery.

Krebbs, Norman A., from Presbyterian, U.S.A., to Upper Missouri Presbytery.

Lick, Artz S., from United Brethren and Evangelical to Upper Missouri Presbytery.

Littlewood, William E., from Presbyterian, U.S.A., to Albemarle Presbytery.

Marston, George W., from Orthodox Presbyterian to West Hanover Presbytery.

Lyons, Pitser M., III, from Presbyterian, U.S.A., to Holston Presbytery.

McDill, Thomas H., Jr., from Associate Reformed Synod to Atlanta Presbytery.

McPherson, John, from Presbyterian, U.S.A., to Potomac Presbytery.

Morse, Donald, from Presbyterian, U.S.A., to Louisville Presbytery.

Munger, B. V., from Christian Congregational to East Mississippi Presbytery.

Olert, Frederick H., from Presbyterian, U.S.A., to East Hanover Presbytery.

Reisner, Sherwood H., from Presbyterian, U.S.A., to Western Texas Presbytery.

Seneker, Dwight, from Presbyterian, U.S.A., to Upper Missouri Presbytery.

Smith, William Albert, from Presbyterian, U.S.A., to Brazos Presbytery.

Stewart, S. Guice, from Presbyterian, U.S.A., to Brazos Presbytery.

Thompson, John H., Jr., from Presbyterian, U.S.A., to Knoxville Presbytery.

Veneklasen, James T., from Presbyterian, U.S.A., to Upper Missouri Presbytery.

Wickersham, Raymond G., from Presbyterian, U.S.A., to Suwannee Presbytery.

Woltz, Maynard C., from Independent Fundamental Churches of America to Kanawha Presbytery.

MINISTERS DIVESTED OR DEPOSED OF OFFICE

Atkinson, M. R., by Cherokee Presbytery.

Garza, Tomas M., by Texas-Mexican Presbytery.

Hatch, Robert I., by Upper Missouri Presbytery.

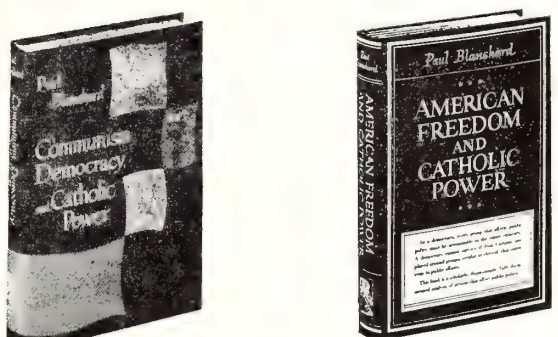
Hawks, W. D., by Mangum Presbytery.

Newton, M. D., by El Paso Presbytery.

Schone, William, by Missouri Presbytery.

West, D. R., by Greenbrier Presbytery.

**FINE PEOPLE APPRECIATE FINE GIFTS
GIVE THE JOURNAL!**



AMERICAN FREEDOM & CATHOLIC POWER
COMMUNISM - DEMOCRACY & CATHOLIC POWER

\$3.50 Each

"Timely - Informative - Vital - Revealing ..."

Order From
The Southern Presbyterian Journal
Weaverville ... North Carolina
"Great Books For The Christian Library"

WORLD RADIO PULPIT

1952 SUMMER SERIES


•

COAST
TO
COAST

—

NBC
Network

•



•

**EVERY
SUNDAY**

10:10 - 10:30
A.M. (EST)

9:00 - 9:30
A.M. (CST)

•

OUR RADIO PREACHER
DR. JOHN A. REDHEAD
Pastor of First Presbyterian Church, Greensboro, N. C.
Sunday, June 22
"BY-PRODUCTS"
WRITE FOR COPIES OF MESSAGES

A COMMENTARY ON THE BIBLE

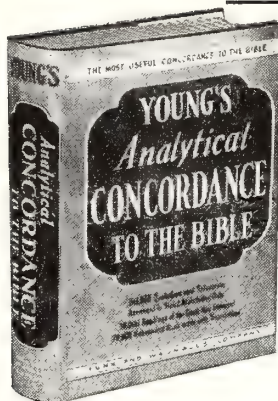
By Matthew Henry

Now again available after being out of print. New biographical edition. A monumental work that has been for nearly two centuries without an equal and is to Bible teachers and to preachers what Shakespeare is to secular literature. Complete in every detail. Now in six-volume set, boxed, \$24.50. Postpaid.

Order From
The Southern Presbyterian Journal
Weaverville ... North Carolina

\$5.00 WILL BUY
CHRISTIANITY AND LIBERALISM
By Dr. J. Gresham Machen
(Reg. Price \$2.50)
and any three of the following
By Dr. Wm. C. Robinson

Title	Reg. Price
Christ - The Hope Of Glory	\$3.00
Christ - The Bread Of Life	\$2.50
Our Lord	\$3.00
Who Say Ye That I Am?	\$2.50



\$10.00 plain.
\$10.75 thumb-indexed.

● 311,000 quotations and references.

● 30,000 readings, Gk. Test.

● 70,000 Hebrew, Gk. word trans.

● 118,000 references not found in any concordance.

"The greatest reference book on the greatest book in the world." (Five million words, 1,259 pages).

—The lifework of Robert Young, LL.D.

"best concordance extant"

order **THE** Southern Presbyterian
from **JOURNAL**

Weaverville North Carolina

"Great Books For The Christian Library"

God Spake By Moses

By Oswald T. Allis

One of America's foremost Old Testament scholars, shows the essential unity of the Pentateuch.

\$2.00

All Orders Postpaid

THE SOUTHERN PRESBYTERIAN JOURNAL
WEAVERVILLE ... NORTH CAROLINA

"Great Books For The Christian Library"

A COMMENTARY ON THE BIBLE

By Matthew Henry

Now again available after being out of print. New biographical edition. A monumental work that has been for nearly two centuries without an equal and is to Bible teachers and to preachers what Shakespeare is to secular literature. Complete in every detail. Now in six-volume set, boxed, \$24.50. Postpaid.

Order From

The Southern Presbyterian Journal
Weaverville ... North Carolina



DAILY COMMUNION
\$2.50

A Scripture Reading

A Meditation

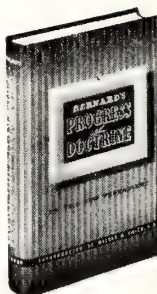
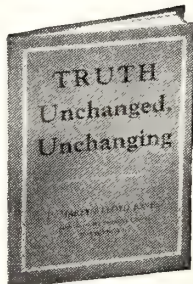
A Hymn

Each Day Of The Year

Samuel McPh. Glasgow

TRUTH UNCHANGED
UNCHANGING
\$1.25

A Book To Those Genuinely Concerned About The State Of The World And What They Can Do About It
D. Martyn Lloyd-Jones



PROGRESS OF
DOCTRINE IN THE
NEW TESTAMENT
\$1.75

Few Books Are Timeless

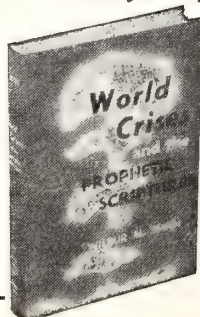
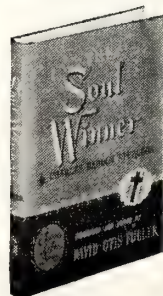
This Is One Of Them

The Monumental Brampton Lectures At Oxford By
Thomas Dehany Bernard

THE SOUL-WINNER
\$1.50

Condensed - Edited By
David Otis Fuller
This Book Speaks Of
Leading Souls To
The Saviour

Charles Haddon Spurgeon



WORLD CRISES AND
THE PROPHETIC
SCRIPTURES
\$3.00

Informing The Christian On
World Events With
Scholarship And Dr. Smith's
Characteristic And
Thorough-Going
Bible Knowledge
Wilbur M. Smith

The Southern Presbyterian Journal, Inc. Bill Me ☐
Weaverville, North Carolina. Check Enclosed ☐

Gentlemen:

Please send me, postpaid, the books I have indicated:
☐ Daily Communion ☐ Truth Unchanged - Unchanging
☐ World Crises And The Prophetic Scriptures ☐ Progress
Of Doctrine ☐ The Soul Winner.

Name.....

Address.....

City.....Zone.....State.....

PLEASE PRINT OR WRITE CLEARLY

THE SOUTHERN PRESBYTERIAN JOURNAL

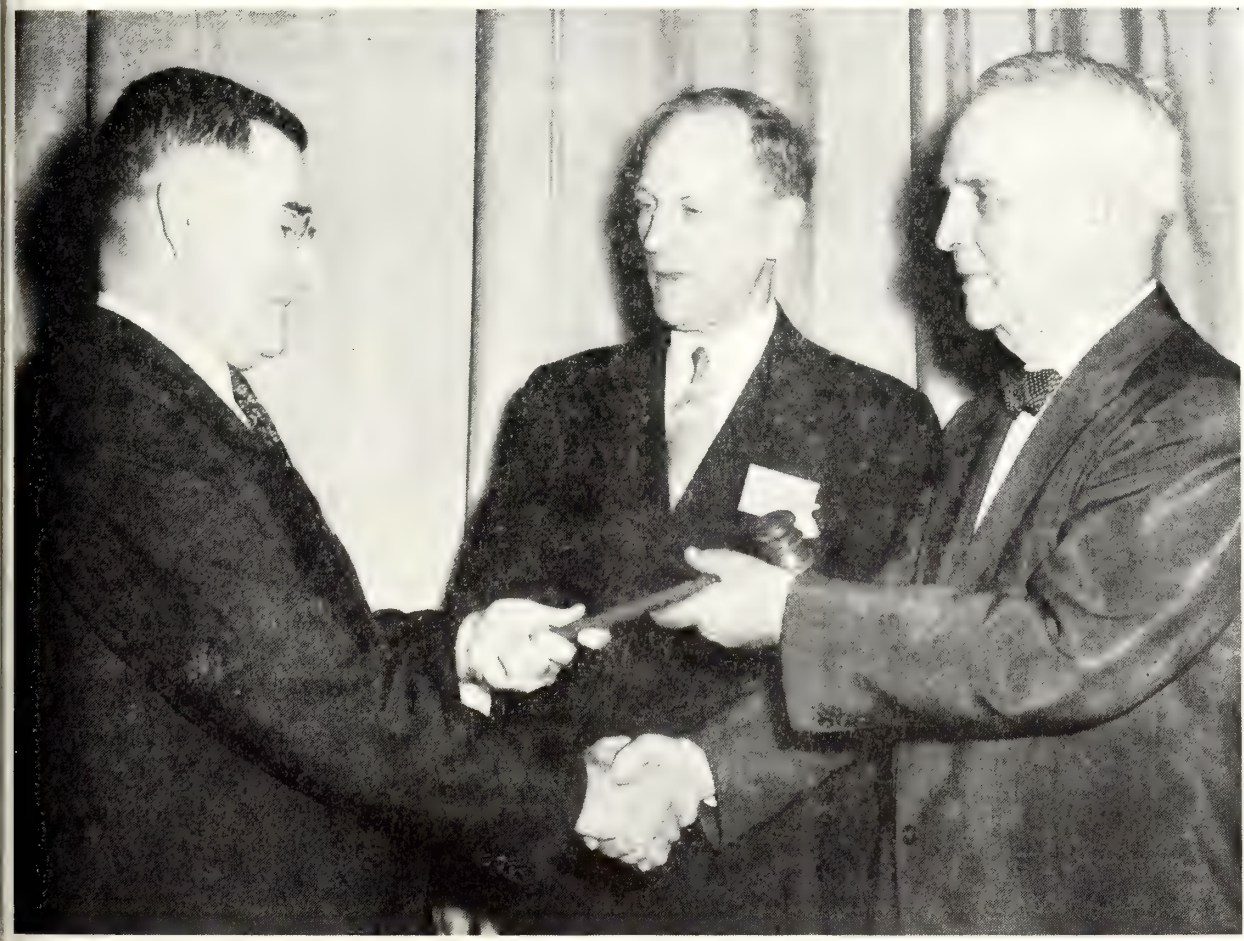
U. N. C.
Carolina Room

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

JUNE 25, 1952

JUN 26 1952



ALEXANDER

McCAIN

DICKINSON

THE KANAWHA-SALINES GAVEL was presented to Dr. W. A. Alexander, new moderator of the Presbyterian Church, U. S., at the recent meeting of the 92nd General Assembly in Charleston, W. Va. The gavel was carved from wood from Kanawha Valley's oldest church—the Kanawha Salines Presbyterian Church. Mr. Charles C. Dickinson, an elder of the Church, made the presentation. Earlier, the silver moderator's gavel was handed over to the new titular head of more than 718,000 Southern Presbyterians by retiring moderator, Dr. James R. McCain. (See Page 4).

VOL. XI NO. 8

\$2.50 A YEAR

Library, Reading Room
University of N. C.
Chapel Hill, N. C.

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....

Weaverville, N. C.

Dr. L. Nelson Bell, Associate Editor.....

Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. Tom Glasgow
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. W. R. Willauer

EDITORIAL

While We Sleep

The writer did not attend the recent meeting of the General Assembly in Charleston, W. Va.; nor has he as yet read any report of its proceedings other than those which appeared in the daily press. But, we have talked to a number of men who were present and who compositely represent a fair cross-section of our church.

Out of these rather fragmentary reports there emerges an impression that much of the time of the General Assembly was spent wrangling over the mechanics and policies of the church, many of the items being of almost trivial import, while a distressingly small amount of time was spent considering the fact that the Church of Jesus Christ is faced with gravest danger on the one hand and an unequalled opportunity on the other.

The *danger* which the Church faces is the present tendency to dilute the Christian message to suit the unbelief (rational scholarship), of our times. The time has come to speak frankly and we would do so in honesty and love. The message of the liberal Christianity of our day is largely powerless and ineffective because it largely bases its appeal on a program, on human energy and determination, on organization and numbers and not on the power of the Holy Spirit. Importunate prayer for the essential undergirding of the work of the Church is rarely mentioned. The integrity and the authority of the Word of God are questioned or denied and highest honors are accorded those who look on the Sword of the Spirit as a defective weapon for the spiritual warfare of our generation. Where there is definite evidence that there is destructive teaching with reference to the Bible, this is brushed aside, but where there is a suspicion that there may be lacking a rigid adherence to the ecumenical program—regardless of how good the reasons may be—an investigating ad-interim committee is appointed.

The *unequalled opportunity* which faces the Church is magnified by the fact that thinking men are scared to death. While some church leaders may hide their heads in the sands of a false optimism the average man on the street sees that the world teeters on the very brink of chaos. Within five short years the entire picture of the world has changed; a ruthless and determined Communist regime grinds its paralyzing machine across the face of the world, ever closer and closer, while spiritual and moral decay eat at the vitals of our national life. Little wonder that "men's hearts are failing them for fear and for looking after those things which are coming on the earth." For such a time as this the Church of Jesus Christ has the only message and the only hope. Could there be a greater opportunity? Could there be a greater challenge?

In the light of the danger facing the Church; in the light of the opportunity facing the Church, the General Assembly spent three and a half hours of its precious time *arguing whether an individual congregation owns its own property.*

May God forgive us and may He awaken us to the realities of the time in which we live. If we are unwilling to face the danger—if we are unable to meet the challenge—then we have no right to ask for forgiveness.

—L.N.B.

(Additional Editorials on Page 15)

EDITORIAL

While We Sleep	2
Where Do Churches Arise?	15
Their Future Is Now	15

ARTICLES

The Charleston Assembly	3
-------------------------------	---

DEPARTMENTS

Lessons For July 6:	
Sabbath School Lessons	12
Young People's Department	14
Church News	16

The Charleston Assembly

By The Rev. John R. Richardson, D.D.

PARADOXICALLY, all Assemblies are alike and yet all are different. From the first one held in 1861 to the 1952 meeting just closed, the procedures have been strikingly similar. On the other hand, no two Assemblies have been identical. Some are more winsome than others; some stand out as superior in achievements. Many factors enter into the composite personality of an Assembly—the presiding officer, the commissions, the place of meeting, the weather and the major issues before the court. This Assembly in the main was good-natured but it was not free from occasional manifestations of contentiousness. There was at times a tendency to quibble and waste time. Several items on the docket precipitated a turbulent atmosphere.

The General Assembly met in Charleston, W. Va., in 1922. Thirty years later it has again transacted its business in West Virginia's capital city. No municipality could have been more hospitable. The commissioners and guests were deeply impressed with the cultural atmosphere and geniality of the whole city.

Dr. George H. Vick, the beloved pastor of the host church, along with his officers, were available at all times to provide facilities for the comfort and enjoyment of the Assembly. Obviously, months of able planning had gone into the preparations prior to this meeting.

Pre-Assembly Conference On Evangelism

One of the mountain-top experiences in recent Assemblies has been the conference on evangelism held in the afternoon preceding the formal opening of the Assembly. Dr. William H. McCorkle, the new Director of Evangelism, presided at this meeting. He introduced Mr. Roy Pickerel of the John Knox Presbyterian Church of Dallas, Tex., and Mr. Payne Brown, an officer of the Village Chapel of Charleston, W. Va., and Mr. Philip Howerton of Charlotte, N. C.; all of whom spoke on the vital place of "visitation evangelism" in the life of the Church of our day.

The inspirational address was given by Dr. Samuel H. Moffett, former missionary to China from the Presbyterian Church U. S. A. Dr. Moffett is a graduate of Wheaton College, Princeton Theological Seminary and Yale Divinity School. He declared that the supreme task of the Christian Church is to make Jesus Christ known, loved and obeyed in all the world. He commended the Southern Presbyterian Church for its diligence in evangelistic and missionary labors. He said, "Your Southern denomination has grown twice as fast as our Northern denomination during the past 25 years."

Dr. Moffett warned that there is another faith and another evangelism sweeping across the world. He stressed the fact that in many places the Church is ignoring the Communistic peril and that we are being out-evangelized by the Communists. Speaking as one who watched the Red Tide roll across China, he remarked, "We Protestants have been trying to win China for Christ for 150 years. The Communists took it in less than 30. In my own lifetime, this rough, new all-conquering faith has blazed its way across one-fourth of the surface of the globe and has swept 800,000,000 people—one-third of the population of the world—into its power."

Raising the question, "What makes the Communists so successful?" Dr. Moffett said the answer is not to be found altogether in their armies: "their armies constitute a powerful reason but the real secret lies deeper. At the risk of almost over-simplification, I am inclined to think the real reason the Communists are so successful is simply that they believe in and practice evangelism with greater intensity for their false faith than the Christians do in the true faith." The Assembly was greatly stirred by this moving and penetrating message by Dr. Moffett.

The Opening Night

The 92nd General Assembly was officially opened at the Charleston Municipal Auditorium. Dr. J. R. McCain, the retiring Moderator, called the body together and presented Dr. Wallace M. Alston,

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 8, June 25, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

president of Agnes Scott College, to preach the sermon.

Dr. Alston used as his subject, "What is Ahead for the Church?" His text was, "On this rock will I build my church and the gates of hell will not prevail against it." (Matthew 16:18). In this message, Dr. Alston pointed out that as we look on the horizon to ascertain what is ahead for the Church of Christ, an honest, discerning realism observes three things: First, he declared, "We see a critical period of opposition from forces outside of the Church. Second: We see on the horizon afflictions from within. Third: We see on the horizon only days of opportunity for the Church." He concluded with this statement, "It is my heartfelt desire and my earnest prayer that our Southern Presbyterian Church may have a worthy share in all that the future holds for the Church of the Living God on earth."

After messages of welcome by Dr. George H. Vick, pastor of the host Church; the Honorable Okey L. Patterson, Governor of West Virginia; the Honorable John T. Copenhaver, mayor of the City of Charleston; Mr. Sam C. Hill, chairman of the Committee on Arrangements, and Mr. Frank L. Taylor, on behalf of the host church, the Assembly proceeded to elect the new Moderator.

A bumper crop of nominees were presented for the Assembly's selection. Dr. H. Kerr Taylor of Milledgeville, Ga., nominated Dr. J. J. Murray, pastor of the First Presbyterian Church of Lexington, Va. This nomination was seconded by Dr. R. Matthew Lynn of Midland, Tex. Dr. S. Brooks McLean, president of Tex-Mex, nominated Dr. William A. Alexander, pastor of the First Presbyterian Church of Shreveport, La. This nomination was ably seconded by Dr. John R. Williams of Montreat, N. C. Ruling Elder Fred Kelly of Gainesville, Ga., placed in nomination the name of Dr. Marshall C. Dendy, pastor of the First Presbyterian Church of Orlando, Fla. Rev. B. M. Larson of Coral Gables, Fla., seconded this nomination. Dr. A. W. Dick, pastor of the First Presbyterian Church of Memphis, Tenn., nominated Dr. James L. Fowle, the distinguished pastor of the First Presbyterian Church of Chattanooga. Dr. Louis LaMotte of Maxton, N. C., nominated Dr. John A. McSween of Clinton, S. C. This nomination was seconded by Ruling Elder Phil Howerton of Charlotte, N. C. No Kentucky derby could have been more exciting!

The tabulation of the first ballot resulted in the following vote:

Alexander	140
Fowle	62
Murray	124
Dendy	38
McSween	31

Dr. William A. Alexander defeated Dr. J. J. Murray for the office of Moderator on the second

ballot, the vote being 216 to 178.

The new Moderator was presented with two gavels. The first was a silver gavel presented by the retiring Moderator, Dr. J. R. McCain. The second was presented by Mr. Charles C. Dickinson, Elder in the Kanawha Salines Presbyterian Church. In a fitting message, Mr. Dickinson stated that this gavel was carved from wood from Kanawha Valley's oldest church—the Kanawha Salines Presbyterian Church.

Dr. Alexander made an exceptionally fine Moderator. He was commended on all sides for his parliamentary skill, fairness, courage, and real leadership. Everyone felt that the 92nd Assembly was in safe hands even though the machinery bogged down at times.

Fraternal Delegates

Rev. Robert Mulholland represented the United Presbyterian Church. It was quite refreshing to hear him say he was a fraternal delegate who came to bring greetings but not to speak on the subject of union. He indicated that there were a number of fields in which cooperation could be carried out apart from organic union. In a spirit of humility, he declared "none of us have anything in which to boast save in the Cross of Christ Jesus our Lord." He called for a spiritual resurgence in both denominations that will more than out-match the zeal of Communism and the forces of darkness.

Dr. Andrew Drummond Harkus spoke to the Assembly as a representative of the Presbyterian Church of England. This was the first time in the history of our Church that the Presbyterian Church of England has sent a fraternal delegate. He urged continuing friendships between the two nations as well as the two churches.

Dr. Jesse H. Baird made an impassioned plea for organic union between the U. S. and the U. S. A. Churches. He stated, "We are enthusiastic for union." He distributed a letter from the U. S. A. Assembly bearing greetings to the U. S. Assembly.

Rev. W. O. Ragsdale brought greetings and best wishes from the Associate Presbyterian Church.

Dr. Jose dos Santos of Sao Paulo, Brazil, and pastor of the largest Presbyterian Church in Brazil, delivered in the Portuguese language a message of appreciation to the Assembly. Dr. C. Darby Fulton interpreted this address.

Committee On Insurance

The Committee on insurance reported that it had studied the whole matter of insurance and surety bonds, and felt that our Church should not engage in this business. The Committee reported, "We believe that the primary business of the Church is in promoting the Kingdom of God. We believe this business is big enough to require all our thoughts and energies."

Committee On Negro Work Campaign

The 1951 General Assembly became cognizant of the need for strengthening our Presbyterian Negro work. After a year's study, it was recommended that the Assembly approve a campaign for Negro work in which the Board of Church Extension and Stillman College should share on a basis agreed to by them and approved by the General Council. Ruling Elder Richard A. Farnsworth informed the Assembly that the amount desired for such a purpose was two million dollars. The Assembly unanimously adopted this proposal. The period of January 1-August 31, 1953, is designated as the time for this campaign with May, 1953, as the time for raising funds in the local churches.

Presbyterian Hymnal

The Committee on the joint hymnal reported that progress was being made in the compilation of the new hymn book. This work is being carried on by committees from the U. S. Church, the U. S. A. Assembly, United Presbyterian Assembly and the Reformed Church of America.

Ad Interim Committee On Trustees Of General Assembly And Presbyterian Foundation

The Committee on the Trustees of the General Assembly and Presbyterian Foundation recommended that all the present members resign and the number of this organization be reduced to nine. It was also recommended that the Trustees be requested to study the expense of operation. The responsibility for promotion of gifts, bequests and annuities for the Foundation is to be a function of the General Council.

Standing Committee On Judicial Business

The Standing Committee on judicial business precipitated lengthy debate. The first item concerned the printing of the "OUTLINE OF FACTS" regarding the Richardson case. The Committee recommended that such be printed in the minutes of the General Assembly for information at the expense of the Richardson family. The part of the recommendation referring to the expense to be borne by the Richardson family was challenged. It was pointed out that other items published in the minutes of the General Assembly are done so at the Assembly's expense, and this should not be made an exception. Due to a lack of agreement, this matter was again referred to the Standing Committee. The next day the Committee deleted the following statement, "at the expense of the Richardson family." We would like to commend the Assembly for this change. It would have been unfair and discourteous

to this distinguished family to insist that this OUTLINE be paid for by the members of the family.

The second item in the report of the Standing Committee stated, "the Committee received a communication from the Presbytery of Atlanta asking for the opinion of the Assembly regarding the amended charter of the Westminster Church of Atlanta: "We recommend that the charter of the Westminster Presbyterian Church, as amended by the action of the congregation on December 3, 1950, be declared as satisfactory."

This recommendation was batted around for half a day and wound up where it started.

This question was reopened the next day having been accorded a special place on the docket for the first thing Monday morning. Rev. Ben L. Rose of Bristol, Va., spoke with bitter feeling against the Standing Committee's report. Dr. J. J. Murray, Lexington, Va., proposed the following amendment to the Committee's recommendation: "That the General Assembly notify Atlanta Presbytery that the Westminster Presbyterian Church is moving in a satisfactory direction in amending its charter but that the charter will not be completely satisfactory until the following action, 'the property described is for the absolute, sole and exclusive benefit of the members of said Church without any right, title, interest or state legal, or equitable, existing in favor of any denomination, Presbytery or other ecclesiastical body whatsoever,' be removed." This amendment was adopted and the Assembly passed it in place of the Standing Committee's original recommendation.

Dr. R. C. McCurdy of Goliad, Tex., and Commissioner from Presbytery of Western Texas, announced that he would enter "a protest against the Assembly's unwarranted invasion into the private property rights of the local congregation."

Judge Leon Hendricks of Jackson, Miss., stated that he would join in the protest.

Following the announcement of the protest, Rev. Hayes Clark made the following motion: "That the Moderator appoint an ad interim Committee for the purpose of studying the whole question of Church property; the Committee to be composed of nine members, but not more than one in any one Synod. This Committee is to report to the 1954 General Assembly with the definite recommendation for an amendment to the Book of Church Order, if found necessary." This motion was adopted.

Bills And Overtures

Overture No. 1 from the Presbytery of Durant requesting that no person or organization should be authorized to report or speak for the whole Church except as specifically instructed by the General Assembly, was answered in the negative. The reason for this answer was: "That the principle is ade-

quately expressed in the Constitution of the Presbyterian Church U. S., particularly in paragraph 90, Book of Church Order."

Overture No. 2 from Presbytery of East Alabama seeking to make provision for the Session of the local church at its own discretion to elect such Ruling Elders to the position of Elder Emeritus when this office is a burden, was answered in the affirmative. It was asked that an ad interim Committee be appointed to study the matter and report at the next meeting of the General Assembly.

Overture No. 3 from Ruling Elder T. Shep Clark, asking for "a deliverance setting forth the Scripture of validity for the ruling system of Elders," was answered in the negative.

Overture No. 4 from the Presbytery of Meridian regarding methods of voting and nominating in particular churches, was answered in the negative. The reason assigned was: "This question is now covered by Laws of our Church."

Overture No. 5 from the Presbytery of Piedmont, seeking to provide a way for laymen coming from other evangelical churches to be installed without ordination, was answered in the negative.

Overture No. 6 from the Presbytery of Fayetteville, desiring to eliminate the article, "He Descended into Hell" in the Apostles' Creed be deleted, was answered in the negative. It was stated this matter was clarified in both the footnotes of the Confession of Faith and the catechism.

Overture No. 7 from the Presbytery of Memphis, asking for an amendment regarding the invitation to someone outside of the Presbytery to participate in the installation ordination service, was answered in the negative. The reason given was: "The matter is covered in the Minutes of the General Assembly 1951, page 47, paragraph 6, providing 'that a Presbytery may invite a minister or elder from another presbytery'."

Overture No. 8 from the Presbytery of Dallas: "No church or agency without the written permission of the Presbytery can locate a new church or re-locate an existing one," was answered in the negative. The reason given: "This matter is adequately covered by the Laws of our Church—Minutes of General Assembly, 1911, page 62."

Overture No. 9 from Presbytery of Dallas, asking for an amendment to paragraph 70 in the Book of Church Order by adding the following words: "If the membership of any church exceeds 1,000, one additional representative may be sent for each 1,000 or major fraction thereof. He shall have the privilege of the floor and shall be entitled to one vote," was answered in the affirmative.

Overture No. 10 from the Presbytery of Atlanta relating to church members who remove their residence beyond the bounds of the congregation of

which he is a member, was answered in the affirmative.

Overture No. 11 from the Presbytery of Atlanta that when a person is received from other churches by letter of admission, by statement of their active membership in some other church, or by re-affirmation of faith, their names are to be announced to the congregation with the recommendation of admitting them to its confidence and affection, was answered in the affirmative.

Overture No. 12 from the Presbytery of Bluestone relative to the change of the third section of paragraph 126 of the Book of Church Order, was answered in the affirmative.

Overture No. 13 from the Presbytery of Charleston relative to a minister who is not engaged in a definite work in the church for a period of two years, shall be required to show cause why he should not be divested of his office without censure, was answered in the affirmative.

Overture No. 15 from the Presbytery of Potomac requiring ministers seeking admission to a Presbytery from other denominations be required to have a theological degree, or its equivalent, from a theological seminary approved by the Presbytery and requiring not less than three years in residence before conferring such theological degree, was answered in the negative.

Overture No. 16 from the Presbytery of El Paso relating to the changing of certain boundaries in the Synod of Texas, was answered in the affirmative.

The Board Of Education

The Board of Education reported a successful year. Dr. Edward D. Grant stated, "in spite of disturbed economic conditions throughout the country, our work has continued to grow. Financially, we have experienced our best year."

Gratitude was expressed for the large contribution to this Board from the Program of Progress. As a result of the gifts from the Program of Progress during the past five years, the building in Richmond has been overhauled completely from basement to attic, and transformed into an effective and efficient headquarters for our Church's educational program. A modern printing plant has also been built in Richmond which has been leased to the William Byrd Press, which does most of our Board's printing, enabling us to consolidate printing and paper contracts at a great saving to our Church.

The benevolence income for the past year to the Board exceeded all previous records with a total of \$337,174.34, an increase of \$54,842.01 over the previous year. The net income from the publication division totalled \$208,497.58 last year as compared with \$156,582.94 the year before.

The Board Of Church

Extension

Evangelism Division

During the past year there were added to our church on profession of faith 19,552, by reaffirmation 7,057, by certificate 38,448. The present membership of our Southern Presbyterian Church is now 718,761.

According to the figures presented to the Assembly, there were 11,522 fewer accessions this year than last year. The explanation given was that there was no Easter within the church calendar year.

The report, however, indicated hopeful signs for the future. Synod councils are being organized to promote evangelism in synods. A number of synods are exploring the idea of having inter-synod campaigns; three months being set apart for evangelistic emphases for 1953: March, April and August. There will be a special pre-Easter season March 15-April 5—"every church a productive program of evangelism."

Home Missions Division

In the area of missionary support, the two major functions of Home Missions are sustentation and extension. This department has a primary responsibility for the support of the work among the Indians, the mountain people, the Mexicans, and the smaller foreign language groups throughout the Assembly. In addition, financial aid is given, as resources will permit, to those Presbyteries which are unable to support their own Home Mission program without outside help.

During the past church year 58 of the 85 Presbyteries received aid from this department for some phase of their Home Mission work. A total of 567 workers — pastors, evangelists, superintendents, teachers, nurses and community workers — who served 664 churches, 174 outposts, 7 institutional centers and 5 schools, were supported in whole or in part by the department. These 567 workers and 850 projects in 58 Presbyteries give eloquent testimony to the Assembly-wide nature of the department's work.

In the area of extension, reports from 83 of the 85 Presbyteries indicate that at least 57 new churches were organized during 1951-52. These 57 added to the 206 new churches organized during the four preceding years, gives our Assembly a total of 263 new churches for the five years of the Program of Progress. This total provides for an average of one new church per week for the five-year period with three in addition for good measure. This is truly a record of progress.

Christian Relations Division

The Board called the attention of the Church to the election of Dr. Malcolm P. Calhoun to the

position of Secretary of the Division of Christian Relations and commended him to the prayer and support of the entire Church.

Radio Division

The initial programs of the Presbyterian Hour went out over 12 stations in 1945. The growth and expansion of our program since that time has been most gratifying. During January, February and March of 1952 our own Presbyterian programs, produced in the Protestant Radio Center, were aired by 520 stations.

Division Of Negro Work

Since the last meeting of the General Assembly, the Synods of Alabama, Georgia, Louisiana and Snedecor Memorial have approved the plan for the dissolution of Snedecor Memorial Synod. The Commission of the General Assembly has taken action dissolving Snedecor Memorial Synod as of March 31, 1952.

During the year, surveys were conducted in Montgomery, Ala.; Columbus, Miss.; Miami, Fla. (Richmond Heights); Chattanooga, Tenn.; Memphis, Tenn.; Austin, Tex.; Norfolk, Va., and Fort Worth, Tex.

New workers have been placed in Charlotte, N. C. (Double Oaks); Austin, Tex.; Greenville, S. C.; Richmond, Va.; Greenville and Waterford, Miss.

Property has been purchased in Greenville, S. C.; Charlotte, N. C.; and Memphis, Tenn. A church has been organized in Richmond, Va.

The Board Of Annuities And Relief

The Board of Annuities and Relief under the leadership of Dr. Wade H. Boggs reported a successful year. It has met in full every commitment, and the actuaries and auditors report it in good actuarial and financial condition.

During the year 372 homes were aided from the funds of Ministerial Relief: 73 ministers, 266 widows, 18 homes of orphans, and 15 nonministerial workers. This was a decrease of 18 homes from the number aided in the previous year. The amount remitted to the homes of these beneficiaries was \$184,996.01. In addition \$159,531.10 of the funds of Ministerial Relief was used to supplement the inadequate annuities of 318 annuitants. A total of \$344,527.11 of Ministerial Relief funds were remitted during the year to beneficiaries and annuitants with inadequate annuities. The amount granted was much in excess of that of any previous year, but the Board is convinced that it is still not enough to relieve the retired ministers and their dependents of the burdens of the high cost of living.

Throughout the year the Board stressed the request of the General Assembly that the Church

contribute to its work the full eight per cent of the budgeted benevolence askings, and presented vigorously an appeal for a large Joy Gift offering in December. Since the major source of income with which the Board carries on its Relief work is the Joy Gift, it is urgent that this annual offering be a generous one if the Board is to have the funds with which to provide the necessities of life for the retired ministers. It is a pleasure to report that total receipts for the Relief work during the year 1951-52 amounted to \$528,537.79.

The General Assembly has asked that eight per cent of the total amount requested for its benevolent work for 1952-53 be given by the churches to the Board of Annuities and Relief. With this modest amount the Board must minister in the name of the Church to the necessities of over 700 homes of retired ministers. We earnestly urge that all Synods, Presbyteries, and churches meet in full this requested percentage asking in order that those who served long and well may be freed of needly anxieties in the days of their old age.

Acting upon instructions given to it by the General Assembly the Board has presented to the Church a proposed Group Life Insurance plan for the protection of its full-time salaried personnel. Ministers and churches desirous of obtaining the type of protection which the plan affords should forward their subscription blanks, with check for the proper amount attached, at the earliest possible date.

One of the forward steps taken at the Assembly was the approval of a plan of life insurance printed in the Annual Report of the Board after hearing an explanation of this group life insurance by Mr. Cecil Jones of Atlanta. The Assembly instructed the Board to put the Plan into effect. The Assembly commended to the churches and agencies and institutions of the Church the Plan, and expressed a hope that the type of protection offered in the Plan may be available for all full time salaried personnel.

General Council

The General Assembly adopted the General Council's approved budgets for similar agencies, totalling \$4,013,574, for the nine month's Church year of 1953.

The Council noted increasing evidence of cooperation between boards and other agencies of the Assembly.

Among the recommendations passed were:

That no further Assembly program be set up at this time to supersede the Program of Progress.

That October 22, 24, 1954, be approved as dates for the Assembly-wide Men's Convention in Atlanta, Georgia.

That October 19-November 15, 1953, be approved as Stewardship Emphasis Season.

That October through December, 1953, be used as a season to encourage tithing because of the change from a fiscal to a calendar year, and the resulting absences of the final quarter in the "short Church year."

The Board Of World Missions

The annual report of the Board of World Missions was given to the Assembly by Dr. C. Darby Fulton, the Executive Secretary. He pointed out the magnitude of our task. He said "before all the world we have accepted the responsibility for the evangelization of 40,000,000 people across the sea." In order to make this task vivid, Dr. Fulton used this illustration:

"Consider the scope of this task. The population of our Southern United States is something over 40,000,000. Imagine that to the Presbyterian Church, and to us alone, the full responsibility for evangelizing the South had been committed. Remove every other church but ours. Reduce the Presbyterian force to 400 ministers and home missionaries. Imagine our cities crowded with Buddhist temples and Confucian shrines. Subtract from our civilization every influence that Christianity has contributed; take away our Christian schools and homes; populate our villages with idols—and one will have some picture of the undertaking to which our Church has committed herself abroad."

Raising the question, "How far have we come?" Dr. Fulton explained:

"Our Foreign Mission work has been fruitful and productive beyond the hopes of our early pioneers. The unbroken darkness which confronted our missionaries 90 years ago is today punctuated by a thousand points of light. Where Christ was absolutely unknown, there now stands strong national churches with their presbyteries and synods and general assemblies. The crowning result of our effort in each land has been the establishment of a grass-roots church, no longer dependent upon missionary funds, fully self-supporting, self-governing and self-propagating. These years have witnessed the most significant expansion of Christianity into the world since the first century of the Christian era. Ninety years ago evangelical Christianity was practically unknown in the Congo, in Brazil, in China, Japan, Korea and Mexico. Today the Church is a powerful factor in every one of these countries.

"Even a statistical review of the fruits of these years is such as to lend us great encouragement in our efforts. Looking only at those national churches in whose development we have had a part, the figures register a significant record of progress. The Church of the Congo now numbers almost 70,000 communicant members. There are 55,000 members of the Presbyterian Church in Brazil. In China, the Presbyterian element of the Church of

Christ is estimated at 140,000. Presbyterians in Japan, including those now belonging to the United Church, are in excess of 50,000. There are 250,000 members of the Presbyterian Church of Korea. Mexican Presbyterians have reached a numerical strength of almost 20,000."

Among the major recommendations made by the Board and passed by the Assembly were:

"1. That the Assembly renew the call for reinforcements of personnel in our various Missions. The Missions are calling for a total of approximately 207 new missionaries. The Board is earnestly seeking to supply as many of these as possible this year.

"2. That the World Mission Season, January 1 to February 1, 1953, be observed in all our churches as a time for Church-wide dedication to the world task of Christian missions; that all of our ministers be urged to preach frequently and fervently on missions; and that the whole Church be called to earnest prayer for this effort.

"3. That every church in the Assembly, with its organizations, be asked to observe January 25 to February 1, 1953, as the Week of Prayer and Self-Denial for World Missions; and that all sessions be urged to arrange for supplemental offerings in the churches.

"4. That all organizations, Men and Women of the Church, Church Schools and Young People's Societies, be urged to make the largest possible use of the special World Mission Season, January 1 to February 1, 1953, using the books and literature for the various age groups prepared by the Joint Commission on Missionary Education of the National Council, formerly the Missionary Education Movement, particularly the adult book, "Africans on Safari," by Leslie C. Sayre; the book, "Let in Triumph," by Mrs. Conway Wharton (Ethel T.) published by our Board; and the film produced by the Broadcasting and Film Commission of the National Council of the Churches of Christ in the U. S. A. (formerly Protestant Film Commission) presenting mission work in Africa, titled, "Challenge of Africa."

"5. That all churches, societies and individuals assume wherever possible, defined responsibility for definite parts of the world mission work.

"6. That the fullest possible use be made of furloughed missionaries, members of the World Mission staff, and others with special knowledge of missions, as speakers and leaders in churches, schools and conferences throughout the General Assembly."

Standing Committee On Educational Institutions

Section IV in the standing Committee on Educational Institutions related to the Mountain Retreat Association, especially Montreat College. This sub-

ject generated one of the warmest and longest debates of the whole Assembly. Dr. Hunter Blakely of the Board of Christian Education was the first speaker against support to Montreat College. Dr. Rupert McGregor, the President of Mountain Retreat Association, Montreat College, urged the Assembly to grant support to the institution. Dr. John R. Williams, Dr. James L. Fowie and Ruling Elder Paul Hastings followed Dr. McGregor in urging support for the College. Rev. Matthew Lynn and Dr. J. R. McCain joined Dr. Blakely in opposing a financial commitment to this institution. After lengthy debate, support for the college was voted down, the vote being 237 to 75. Subsequently, Dr. A. W. Dick of Memphis, pointed out to the Assembly that we are giving \$1224 per year for the education of each student in the Assembly's Training School and refused to give anything to Montreat College. This he said was an untenable position.

Inter-Church Relations

The Standing Committee's report on inter-church relations brought forth both majority and minority recommendations. Four of the majority recommendations were challenged in the minority report.

The minority report set forth the following recommendations to the General Assembly:

1. That the plan of simultaneous pulpit exchange with the Presbyterian U. S. A. Church and the United Presbyterian Church be rejected as providing unfair propaganda for union without allowing possibility of rebuttal, and in any case, that such exchange be effected as now possible at local levels.

2. That this General Assembly reject the recommendation of the joint conference in Cincinnati regarding the forcing of the establishment of Committees on Corporation and Union in every Presbytery and Synod.

3. Since our present directive allows only our "exploring avenues of "cooperation," we reject the recommendation that the Departments of Evangelism and Stewardship of our Church enter into active cooperation with Assembly agencies of the Presbyterian Church in the U. S. A. and the United Presbyterian Church, that this would give the effect of union before having the fact of union.

4. That the overture from the Presbytery of Meridian calling for this General Assembly to withdraw from the National Council of Churches of Christ in America be answered in the affirmative, and that our Stated Clerk be instructed to effect this dissolution.

The minority report signed by Rev. Donald Graham, Elder Josiah M. Kennedy, Elder Garland Kirkland, Elder George F. Montgomery, Elder Montague T. Perry signed Recommendation No. 4.

When the time arrived for the discussion concerning the withdrawal from the National Coun-

cil, a Commissioner jumped up and called for the question. The Moderator expressed the idea that such procedure was unfair. To cut off debate on an important question and prohibit the commissioners from expressing their views is reprehensible. The motion was made to reconsider calling for the question, but lost by a vote of 156 to 115.

The Moderator granted Chairmen of the Majority and Minority reports the right to make statements defending their positions. Dr. Marshall C. Dendy, Chairman of the Majority report, said that in considering this issue we must "weigh the advantages over against the disadvantages and if we do so we will find the advantages out-weigh the disadvantages."

Rev. Donald Graham said that he wanted to point up the time-honored reasons why the Southern Presbyterian Church should withdraw from the National Council. He expressed the thought that the "leaders of the National Council placed the emphasis upon the Social Gospel." "You will find that the National Council has received into its membership the Eastern Orthodox Church that practices Mariolatry and holds to seven sacraments." He further stated that "the National Council is guilty of political legislation and promotes a system that denies free enterprise." He reminded the Assembly that "at times the Council has made pronouncements on pacifism and their statements were out of harmony with our Standards." He closed by saying that "the National Council issue has been divisive in our Church for a long time and the hour has arrived for the Church to withdraw."

The Minority Report failed to pass. The Majority Report was adopted.

Japanese Christian University

For several years there has been considerable agitation on the part of a segment in the Church to support the Japanese International Christian University. This year an overture came from East Hanover Presbytery requesting the Assembly to permit Rev. John A. McLean to speak for thirty minutes on this project. The Standing Committee granted this request.

In the course of the appeal made by Dr. McLean, he stated, "A great many people of our Church are interested in the Japanese Christian University. It has been due to the fact that the cause has caught the interest of our young people, who are being taught the ecumenical idea in all of our Sunday School and young people's programs. They cannot understand why we decline to enter this movement. Our own young people in my church at Richmond have given over \$2,000 for this cause. We must have a trustful Christianity that is willing to take chances. I urge you to make some concessions to this cause."

The Assembly granted Dr. C. Darby Fulton, the Executive Secretary of the Board of World Missions, the same amount of time to reply to Dr. McLean's appeal. Dr. Fulton declared, "The novelty of this subject has worn off. Still we have to face it. We do not seek to hinder the Japanese International Christian University. We went as far as we could in giving our blessing. The side that is favorable to the Japanese Christian University is practically the only side that has been heard. The issue is not the willingness or unwillingness to cooperate. To intimate that the Board is unwilling to cooperate is to confuse the issue. Because a young man declines to marry a specific young lady it cannot truthfully be said that he is opposed to matrimony. We have several strong reasons for declining support to this institution. Finance is one. We just do not have the money. We were asked to give \$50,000 to form the initial core of the \$10,000,000 objective. The appeal in Japan was not made on a Christian basis. This was observed in the hand bills used for advertising. The appeal was based on patriotic loyalty.

"The second objection was based on policy. We must support only the most fruitful places in foreign lands. Japan is already top-heavy in higher education. This nation is well stocked with educational facilities. These institutions are suffering from excessive competition. This is a luxury that we cannot afford.

"Finally, our Board objects to this project because our witness would be impaired. There are certain doctrinal considerations that must not be ignored."

Dr. H. Kerr Taylor spoke against Dr. Fulton's position. He said, "I feel that it is highly unfortunate that we are not cooperating in this matter. The Board in Nashville is not unanimous in its viewpoint. We should be in this work regardless of the difficulties or cost. We can't expect to get the world to sign with us our 17th Century standards. This Separatist technique is not the proper way to work in this Ecumenical day. The future is with the Ecumenical movement."

Dr. Charles L. Crane supported Dr. Taylor's position. He affirmed, "I think we ought to get in this Japanese Christian University and determine how it will go."

By this time, the hour was getting late, and a number of the Commissioners had left. Dr. Fulton's position, as expressed in the report of the Standing Committee, was sustained by a vote of 137 to 37.

After the adoption of the Report, Dr. James I. McCord, of Austin Theological Seminary moved that an ad interim Committee be appointed to study our Missionary obligation in the modern world. After debate, the motion passed by a vote of 105 to 69.

Special Services

Special services, including the Sunday Communion, Elder's Breakfast and evening popular presentations on the work of the Church, were of high order this year.

Dr. James I. McCord, Dean of Austin Theological Seminary, gave a thoughtful message on "The Gospel Of Reconciliation," prior to the Lord's Supper. He used as his text II Corinthians 5:17, 18. His thesis was that God's Redemptive Act is rooted in His love and cosmic necessity. This Redemptive Act issues in a cosmic victory.

Dr. John F. Anderson, Associate Pastor of the First Presbyterian Church at Dallas, Texas, spoke at the Monday evening service, under the auspices of the General Council. He used as his topic, "The Kingdom Responsibility In The Resurgence Of The South." Dr. Anderson emphasized that "as water will never rise higher than its source, so our Church falters from nothing but lack of leadership."

Dr. John R. Cunningham, President of Davidson College, addressed one of the evening services on "Theological Education." He said, "Nothing is more relevant, nothing more fundamental to the solution of our problem than the adequate training of an adequate number of qualified ministers of the Christian Gospel."

The Reverend Charles H. Gibboney brought to the Assembly a message on "Frontiers Of Hope." He reminded the Assembly that in speaking for the Board of Church Extension, he wanted Southern Presbyterians to remember "that frontiers of opportunity in Church Extension are widening on every hand in the South. . . . that fields are white unto the harvest all over the area, and are simply waiting for the harvesters to reap the grain."

The Sunday night service was in the interest of World Missions. Dr. Langdon Henderlite gave an interesting message on Brazil. Reverend Paul B. Freeland delivered an illuminating message on our work and opportunities in Korea today.

The Elder's Breakfast, which is always an important occasion, had as its speaker Judge Mac Swinford, of Cynthia, Kentucky. He addressed this body on "The Church and The World." He challenged the whole Church membership, especially the Elders, to make an honest effort to bring the lost to Christ and to bring new members into the Church. He charged the Elders to use their influence to see that there will be a return to the teaching of the Shorter Catechism. He said, "I consider this little book one of the greatest documents ever written."

Observations On The General Assembly

As soon as the Assembly adjourned, I walked to the front door and asked a number of the retiring

commissioners this question: "What main impressions are you carrying away with you?" Here are some of the answers.

1.) "Any church that wants to know how to entertain the assembly should consult the pastor and officers of the Charleston church." Small wonder, they did a superb job that will long be remembered.

2.) "I am going home disillusioned. I didn't know before I came to this Assembly, how many uncouth and picayunish preachers we have in the church." A novice is likely to get this impression. Some of our "leaders" (?) have failed to mature and act like spoiled children. This small number leaves a bad taste in the mouth of a new commissioner.

3.) "I have been amazed at how much time the assembly can waste on unimportant matters, and how little time it is willing to give to far-reaching issues." One can readily understand this observation. About five hours were spent on the question of ownership of local church property, and yet nothing was really determined as this is ultimately a matter for the civil courts to determine. Other questions affecting the testimony of the church were rushed through with no opportunity for discussion. This was not the fault of the moderator. He was always ready to give ample time for expression.

4.) "Some of the young 'Turks' in our church are trying to make its policies conform to those of the Northern Presbyterian Church and are ignorant of the genius of our Southern Church." It is not hard to see how this impression could be created. The ecumenical fad has superseded definite instruction concerning distinctive Southern Presbyterian principles.

5.) "I have learned this week that it doesn't matter so much about one's loyalty to Christian truth and Christian convictions just so long as one falls in line with the machine. It is keeping in step with the machine that counts." There may be some basis for such a remark.

6.) "We have a great church. It is not by any means perfect, but I have been impressed with the magnitude of its work." I have the feeling that this impression was not an isolated one. We are doing a great work in many departments of our communion.

7.) Finally, permit me to give my personal impression. We are problem-conscious, property-conscious, world-conscious, ecumenical-conscious, program-conscious, service-conscious, popularity-conscious, man-conscious, school-conscious but not doctrine-conscious. Few commissioners seemed to feel that Christian doctrine should be considered in every decision. We were once strong in this respect. Today we are weak; we wobble. I contend that the paramount need of our church at this time is a strong and vital doctrinal consciousness that will

constrain our leaders to take seriously our Confessional Commitments in every decision we must make relating to both faith and practice.

The Next Assembly

Only one invitation for the meeting of the 1953 Assembly was extended. Dr. J. Rupert McGregor invited the Assembly to meet in Montreat, and the invitation was enthusiastically accepted. The standing rules were changed in order to make it possible

for the Assembly to meet Thursday, June 4, 1953, instead of the Constitutional date, which is one week later.

Major decisions will be made at this forthcoming Assembly. Christians who believe in the efficacy of prayer should pray daily for this momentous meeting which shall likely determine the future destiny of our Communion. May the good Lord grant unto us a renewal of faith and energy to face unafraid the challenge before us.

SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

LESSON FOR JULY 6

In The Land Of The Judges

Scripture: Judges 1:1 - 3:6; 21:25. Devotional Reading: Deuteronomy 30:15-20.

This part of Israel's history is sad reading, but it is most instructive. It is the story of "apostasy, chastening, repentance and deliverance." What a bright picture it would have been if the Israelites had remained true and loyal to Jehovah! The time of Joshua was mainly a time of victory: only once was there defeat, and that because of sin in the camp. To be forewarned, is to be forearmed, is a familiar saying. Israel had been forewarned. In our Devotional Reading Moses is telling them plainly what would be the consequences if they departed from God. Listen to part of this solemn warning: "See, I have set before thee this day life and good, and death and evil . . . But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish."

In spite of this clear and emphatic statement they did exactly what Moses commanded them not to do, and went and worshipped and served other gods.

The influence and example of Joshua and his elders kept Israel true to God during their lifetime, but conditions rapidly changed for the worse when these leaders passed off the stage. Godly rulers are a great blessing to any land. We should constantly pray that God will give us such men.

I. Victories For Some Of The Tribes: *Judges 1:1-26*

Judah and Simeon go up against the Canaanites and the Perizzites, capture Adonibezek, and cut off his thumbs and great toes. He was evidently a strong and cruel king, for he had captured 70 kings and mutilated them in the same way. He seems to recognize a just retribution: "As I have done, so God hath requited me." The children of Judah had also fought against Jerusalem, taken it, and burned it with fire. This appears to have been done with the help of Benjamin, and was only a partial victory, for the Jebusites continued to dwell

with them in Jerusalem. (compare verses 8 and 21)

Then Judah, which seemed to be the most aggressive of all the tribes, went against Hebron. This city had been given to Caleb, (see Joshua 15:13) and that courageous leader promised his daughter in marriage to the man who would capture Kirjathsepher. Othniel, the son of Kenaz, Caleb's younger brother took the city and received the prize. Caleb gave her as a sort of wedding present, the upper and nether springs. Judah, together with the Kenites, won some further victories over the Canaanites. The house of Joseph, (Ephraim and Manasseh) went up against Bethel, (formerly Luz).

II. Some Partial Victories: *Judges 1:27-36*

These verses have an oft-repeated refrain, "neither did."

Manasseh did not completely drive out the Canaanites, but was satisfied in making them pay tribute. Ephraim did not drive the Canaanites out of Gezer, but let them remain. Zebulun, Asher, and Naphtali also were content with partial success, and the Danites were forced to stay in the mountains, and not come down into the valley.

These partial victories disclosed a lack of faith and determination, and were a direct act of disobedience to the commands of God. These idolatrous and immoral nations—and recent archeological discoveries have shown how terrible was their

moral condition—were to have been exterminated.

Instead of carrying out God's decree of judgment, the tribes allowed them to remain and become tributary, or subject nations. When a surgeon operates for cancer, if he leaves any of the roots, the disease will certainly start up again. These nations were a cancerous growth—the "cup of their iniquity was full"—and the Great Surgeon, the Ruler of the earth, had commanded that they be rooted up thoroughly, even as Sodom and Gomorrah had been destroyed.

God's people were commanded to execute this judgment, but they, like some soft-hearted and sentimental people of today, thought that they knew better than God, or were too indifferent to carry out His command. Their failure was perhaps due to several causes. The main one was disobedience, as we shall see.

III. *The Rebuke Of The Angel*

Of The Lord:

Judges 2:1-5

An angel of the Lord came up from Gilgal to Bochim and spoke to Israel, reminding them of God's promise, and also His command that they were to make no league with the inhabitants of the land, "ye shall throw down their altars; but ye have not obeyed my voice: why have ye done this?" Then he tells them that because of their disobedience these nations will be as thorns in their side and a snare to them. This rebuke made the Israelites weep, but did not seem to move them to remedy the matter.

There are two practical lessons which I think we ought to consider before we leave this part of the study for today:

First, a lesson for our nation. Before the War between the States, a slogan much used was "we cannot remain half free and half slave." Now I believe that this problem could have been solved much better without a bitter war, but the slogan illustrates a far greater problem for us as a nation. America cannot safely remain half-Christian and half-heathen. This is about our condition at present, but it appears to be getting worse rather than better.

We are allowing, and even encouraging, enemies within our borders that are as bad or worse than the Canaanites. We make them pay taxes, it is true, and try to soothe our consciences by saying that we will do good with the money we get, but we make no determined effort to "*drive them out.*" The liquor business, the gamblers and gangsters, the immoral forces, are made tributary, but they are a danger all the time, and contribute to the dishonesty and graft and crookedness in public life and office. They are thorns in our side and a snare to us. There is no safety in compromising with such deadly enemies.

Second, a lesson for us as individual Christians. We must not compromise with sin in our hearts. We must not be satisfied with anything but complete victory. Paul says these rags of the old nature

must be "put off," "put to death." To allow them to remain is to make us wretched and useless. Let us lay aside every weight and the sin that doth so easily beset us and run with patience the race set before us. This can only be done through Christ. We must constantly "confess our sins" and be cleansed from all unrighteousness. We need constant and continual cleansing. We must put on the whole armor of God. Let us exterminate the Canaanites that dwell in the old nature; in our flesh.

II'. *A Generation Which*

Knew Not The Lord:

Judges 2:6-10

The generation of which Joshua was a part served the Lord. He died at the age of 110 years. Now come those sad and significant words, "and there arose a generation after them, which knew not the Lord, nor yet the works which he had done for Israel." Was this partly the fault of the former generation? Had that generation failed to teach the rising generation? I cannot help but feel that there must have been some neglect and carelessness on the part of parents and leaders.

Will there arise a generation in America which does not know the Lord? This depends largely upon us. I am led to believe that there is a shameful ignorance of God in many so-called educated people. An educational system which leaves God and His Word out is worse than no education. The cultured Greeks in Athens were harder to reach with the Gospel than the outrageous sinners in Corinth.

Colleges and universities which teach atheism, or encourage skepticism and unbelief are a greater menace than ignorance. Germany's downfall was not caused by ignorance, but by materialistic and atheistic philosophy. The Bible is ridiculed in many places of "higher learning." This "higher learning" is but another name for utter folly. The fear of the Lord is the *beginning* of wisdom. These professors need to be taught their A B C's.

I'. *"Apostasy, Chastening,*

Repentance, Deliverance":

Judges 2:11-19

First, apostasy. "And the children of Israel did evil in the sight of the Lord, and served Balaam . . . and they forsook the Lord." The sin of idolatry took possession of them, together with orgies of immorality.

Second, chastening. "And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about." America take heed!

Third, repentance. We are not told directly that they repented, but we can perhaps imply it from their groanings and distress.

Fourth, deliverance: "The Lord raised up judges."

Fifth, apostasy again.

YOUTH PROGRAM FOR JULY 6

All In A Day's Work

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, *as unto Christ*; not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, *as to the Lord*, and not to men. . . ." (Ephesians 6:5-7). Thus the Apostle Paul sets before us God's standard of service for a Christian. The work we do, whatever it may be, is to be done as unto the Lord; not simply to please our employer, but to please Him whose servants we are at all times. Often we grumble and growl about the work we have to do, when we should set our hands to the task with joy, knowing that if we do the work as unto the Lord, He will reward us. After all, if we are in the will of God, and in His will the work has been assigned to us, why should we care as to the nature of the task.

I remember so well a tenant farmer who worked for my father many years, and with whom I worked during summer vacations on the farm. Sometimes our work was not so pleasant, especially when we had to weed the garden, dig post holes, or hoe corn, and I would grumble about having to do my job. But not "Ab"—he would just hitch up his belt, shrug his shoulders and say, "Come on boy; the boss said to do it, and anyhow, we got to make a day." In other words, "It's all in a day's work, let's get at it!"

He was obedient to his employer, and sought to please him. Just so should we, in all our labors, seek to please our Employer, for over the earthly employers is one, even our Father in heaven, to whom we are responsible, and from whom we receive our reward. We've got to make a day, so why complain? "Whatsoever ye do, do it heartily, as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward . . . for ye serve the Lord Christ."

If we take the attitude toward our work that a Christian should take, then two things will inevitably result. One, we will be happy in our work; two, we will do our work honestly and well.

Brother Lawrence, whose purpose it was to please the Lord, though but a cook in the kitchen, took this attitude of faith: "My God, since thou art with me, and it is by thy appointment I must apply my mind to these external things; I beg thou mayest give me grace to continue with Thee. And that I may act the better, labor with me, O Lord. . ."

"Nor is it any way necessary," this venerable saint reminds us, "to be concerned with great matters . . . I put my little egg-cake into the frying pan for the love of God. When it is done, and if I have nothing else of duty, I prostrate myself on the ground, and I adore my God who assists me in everything by His grace."

Then this word of counsel from the lips of this saint of God, "Remember, I pray you, what I have often recommended to you, which is, often to think on God, by day, by night, in your business, and even in your diversions . . . Do not forget Him, . . . live and die with Him: this is the *glorious* employment of a Christian."

Happy the heart that seeks its delight in the will of God; that can cook, and clean, rub and scrub, labor and sweat, as in the presence of the Lord, and to please Him. The task is never heavy when we labor with the Lord, for His yoke is easy, and His burden is light.

Then of course, if we do our work as unto the Lord, we will be honest and fair in our labors. Regardless of what others may do, we will be faithful. Whether the "boss" is present or absent, we will put forth our best effort. There will never be any question with regard to dishonest practices, for no believing heart, that serves as unto Christ, will ever consider being dishonorable in any way. The open till is not a temptation to one who lives and labors in the presence of God. Opportunities to steal, as considered by some, are but opportunities for honesty for the Christian. Absence of the employer, which some might use as an opportunity to loaf, will be for the servant of Christ but an opportunity to assume an added responsibility.

However unpleasant the task, whatever the situations that may arise, the sincere Christian, desiring to show forth the praise of Him who has called us out of darkness into His marvelous light, will regard it as being "all in a day's work," and will serve as unto the Lord.

G O W N S



• Pulpit and Choir •

Headquarters for

RELIGIOUS SUPPLIES

Church Furniture • Stoles

Embroideries • Vestments

Hangings • Communion

Sets • Altar Brass Goods

CATALOG ON REQUEST

National

CHURCH GOODS

SUPPLY COMPANY

821-23 ARCH STREET PHILADELPHIA 7 PA

"Where Do Churches Arise?"

There is a popular couplet that runs thus:
 "God sends no churches from the skies,
 Out of our hearts they must arise."

Is that true? One wonders. At best it is only a half truth and the half which it does not tell is the most significant half. The continental theologian of the Word have found that one has to distrust much of the German romantic poetry because it is too pantheistic. It might be well if we began to examine more carefully our lines. They are too humanistic.

There may be churches which God does not send from the skies, but they are not the Churches of God in Christ Jesus our Lord. The Church of the living God, the pillar and ground of the truth does come from the skies. It came in God's call to Abraham, in the Angel of the LORD Who intervened to save Isaac, Who wrestled with Jacob and spake to Moses at the burning bush. Most of all it came straight from the skies in the Word who became flesh and dwelt among us as Jesus of Nazareth and in the Holy Spirit which the risen Christ shed upon His disciples at Pentecost. It comes from the skies day by day, as the same risen, reigning Lord and Shepherd calls those whom the Father has given Him unto Himself by His Spirit and Word. And it is only as God calls us unto Himself through the Word—the heaven drawn picture of Christ, the living Word—and by the Spirit that we become a living Congregation of God. The sundry sanctuaries which these several flocks erect to the glory of God bear their testimony to the call of Christ sounded from the skies. Because God does send us churches from the skies, therefore these Gothic halls arise from our hearts and with our hands.

—Wm.C.R.

When You Think Of Your Children, Remember— Their Future Is Now

The attitude, habits, and reactions of the adult of tomorrow are largely determined by the training of the child of today; and the most vitally important part of a child's training has to do with directing him to God, His Son and His Word.

The devil has been characteristically smart, as he has so frequently succeeded in blinding parents and teachers to their responsibility in matters of spiritual training. There is a school of thought dedicated to a psychological approach which on the one hand teaches that the personality of a child will be injured if he is faced with prohibitions, while at the same time it is contended that immature minds are incapable of receiving deep spiritual truths from God's Word. This has resulted in many men and women undisciplined in the ways of life and totally ignorant of spiritual truth.

God has given to parents a precious privilege, that of moulding the life of an immortal soul into paths where he may come to know the One Who alone offers eternal life. With this privilege there is also grave responsibility. The developers of fine stock or flowers, or fruits know the importance of early care and its relationship to the ultimate product. How much more should parents realize the importance of precept, example and training in the future welfare of their children. By God's grace and help the necessary wisdom will be given for the task. It can be had in no other way.

"Train up a child in the way he should go: and when he is old he will not depart from it."
 —L.N.B.

WORLD RADIO PULPIT

1952 SUMMER SERIES

•

COAST TO COAST

—

NBC Network

•

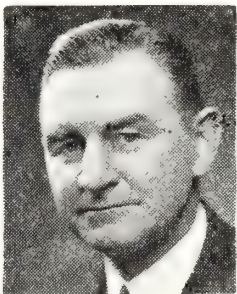
•

EVERY SUNDAY

10:10 - 10:30 A.M. (EST)

9:00 - 9:30 A.M. (CST)

•



OUR RADIO PREACHER


DR. JOHN A. REDHEAD

Pastor of First Presbyterian Church, Greensboro, N. C.

Sunday, June 22

"BY-PRODUCTS"

WRITE FOR COPIES OF MESSAGES



Enroll Now For

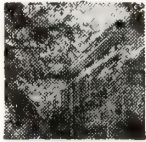
FALL SESSION COLLEGE or PREPARATORY DEPARTMENT. SUMMER SCHOOL COLLEGE or PREPARATORY DEPARTMENT. Educational Excellence. Christian Emphasis. Write for Catalog.

PRESBYTERIAN JUNIOR COLLEGE

BOX B-W — MAXTON, N. C.

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C. Marshall W. Brown, President

\$5.00 WILL BUY CHRISTIANITY AND LIBERALISM

By Dr. J. Gresham Machen (Reg. Price \$2.50)

and any three of the following By Dr. Wm. C. Robinson

Title	Reg. Price
Christ - The Hope Of Glory	\$3.00
Christ - The Bread Of Life	\$2.50
Our Lord	\$3.00
Who Say Ye That I Am?	\$2.50

JUNE 25, 1952

15

Annual Christian Conferences Of Negro Women - 1952

<i>Synodical</i>	<i>Place And Date</i>	<i>Director's Name And Address</i>
ALABAMA	Stillman College Tuscaloosa, Ala. June 5-11	Mrs. Henry W. Little 1429 Quintard Avenue Anniston, Ala.
APPALACHIA	Knoxville College Knoxville, Tenn. June 2-7	Mrs. Richard M. Goss 1208 Luttrell Street Knoxville 17, Tenn.
ARKANSAS	Philander Smith College Little Rock, Ark. June 21-27	Mrs. J. W. Parse Batesville, Ark.
GEORGIA	Spelman College Atlanta, Ga. June 2-7	Mrs. Leslie L. Blair 504 Whitlock Avenue Marietta, Ga.
MISSISSIPPI	Jackson College Jackson, Miss. August 18-23	Mrs. I. N. Baker, Jr. 147 Cooper Road - Leavell Woods Jackson, Miss.
NORTH CAROLINA	Teachers College Winston-Salem, N. C. June 6-12	Mrs. E. F. Reid 459 Harper Avenue Lenoir, N. C. Mrs. Tully Blair - Co-Director Twin Castles - A7-86 Winston-Salem, N. C.
SOUTH CAROLINA	Benedict College Columbia, S. C. June 2-6 Greenville, S. C. June 10-13	Mrs. W. T. Cassels 835 Kilbourne Road Columbia, S. C. Mrs. Calvin V. O'Brient 673 East Faris Road Greenville, S. C.
VIRGINIA	Petersburg Christian Trn. Sch. (Sponsored by the Va. Council of Church Women) St. Paul's Polytechnic Institute Lawrenceville, Va. June 16-21	Mrs. A. Collie Goolsby (Contact Person for our Church and Staff Member) 5002 Bromley Lane Richmond 26, Va.

Columbia Alumni Group Holds Annual Meet

The Annual Alumni Luncheon of the Columbia Theological Seminary Alumni Association was a gala occasion this year at the East Lake Country Club, near the seminary in Decatur, Ga.

Approximately 300 alumni and friends from the five supporting Synods assembled to give special honor to Dr. J. McDowell Richards upon the 20th year of his service as president of the seminary. Glowing testimonials and high praises were presented to the president of the seminary, and thanks was rendered unto God for His marvelous blessings upon the 20 years of growth and usefulness under Dr. Richards.

At the luncheon meeting citations and gifts were presented to the following members of the faculty

and staff in recognition of long and faithful years of service at the seminary: Dr. E. D. Kerr, 37 years; Dr. J. B. Green, 31 years; Plato Henderson, 29 years; Dr. W. C. Robinson, 26 years; Dr. C. A. Cartledge, 22 years; Miss C. Virginia Harrison, 27 years; and Dr. J. McDowell Richards, 20 years.

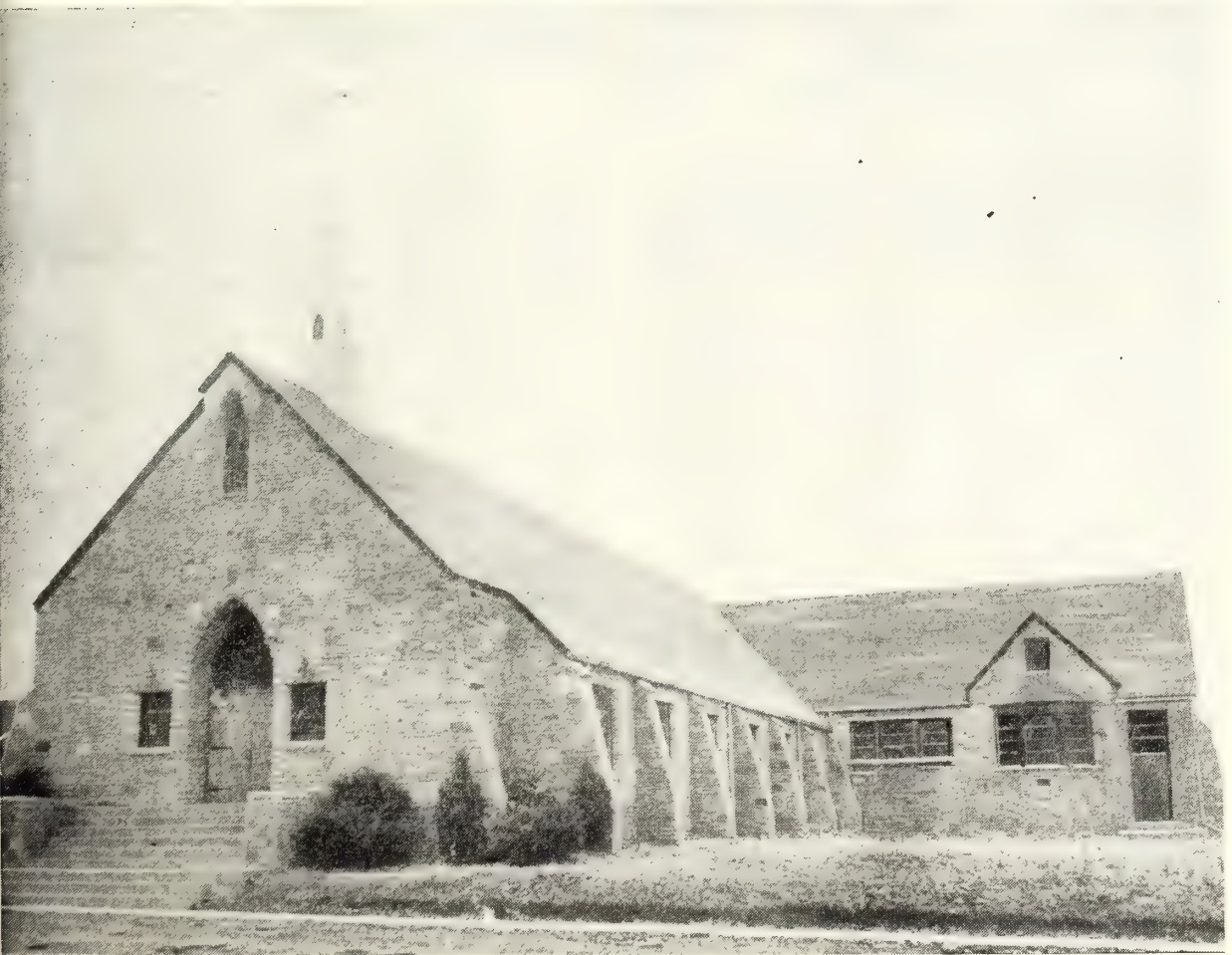
In addition, Dr. Richards was presented with a "Book of Remembrance—1932-1952" composed of letters of appreciation from approximately 300 alumni scattered to the ends of the earth in the sacred Gospel ministry, a beautiful volume bound in leather embossed in gold letters. The climax of the day was the presentation to Dr. Richards by the alumni of a beautiful 1952 Oldsmobile automobile in token of "their thanks to God, their indebtedness to Christ, their love for the seminary, and edness to Christ, their love for the seminary, and Dr. Richards."

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

JULY 2, 1952

JUL 3 1952



THE SECOND PRESBYTERIAN CHURCH, Fort Smith, Ark., has recently been completed under a building program aimed at enlarging and expanding facilities of the church. The Rev. J. David Simpson is pastor of the church, here shown as it nears completion. Some interior work is yet to be done. As is shown here, the exterior is of western desert style constructed of gray slab stone.

LIBRARY, Reading Room
UNIVERSITY OF N. C.
MORRIS HILL, N. C.

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....

Weaverville, N. C.

Dr. L. Nelson Bell, Associate Editor.....

Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. Tom Glasgow
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Phillips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. W. R. Willauer

EDITORIAL

In The Days Ahead Let Us Sense The Basic Issue

In the next two or three years there will be decisions of great moment, not only with reference to our own Southern Presbyterian Church but also at the level of Presbyteries, congregations and individual members.

There will be strong pressures for organic union with the Northern church; for the domination of the property rights of congregations by Presbyteries; for the inclusion, or exclusion, of Christian brothers in great organizations and institutions.

Because of the strong opinions about these and other issues, held by a great many, it is inevitable that the importance of some particular phases of present-day church activity will assume an importance they do not deserve.

The great issue before the church today is not whether we shall or shall not unite with another church, as a step in the general ecumenical movement.

Nor is it of primary importance whether a congregation has the right to keep or dispose of its own property.

Nor is the movement towards, or away from, centralization of ecclesiastical authority and organizational bigness the main problem.

Nor is it the degree of emphasis on the social application of the gospel that should be foremost in our thinking.

Throughout Protestantism there is a cleavage which stems from a *fundamental difference in attitude to the Word of God* and this is a cleavage which goes horizontally across denominational lines and finds expression in clashing judgments with

reference to church practice, policy, and preaching and teaching everywhere.

That there are varying degrees in this attitude is of course true. There are men who claim the name "Christian," in positions of leadership and power, who make mock of many or most of the great doctrines of Christianity as taught in the Bible. To them the divinity of Christ as compared with man is one of degree, not of essential nature. Again, there are those who accept most of the essential doctrines of Christianity but whose views on the inspiration of the Scripture are so beclouded by the denials of unbelievers that they dare not take a stand for the plenary inspiration and truthfulness of the Word.

It is this basic problem before which all others pale into insignificance. To a great host of Christians, particularly the men and women in the pews, the clear statements of God's Word are to be taken as authoritative and final. To others, particularly those who have come under the influence of destructive critical teaching, the Bible is only relatively authoritative and the "progressive revelation" found there continues on today, thereby outmoding—or disproving—much of the Bible, particularly the Old Testament.

Because of this situation in present-day Protestantism there is weakness and confusion. The power and authority of ecclesiastical organizations and the forming of great church bodies is offered as the solution to the problem, thereby but adding to confusion and multiplying inefficiency. For those who are willing to learn, history and current experience combine to prove that *power* is reserved for those who believe, live and preach the Bible as a divinely inspired body of historical facts and divine truths, not in part—but in its entirety.

The Berean Christians searched the scriptures, (the Old Testament), to find if Paul's preaching was true. Our Lord put Satan to flight by three sharp thrusts from the Sword of the Spirit, as re-

corded in Deutoronomy. There is no authority comparable to that found in a ringing, "Thus saith the Lord." Peter took up the steel sword of human energy and smote off the ear of the servant of the high priest, only to be rebuked by his Lord. Later this same Peter stood up in the Power of the Holy Spirit and making telling use of the Word of God, the Sword of the Spirit, won three thousand men to Jesus Christ.

Oh brethren in Christ—the great issue which we face is not one involving the policies we are to pursue in our Church; rather it is the *basis* of the authority on which we are to carry out the Lord's work. We need efficiency, we need poise and personality and organizational ability—all of these good things and more—but the one thing without which we find ourselves impotent in the face of the wiles of the Devil is a complete and abiding faith in the Word of God.

In the days which lie ahead let us pray for the faith and wisdom so necessary to keep issues in their proper perspective. The victory depends neither on numbers, organization or programs; rather it is promised to those who go forth with the Word,—for it shall accomplish that which God pleases and shall prosper in the thing whereto He sent it.

"But you must understand this at the outset, that no prophecy of scripture arose from an individual's interpretation of the truth. No prophecy came because a man wanted it to: men of God spoke because they were inspired by the Holy Spirit."
Phillips translation of II Peter 1:21. —L.N.B.

Bureaucracy— It's Wonderful!!

Although bureaucracy is thoroughly entrenched in Washington and across our nation, there is a swelling revolt against unwarranted governmental controls and regimentation on the part of thinking Americans. They are learning that private enterprise is infinitely more efficient and economical than the government. Many are also beginning to learn that the government has no source of income other than from the people itself and that it is a disastrous policy to center power and money in the hands of those who only too often use this power and money to perpetuate themselves in office.

The mounting cost of administration of the National Council of Churches is beginning to open the eyes of some of its most ardent supporters. More than that, the directives, programs, news releases and other evidences of ecclesiastical bureaucracy

are giving pause to many. The National Council has now taken a sweeping and unequivocal action against segregation as "unnecessary and undesirable," stating that it is a "direct violation of the Gospel of love and human brotherhood."

Dr. John Land and Dr. Benjamin Lacy tried to show the members of the National Council that the changes they advocate must be brought about gradually. Christians in the South are not unmindful of the grave difficulties and implications involved. Great progress has been made and the problem will eventually be worked out in a way best suited to the two races and on a basis of true Christian love and understanding.

To the overwhelming majority of the membership of the National Council this is an issue involving only a Christian principle. To many sincere Christians in the South it also involves a social problem of the first magnitude. As it is, we have now been branded by the National Council of Churches; we are guilty of a lack of brotherly love and consideration, for which we have yet to be convicted in our consciences before God.

To this writer this question arises: Why do members of the National Council have such strong convictions on segregation while at the same time they are unwilling to express convictions on the great doctrines of Christianity?

Or, if this is a moral issue rather than one having to do with Christian faith and doctrine, on which they decline to make pronouncements, why is it that they remain silent on the great moral issue of liquor and the liquor industry which is damning the souls of millions of Americans while at the same time it continues to mount as an intolerable drain on our national economy and efficiency?

The question is WHY?

—L.N.B.

Suggestions For Importunate Prayer

For revival in our own church and the churches of America.

For our Presidential election—that God will give us a Christian leader.

For the Christians behind the Iron Curtain in Europe.

For the Christians in North Korea.

For the Christians in China.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879, Vol. XI, No. 9, July 2, 1952

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

The Atlanta Meeting

ATLANTA, GA., June 18th—A joint meeting of three groups was held here today to plan a united course of action with reference to the proposed union of the Southern and Northern Presbyterian churches.

The 1948 General Assembly had directed the committee on cooperation and union to limit its activities for five years to exploring avenues of co-operation and acquaintanceship. However, this so-called moratorium has now developed into an intensive campaign for union under the direction of this committee, the latest recommendation being that five hundred ministers from the Northern, Southern and United Presbyterian churches exchange pulpits during the coming year. Also, the boards of stewardship were directed to coordinate their activities during this church year.

The groups meeting here today consisted of the Board of Directors of the Southern Presbyterian Journal, the Executive Committee of the Continuing Church Committee, and representatives of the recently formed Association for the Preservation of the Southern Presbyterian Church.

It was plain from the tenor of the discussions and the plans formulated that this is not a divisive movement but rather a well organized and clearly stated campaign to *preserve* the distinctive work and testimony of the Southern Presbyterian Church and that on those who are pushing the movement for union will be placed the full responsibility of destroying this church and causing any divisions which may ensue.

The plight of Southern Methodists who were unorganized and who were swept into merger with the Northern Methodists was given as a tragic example of the harm which such mergers generate. One Southern Methodist was quoted as saying, "We have lost our church and our identity while our policies and our church literature are now imposed on us from the North. Our Sunday School literature is now filled with Bible-denying teaching and with the rankest kind of socialism."

Plans for a larger representative meeting in August were made and from the representative group which met here today and the determination expressed it is evident that the experience of the Methodists is not to be duplicated in Presbyterian circles. At the same time a spokesman of this meeting stressed that all of the problems being faced can be solved by a real spiritual awakening and revival in the churches. The urge for numbers and great organizations at the expense of a clear evangelical testimony was deplored. One representative said, "Gideon did not win with a great army but with a small group dedicated to God and His will. The solution of our problem is to be found in earnest prayer that we may know and do God's will and give a clear testimony for the great truths of

Christianity in a time when so many seem to think that other considerations come first."

Editor's Note: Plans for the August meeting are going forward and will be referred to later. Readers of this Journal who wish to attend should communicate with the Editor.

The General Assembly And The Richardson Case

By Hugh Dickson

Another chapter in the Richardson family case was written by the 1952 General Assembly when approval was given to a request of the First Church of Greensboro to record in the minutes of the General Assembly the investigation and action of the Session of the First Church in connection with a book published by Mr. A. L. Brooks under the title, "A Southern Lawyer."

It will be recalled that Mr. L. Richardson of Greensboro died in 1919, leaving a gift to the First Church. The gift was sold by the First Church in 1922. A suit was brought by various Executive Committees of the Church to invalidate the sale after the death of Mrs. L. Richardson in 1940. Mr. A. L. Brooks acted as leading lawyer for the Agencies. The Agencies charged the Richardson family with fraud and conspiracy in this law suit. The Court dismissed the character charges as unfounded. Whereupon, two of Mrs. Richardson's brothers, Dr. Egbert Smith, for many years Executive Secretary of the Foreign Mission Board, and Dr. Henry Louis Smith, former President of Davidson College and Washington and Lee University, called upon the Agencies to retract charges of fraud.

After a Judicial Commission appointed by the General Assembly of 1949, went into the matter and declared the Richardson family guiltless of fraud in this case, the Church Agencies retracted the charge. The General Assembly of 1950 approved this action by its Agencies calling it a "just" conclusion and expressed its "regret for the long delay" in reaching this conclusion. The Assembly also called upon the Agencies and individuals of the Church to "join with us in this conclusion." This seemed to end the case.

Subsequent to the action of the 1950 General Assembly, however, Mr. Brooks published his book and devoted an entire chapter to the Richardson litigation. Mr. Brooks' version of the case was quite at variance with the actions of the Judicial Commission and the General Assembly. The Session of the First Church investigated the matter early this year. The Session found that Mr. Brooks' book contained an account of the litigation in conflict with the facts. The Session's resolution held:

"The Session regrets that this account does not, in its opinion, correctly reflect with the actions of this Session, the four Church Agencies, or of the 1950 General Assembly, which approved the actions of its Agencies."

The Richardson family has for generations been noted for its generosity to the causes of the Church and its fidelity to our Church. It has furnished many pastors and lay leaders of the Church. Mrs. Richardson's generosity to the Foreign Mission cause is well known. The entire family has been one of the principal contributors to the various causes of the Church for years.

We congratulate the Session of the First Church of Greensboro for its prompt and courageous action in refusing to permit a biased account of the case to pass unchallenged. We think the General Assembly acted wisely in placing its approval upon the action of the Session of the First Church and in recording this action in the official records of the Church.

The Christian's Attitude Toward Sin

By The Rev. Henry S. Schum

PART TWO

All right, you've got to know what sin is, and now I want you to see that you must have a definite attitude toward it. There's a strange paradox in this modern day. It is this. Intelligent, thinking people, who spend their lives and great sums of money to combat physical disease, somehow or other are amazingly indifferent toward the infinitely worse disease of the soul—sin. They know what it is. They've seen it. They've seen its awful consequences. But they're indifferent to it. There's no response in their personality toward it. I've noticed this in many parts of the country where I've been. It seems to be a wide-spread attitude. A man commits a sin against God and a crime against his fellow men. His conduct drags down the reputation of his community. Then he is caught and punished according to the laws of our land. Of course there is much talk in connection with it. But it isn't talk of justice. It isn't talk of God's laws which cannot be mocked. God says a man can't sin and get by. Sin must be paid for. There isn't talk about prayer. The talk you hear is just "sympathy talk." There is mild sorrow—not because the man has sinned against God and his fellow men—but because he has been caught! May God deliver us from this attitude. We need to change our thinking. We need to love the sinner, but hate his sin.

This thing is a test of your Christian character. When you can see sin over and over again, and it just leaves you with a feeling of neutrality and indifference, if you don't have a hatred for it, if it doesn't hurt you to the very depths, if there is no sorrow for it, then you need a revival in your heart. You need a new spiritual awakening.

If you are a Christian, your body is the temple of the Holy Ghost. One of His primary functions in the world is to convict of sin. How, then, can He have His way in you and at the same time you not be stirred when confronted with sin? To be a consecrated Christian and to be indifferent in your attitude toward sin is impossible. The Psalmist said, "I hate every false way." He said, "I hate the works of them that turn aside." (Psalm 101:3). And the New Testament commands us to "abhor that which is evil; cleave to that which is good." (Romans 12:9).

When the Apostle Paul was in Athens, the Bible says that while he was waiting for his friends, his spirit was stirred within him. Why? Because of the weather? Because of social conditions? Because of the government and their crooked politics? No. His spirit was stirred within him because "He saw the city wholly given to idolatry." (Acts 17:16). It was sin in the city of Athens that caused Paul's spirit to be stirred within him. And it's the very response that every one of us should have when we see sin in our own hearts or in our community. Our spirits ought to be stirred about it.

The intelligent Christian, then, must know and can know, what sin is. He must have an attitude of hatred and real Godly sorrow for it. The third thing I want you to see is this. That to have less than this attitude toward sin is, in itself, sinful. You recall reading that on one occasion, a woman was taken in adultery, and brought to Jesus by some hypocritical religious leaders. When they brought her to Him, they asked, "Now, what are you going to do with this woman? She was taken in adultery, in the very act." Jesus saw the woman. He recognized her sin for after He had talked to them, He said to her, "Woman, go and sin no more." He faced the sin. He knew it. He didn't try to hide it. He told her to go and sin no more. But He also faced the sin in the hearts of her accusers. He faced their sins of hypocrisy, religious pride and bigotry, and then told them what they should do. One doesn't have to be a scholar to see that our Saviour was stirred deeply about the whole matter.

To understand, however, what sin is, and what our attitude toward it is to be, we must go to Calvary itself. There we see divine love, human wickedness, and Holy hatred for sin, and judgment thereof in a way in which no other scene can depict it to us. Look once again at our Lord Jesus hanging there on that cross. See that sinful, cursing mob spitting at Him and throwing dust in His face. See them railing on Him, laughing at Him, and taunting Him. See the soldiers gambling for His robe at the foot of the cross. See the thieves adding their curses to those of the mob. See the wicked leaders mocking Him. See the people going by on the road nearby and wagging their heads in complete indif-

terence to His suffering. You say, "Yes, we know all that." But have you seen this? Have you seen the attitude of Almighty God the Father in Heaven as He poured out upon His own beloved Son His holy, heavenly wrath and judgment such as has never come upon any person in the history of the world? It came down on Jesus. God willed that Jesus should suffer. He willed that sin should be paid for with death. It wasn't Jesus' sin. It was your sin and mine and the sins of the world. God looked on His beloved Son and saw our sin on Him, God, Who is Holy, could not condone sin, even at Calvary. He hates sin. He poured out His wrath on Jesus there because of sin. I say to you again, you've got to think about it. And your thinking about it will affect your attitude toward it. You will not only see it as God sees it, but you will hate it in all of its ugly forms. It will stir you up, and you will judge it. I praise God for the fact that He has dealt with many of you in regards to your sins and the sins of others in our community.

Some time ago, I talked to one of the fathers in this area. He is a man who loves God. We were talking about Heaven and spiritual things, and I saw that Godly man shed a tear as he said, "I want you to pray for my boy. He's not living right. He's away from home, and he's away from God." I've never forgotten that little experience.

I've seen faculty members in Highland Institution shed tears because of the burden that they had—not because of their academic work—but because of the sins of students. I've seen them break down in tears because students continue to say, "No" to Christ. These faculty members have wanted to do right, and some of them have been persecuted because they have done right. Jesus said something about denying self, taking up the cross and following Him. That is being done here. It is the sins of others that cause the faithful to suffer.

Last fall, one of my daughters came into the room one night. She went right past us and fell on her knees by the bed. She burst into tears, just sobbing as if her heart would break. We couldn't understand it. Finally, when she had quieted a little, we found out what the trouble was. She had been talking to a high school girl about becoming a Christian. Her own little heart was burdened because of the sins of the girl to whom she was talking. She called the girl's name and said, "She won't become a Christian. She won't become a Christian." We need more of that. God help us to see it. Our daughter didn't do that simply because she lives in the manse; it was because she loves Jesus and has a sense of the awfulness of sin and its consequences. Friends, this ought to be our normal reaction to persistent sin.

I want to close with this illustration. I want it to be so clear that you can't forget it. Many years ago, there was a woman who lived on a frontier of our country. One morning, her husband had to go

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

off to clear some land in the woods. The woman was doing up the work at home. They had one child—a small girl. The mother always watched carefully because there were bold wolves that came close to the house to get the chickens and other small livestock. On this morning, however, the tiny girl went out on the porch, then down the steps, and out into the yard to play. In a short time, she wandered to the edge of the woods nearby. Suddenly, there was a gray flash from the woods. A huge wolf sprang on the little girl, knocked her down, strangled her, and drug her away. A little time went by, and the mother missed her child. She went immediately to look for her. She looked around the house and called her name over and over. Then she went out on the porch and into the yard, still calling. She circled the yard, and finally came to the edge of the woods. A red splotch on the ground attracted her attention. Her heart almost sank within her when she realized what had happened. She turned from that blood and although she was terribly afraid, she followed the tragic trail. Finally, off in the woods at a distance, she found the place where that wolf, and others, had gathered around and eaten that little child. Nothing remained but a few broken and bloody bones there on the leaves and the grass. But, oh, the heart of that mother as she returned home. She thought of her own carelessness and accused herself pitifully. This, and the love she had for her daughter, dominated her thinking for months afterwards. But the thing I want you to see is this. From that day on, that woman had a definite attitude toward wolves. She feared them, yet, but more than fearing, she hated them.

Do you see the gray wolves of sin that are all about, ready to destroy you and your loved ones? I want you to have such a hatred for those yellow-fanged, gray wolves of sin, that somehow you can't stand them. I want you to hate sin in every one of its ugly forms in which it comes to you. I want you to hate it as the Psalmist did when he said, "I hate every false way." I want you to hate it as the Apostle did when he wrote, "Abhor that which is evil, cleave to that which is good." I want you to hate it even as Almighty God in Heaven hated sin on that day that He judged it in His own Son on Calvary's cross. That is the Christian attitude toward sin. Is that your attitude. May God find it so in your life. Amen.

Guerrant, Ky.

An Explanation

By Paul D. Hastings

The Associated Press gave the following in one of its daily coverings of the work of the recent 92nd General Assembly of the Presbyterian Church, U. S. in Charleston, West Va., "The Presbyterian Church U. S. (South), voted after a heated debate today to cooperate with other Presbyterian branches in stewardship and evangelical programs. It took commissioners to the Church's 92nd General Assembly more than three hours, however, to beat down supporters of a minority report arguing against such action." My name was later mentioned in this article as being one of those who supported this minority report.

This is a matter of such importance, our entire Church should know all of the facts and issues involved in it. Here is the recommendation from the Committee on Cooperation and Union, "That we instruct our departments of evangelism and stewardship to enter into a cooperative effort with the United Presbyterian Church and the Presbyterian Church, U. S. A. as approved by the joint conference of the three committees in Cincinnati, March 12-14, 1952." The minority report was as follows: "Since our present directive allows only our *exploring* avenues of acquaintanceship and cooperation," we reject the recommendation that the departments of evangelism and stewardship of our church enter into active cooperation with the similar agencies of the Presbyterian Church in the U. S. A. and the United Presbyterian Church since this would give the *effect* of union before having the *fact* of union." We who supported this minority report believed that the Committee on Cooperation and Union went far beyond the intent and purpose for which this Committee was set up.

Dr. Marc C. Weersing, Chairman on the Assembly's Standing Committee on Church Extension asked the Moderator to give Dr. J. McDowell Richards, the Chairman of our Church's Board of Church Extension, the privilege of making a statement which the Moderator granted. Dr. Richards told the Assembly that the Board of Church Extension of which he was Chairman had not been approached about this matter concerning two of their Boards and their work, and that *this recommendation did not originate from their boards*. Certainly it would have been wise and a proper procedure to have conferred with our Board of Church

Extension in order to see what would have been the effects and results of such a "cooperative effort" with the Boards of the other two Churches. Would it help or harm the stewardship and evangelism programs of our own Church?

If this recommendation did not originate from our Board, was not discussed with them nor their approval and recommendation secured, then *where did such a recommendation originate and come from?* It came from the Committee on Cooperation and Union, a committee that has departed from its directive to *restrict its activities to that of exploring avenues of acquaintance and cooperation* and by its actions seems to have made it their purpose to use every means possible to bring us into a union with the Northern Presbyterian Church. Now when the plan of Union is presented to our Church they will be in a position to say, "we are already united in our programs of stewardship and evangelism." Besides the one mentioned above, were others such as to establish a Joint Committee on Chaplains, recommend to prebyteries and synods that committees on cooperation and union be established where they do not now exist, that there be a pulpit exchange of 500 ministers during the next year between the U. S. A., the U. S., and U. P. Churches, details to be worked out and handled by the committee on Union which would mean all of them would be handpicked, would make a good impression and never mention the real issues involved in Union that should be discussed, and as the minority report stated "it would provide unfair propaganda for union without allowing possibility of rebuttal." Every recommendation of this Committee was such that it tended to bring about the *results* of Union *before our Church even has a chance to vote on it*.

I do not believe that the other commissioners to the General Assembly were any more familiar with the policies and work of the Northern and United Boards of Evangelism and Stewardship than I was. Our own Boards are continually trying to get us informed as to the policies and work of *our own Board of Stewardship and Evangelism*. Yet along with their recommendation, the Committee on Cooperation and Union *did not offer one single item of information nor comparison as to the policies and work of the three boards, the results of each board's work, and how our Church would benefit from*

such a joint effort. Did this Committee even make such a study before making a recommendation that would effect the work of two of the most fruitful and vital Boards in our Church?

Here are some records and facts that should have been seriously considered. According to a recent survey made by the National Council of Churches of the rate of increase in American Church membership since 1926, the Southern Church shows a membership gain of 44.9 per cent, while the Northern Church had a gain of 26.8 per cent and the United Presbyterian Church had a gain of 24.6 per cent. That means that our Southern Church has over the past 25 years brought nearly $3\frac{1}{2}$ persons into the membership of our Church for every 2 persons that the Northern Church has taken in. Why has the Southern Church been nearly twice as successful in bringing in new members than the Northern Church- Could it be, because up until the present time, we have labored in our own vineyard and not spent about half of our time and efforts in trying to get some smaller denomination to unite with us so that we might "swallow them up" but that our Board of Evangelism has put *all of their time and efforts* to the task of bringing in lost souls one by one?

What of the records of the Stewardship Boards? For the year ending March 31, 1951, the per capita giving of the Northern Presbyterian Church was \$41.84, of the United Presbyterian Church \$46.28 and of the Southern Church \$57.56, which is the largest giving per member of the three leading churches of the Presbyterian group. It was announced at the Assembly that our Stewardship Board had done such an outstanding work in the Tithing Adventure during the past year that we gave more per member last year than any other Church *in the world* that had a membership of over 300,000. We hear from those who favor Union that the Northern Church is a rich Church and we could do so much more with them, yet the *records show that every member in the Southern Church* for the year ending March 31, 1951, *gave \$15.72 more than each member of the Northern Church gave.*

Speaker after speaker at the Assembly pointed out that these southern states in which our Church lives and works is the fastest growing section of America and that in spite of the good record that our Church has, when we compare it with what the other denominations are doing, that we are falling far short in accepting our responsibilities and opportunities to build the Kingdom of God in this part of His vineyard which he has given us the honor and responsibility of laboring in. In the light of all the above information and facts, we who supported the minority report did not believe it wise, nor being fair and honest with our own Boards, to add to their already too heavy a burden by directing them to carry on a cooperative effort with the Boards of the Northern and United Presbyterian Churches,

INDIANS OF THE **HIGH ANDES**

FIND NEW HOPE
BECAUSE OF THE

"PROMISE AT PICALQUI"

This new film just released tells the intriguing story of the work of our Mission in Ecuador.

15 MINUTES • SOUND • COLOR • RENTAL \$4.00

ORDER FROM: AUDIO-VISUAL AID SECTION, PRESBYTERIAN
BOOK STORE, 8 NORTH 6TH STREET, RICHMOND, VIRGINIA

especially when the official records show that these Boards are not doing as fruitful work for the Lord as ours is doing. This means that just that much time and effort will be taken away from these two most vital and fruitful fields of work in our own Church and which work is the very foundation of the work of our Church as a whole.

Dr. James Patton of our General Council told the Assembly how Mr. Clarence Johnson, heading up our Tithing Adventure under our Board of Stewardship this past year, in his zeal and love for his Lord and his Church had actually given his life for our Church in the heavy burden of his work in the field of stewardship in our Church. Are we being fair and honest with all of the devoted members of these two Boards who have done such an outstanding work for our Church to further burden them in the giving of their time, strength and abilities in trying to carry on a cooperative effort with the Boards of two other denominations, when all of the records show that they will be a liability instead of a help to our own Boards? We who opposed this recommendation at the General Assembly do not think it is, and believe that the work of our Church, and the Lord's work as a whole, will suffer as a result.

The above action is a typical example of how the committee on cooperation and union is taking every means possible to bring our Southern Church into an organic union with the Northern Presbyterian Church regardless of the cost. They completely ig-

nore and refuse to give a satisfactory answer to the following facts.

That since the Northern Church is three and one-half times larger, we will be completely swallowed up in union and because of this fact the present policies and leadership of the Northern Church will be that of the United Church. As shown by the Auburn Affirmation, and other evidence, their leadership and policies are much more liberal than in our Southern Church. In our Church, the local Church and manse is owned by the local congregation while in the Northern Church this property is controlled by the Presbytery. Therefore, every local congregation will be giving the title and deed to their Church and manse to the Northern Presbyterian Church. Every statistic in comparison shows that our Southern Church is more efficient and fruitful in our work and the building of the Kingdom of God. The customs, thinking and ways of

doing things are so different in the Northern Church from our Southern Church that it would be impossible to have a union that would result in harmony, good-will, peace and as fruitful results as we now have as separate Churches. And, most important of all, union will cause such a split in our Southern Church, leaving such bitterness, confusion and strife that a thousand times more harm and damage to the Lord's work will be done than any possible good that could come out of union between the two Churches.

Brethren, we are in the position of the bride who is leaving home and parents to get married. Common sense says that we should examine the groom closely to see if we will be happy and contented to live with him in the future. We urge you to get informed on the real issues involved in this plan of union and the tragic results it will bring to our Southern Presbyterian Church.

SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

LESSON FOR JULY 13

Deborah - A Woman Of Courage

Scripture: Judges 3-5. Devotional Reading: Psalm 33:12-22.

In Psalm 33 the writer is urging us to put our trust, our hope, in God. "Blessed is the nation whose God is the Lord"; "There is no king saved by the multitude of an host"; "Behold, the eye of the Lord is upon them that fear him . . . to deliver their soul from death"; "Our soul waiteth for the Lord: he is our help and our shield"; "We hope in thee." In the book of Judges we have many illustrations of this truth. It was Jehovah Who raised up the Judges; it was He Who gave them the courage to fight and win the victory. In chapter three we have the record of several minor judges, Othniel, Caleb's younger brother, delivered them from the hand of the king of Mesopotamia; Ehud, from the slavery of Eglon, king of the Moabites; and Shamgar, who slew of the Philistines, six hundred men.

In chapter four we come to one of the famous women of the Bible, who ranks with Ruth and Esther and others. I would like to divide the lesson into three parts: (1) The Victory of Deborah and Barak, (2) The Song of Deborah and Barak, and (3) Some Applications for ourselves and our age.

I. The Victory of Deborah and Barak: Judges 4.

History repeats itself; it did over and over again in the time of the Judges. The Children of Israel did evil in the sight of the Lord; the Lord delivered them into the hand of Jabin, king of Canaan; the Children of Israel cried unto the Lord; and the Lord raised up a deliverer. Change the names of kings and the names of the Judges and you have the

history of the chosen people during these sad years.

The slavery under Jabin was severe. He had 900 chariots of iron; and 20 years he mightily oppressed them.

Deborah was a prophetess, wife of Lapidoth, and also a judge. She dwelt under the palm tree of Deborah. She sent and called for Barak, and said to him, hath not the Lord God of Israel commanded, Go and draw toward Mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun . . . and I will deliver him, (Sisera, the captain of Jabin's army) into thine hand. Barak replied, If thou wilt go with me, I will go, but if thou wilt not go with me, I will not go. She agreed to accompany him but warned him that the honor would not be his, but that the Lord would deliver Sisera into the hand of a woman. (see verses 17-21).

The battle was fought, Sisera was defeated and fled away on his feet. He came to the tent of Jael

the wife of Heber the Kenite, for there was peace between Jabin and Heber. She urged him to turn in and fear not, gave him refreshment and covered him with a rug. He commanded her to stand in the door of the tent and if anyone came to enquire if a man was there to say, No. While he was asleep she took a tent pin and drove it through his temple and he died, and Deborah's prophecy was fulfilled. We must remember that this was war, that Sisera was doubtless a cruel, brutal man. Even though there was peace between Jabin and the Kenites, the latter was associated with Israel. Hobab, the brother-in-law of Moses was a Kenite. Their sympathy would naturally be with Israel in this terrible struggle for freedom.

II. *The Song of Deborah and Barak:* Chapter 5.

Victories were often commemorated in song. Compare this with the song of Miriam and Moses which was sung after God had so miraculously delivered them from Pharaoh, and destroyed the Egyptians in the Red Sea. There are several points which I would like for us to notice in the song.

1. "Praise ye the Lord," is the burden of the song: "I will sing praises to the Lord God of Israel." All the success and glory of the victory is attributed to Jehovah. Israel is reminded of the severity of the oppression, how the highways were unoccupied, and the people travelled through the byways.

2. They have high praise also for the people (verse 2), and the leaders (verse 9), who offered themselves willingly. Some of the tribes had responded at once to the call and sent an army to help in the battle.

3. They upbraid and rebuke Reuben for the divisions among them. This tribe was fulfilling the prophecy made so many years before by Jacob: "Unstable as water, thou shalt not excel." (Genesis 49:3,4) There was "great searching of heart" among the Reubenites. Other tribes had been indifferent, too. Gilead abode beyond Jordan; Dan remained in ships; Asher continued on the seashore.

4. "Zebulum and Naphtali were a people that jeopardized their lives unto the death."

5. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof: because they came not to the help of the Lord, to the help of the Lord against the mighty." Meroz seems to have been a small town. "The extreme bitterness of the curse against this otherwise unknown village has been accounted for on two hypotheses: either Meroz was so near the battlefield that its inaction was tantamount to a declaration of hostility to the Israelite cause, or else the fleeing Sisera was suffered to pass through the village unmolested. The position of the curse, just preceding the blessing upon Jael, seems to lend weight to the second hypothesis." (*Bible Dictionary*).

WORLD RADIO PULPIT

1952 SUMMER SERIES

•
COAST
TO
COAST
—
NBC
Network
•



•
EVERY
SUNDAY
10:10 - 10:30
A.M. (EST)
9:00 - 9:30
A.M. (CST)
•

OUR RADIO PREACHER

DR. JOHN A. REDHEAD

Pastor of First Presbyterian Church, Greensboro, N. C.

Sunday, July 6

"A BRIDGE TO BROTHERHOOD"

WRITE FOR COPIES OF MESSAGES

6. Special praise is given to Jael for slaying Sisera. Remember, this was WAR, war to the death, with a cruel and implacable enemy who had been the oppressors of God's people. It does not pay to compromise with such enemies. While the Kenites were not at war with Jabin, yet they were related to the Israelites, and were naturally their allies.

III. *The Application To* *Us and Our Day.*

Old Testament History, and the experiences of the Israelites furnish us with many fine and apt illustrations of our experiences as Christians.

1. In our Great War today, the war between good and evil, between God and Satan, and all the forces of evil, we must look to God for the victory, and receive our courage and strength from Him. We are prone to trust in men: men's wisdom, men's plans, and in numbers. We want a BIG ARMY of men. We forget that unless God fights for us there will be no victory. Then, when victory comes, we are apt to praise men for it, and forget to give all the praise to God.

2. The forces of evil are "mighty" enemies, not to be underestimated, or treated lightly. Paul says that we fight not against flesh and blood, but against principalities and powers, against spiritual foes in high places. The devil is a powerful foe. Wicked men, allied with him, are often kings and princes and emperors: they have tremendous forces at their command. If we will read the Book of Revelation with this thought in mind we will see that the conflict which the Church is waging is with mighty foes. The dragon, the beasts, the swarms of locusts, and many other symbols, are pictures of our enemies. The Church will gloriously triumph, but the struggle is fierce and long.

Think of but one phase of the battle today, the rise of atheistic Russia, with her hatred of God and

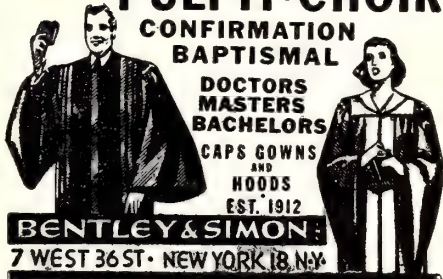
the Church, and her utter disregard for the lives of men. The Russians have just appropriated more for the building up of their war machine than any other country in the world.

Think ,too, of the terrible strangle-hold which sin and Satan have upon our beloved land. The whiskey and beer "barons" are "mighty foes." They spend millions upon millions of dollars advertising and lobbying. The gambling racket and narcotic ring, and every organized crime of every description are strong enemies. They are deeply entrenched and fortified, and so deceptive that many are fooled by them.

3. There are many who are indifferent, wavering, cowardly, as some of the people and tribes of Israel were. Their country was oppressed, a deliverer had arisen, but many of them were "limping between the two sides"; they were "at ease in Zion"; they were busy with their own affairs. Let the other tribes go to battle. We will see who comes out the winner, and set our sails accordingly. There are millions of Americans who are indifferent to our danger. They see no cause for alarm. They are busy making money, or having a good time. Let the fanatics and reformers fight; we want to be let alone. They are "on-lookers," spectators, not soldiers.


4. God can win the war without our help, but He asks us to help, to come to the help of the Lord against the mighty. It will be a bitter day for some, even as it was a bitter curse pronounced upon Meroz. God does not draft soldiers into His army;

GOWNS
PULPIT·CHOIR
CONFIRMATION
BAPTISMAL
DOCTORS
MASTERS
BACHELORS
CAPS GOWNS
AND
HOODS
EST. 1912
BENTLEY & SIMON
7 WEST 36 ST. NEW YORK 18, N.Y.



Enroll Now For
FALL SESSION COLLEGE or PREPARATORY DEPARTMENT, SUMMER SCHOOL COLLEGE or PREPARATORY DEPARTMENT. Educational Excellence. Christian Emphasis. Write for Catalog.

PRESBYTERIAN JUNIOR COLLEGE
BOX B-W — MAXTON, N. C.



PULPIT & CHOIR GOWNS
Pulpit Hangings — Altar Cloths
Bible Markers — Communion
Linen — Embroideries — Fabrics
Custom Tailoring For Clergymen
Marking 115
1837 Years Of Service **1952**
To The Church And Clergy
COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



He calls for volunteers. Will you and I come to His aid?

YOUNG PEOPLE'S DEPARTMENT

REV. H. LAWRENCE LOVE, JR.

YOUTH PROGRAM FOR JULY 13

Keep Off The Grass

"If the Son therefore shall make you free, ye shall be free indeed." When we know the Lord Jesus Christ as personal Saviour, we are made free in Him, being delivered from the bondage of corruption into the glorious liberty of the sons of God. However, this does not mean that we are free to do as *we* please, but rather that we are free to do what will please Him. Being a Christian makes us responsible for living a Christian life! When we believe in Christ and receive Him as Saviour, He gives to us the power to become the sons of God, "heirs of God, and joint heirs with Christ." This means that we are heirs of all things. However, this does not mean that all things are ours to do with as we please, but rather to use as will please Him.

This brings us to our assigned theme, "Keep Off The Grass," which should be considered not simply in the light of civic responsibility, but in the light of our higher responsibility to God.

Our citizenship is in heaven, but we are traveling through earth; and while journeying here be-

low, we should, by our conduct, "show forth the praises of him who hath called us out of darkness into his marvelous light." The earth is the Lord's, and we should be concerned for its well being, in every sense of the word.

Our attitude toward the property of others, toward the church property, or the property of the community in which we live, should not be one of indifference and unconcern, but of sincere interest, for it all belongs to God, and we are responsible to

Him for how we care for it. Then too, it all belongs to us in Him, as we are "joint heirs," so we should want to take care of it!

It would be a strange attitude if some young man or young woman, escorting a visitor through beautiful grounds and a palatial residence, should say: "This belongs to my father, and one day it will belong to me, so I can do anything I please"; then to demonstrate that right, would begin to trample the flowers under foot, break off the branches of the beautiful shrubbery, deliberately knock over the furniture, pull down the drapes, and mark on the walls. "How silly," you'd say. Silly? Yes. But no more ridiculous than the attitude of a great many professing Christians who are careless in the use of church property; who abuse public property and violate the rules in playgrounds and parks; who are inconsiderate of property belonging to neighbors and friends, or who are destructive in the use of personal or family possessions. It all belongs to God, and one day will be ours because we are joint heirs!

"Keep Off The Grass," "Do Not Pick The Flowers," "Fresh Paint, Do Not Touch," "No Fishing," "No Trespassing," "Do Not Throw Trash On The Lawn," "Please Put Out Your Fire," and many other signs of such nature are not put up simply to spoil our fun, to cramp our style, and to take away our privileges, but to guide us in the proper care and wise use of that which belongs to God and our neighbors, and to us, for we belong to Him.

Violations of the rules, and destruction of public or private property, do not indicate courage and daring, but rather a lack of character, and ignorance of what is involved. It is not the "dare-devil" but the "do-deviltry" spirit which prompts such conduct, and should be shunned by every Christian, young and old.

When God first made man in His own image, He placed him in the Garden of Eden, and gave him responsibility in caring for that which was under his dominion. He could enjoy the blessing and beauty of the Garden, but there were rules by which he was to be governed in his care of the Garden. He broke the most important rule of all, and ate of the fruit which was forbidden him. So God had to cast him out of that place of beauty, and denied him the rights and privileges which were first enjoyed. By *abusing* his liberty, man lost it completely, and was cast out.

There are still basic rules governing our relationship to others, and to all earthly things. We are still caretakers in God's earthly fields and gardens, and what we do should be done as unto Him! as in His very presence.

Our attitude toward the property and possessions of others will be a reflection of our attitude toward God. The reality of our relationship to God as believers in Christ will be revealed in our relationship to others. Let's "keep off the grass."

CHURCH NEWS

Presbyterians Object To National Council Segregation Action

The National Council of Churches of Christ in the U. S. A. went on record recently as unalterably opposed to segregation and vigorously urged the churches to strive for a "non-segregated church and a non-segregated society."

Its General Board in a statement adopted after ninety minutes of debate declared that segregation was "unnecessary and undesirable" and stood as a direct violation "of the Gospel of love and human brotherhood."

Of the 29 Protestant and Eastern Orthodox churches constituting the National Council, only one abstained from voting on the segregation issues. This was the Presbyterian Church, U. S., whose representatives said they regarded the statement as ill-considered and likely to cause more harm than good.

The two representatives of the Presbyterian Church, U. S., Dr. John Land, pastor of the St. Charles Avenue Presbyterian Church, New Orleans, and Dr. Benjamin R. Lacy, president of Union Theological Seminary, Richmond, Va., introduced a substitute statement which was overwhelmingly defeated.

World Missions Notes

NASHVILLE, Tenn. (PN)—Dr. and Mrs. Ovid Bush of the Korea Mission announce the birth of a son, John Ellison, in Kobe, Japan, May 26. Dr. Bush is serving on the staff of the Mission Hospital in Chunju, Korea.

Mrs. W. B. McIlwaine, for 57 years a missionary to Japan, died at Heath Springs, S. C. May 29. She retired from active missionary service in 1932. Her son, Rev. Will McIlwaine, is a missionary to Japan at the present time.

Dr. and Mrs. James N. Montgomery of our China Mission who have been serving in Formosa will arrive in this country the first week in August for their regular furlough. Dr. and Mrs. Montgomery are leaving Formosa June 13 to go to the Belgian Congo to visit for a month with their daughter and son-in-law, Dr. and Mrs. John Miller, who are missionaries of our Church in the Congo. Dr. and Mrs. Montgomery expect to arrive in this country in time to be present for part of the World Mission Conference at Montreat, N. C. They expect to make their home while in this country at Mission Haven, Columbia Seminary, Decatur, Ga.

Atlanta Girl Wins Stillman Scholarship

Miss Mary Jean Hughes, a member of the 1952 graduating class of Carver Vocational School of Atlanta, Ga., has been chosen as the recipient of the two year scholarship to Stillman College, Tuscaloosa, Ala., offered by the Adult Department of the First Presbyterian Church, Atlanta, to one of the graduates of the Negro high schools of Atlanta.

Youth Council President To Study Abroad

Wayne Perrin Todd, recent graduate of Southwestern University, Memphis, Tenn., and president of the Assembly's Youth Council, has just been awarded a Fulbright Scholarship to study this next year at the University of Vienna, Austria. Wayne will study theology, especially Biblical Interpretation. He plans to leave this country in order to arrive in Vienna September 22 to start a two weeks' orientation period.

New Course Set Up At Queens College

Queens College in Charlotte, N. C., has recently established a new degree in business administration which will go into effect with the beginning of the 1952-53 session in September, according to an announcement made by Dr. Charlton C. Jernigan, president. The program has been planned particularly to meet the needs of men students who now attend Queens on a day student basis.

Dr. Johnson To Supply Alabama Congregation

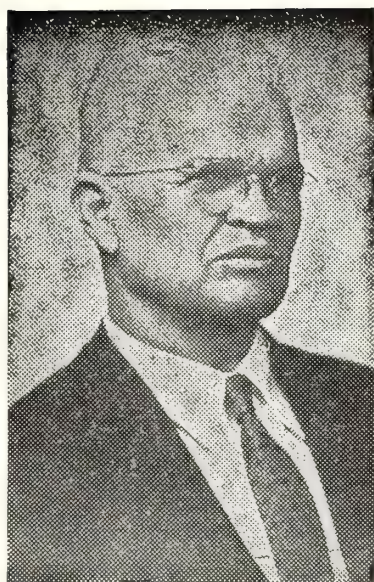
Dr. Albert Sidney Johnson, who recently completed his work as temporary supply of First Presbyterian Church, Jackson, Miss., will serve as supply minister of Trinity Presbyterian Church in Montgomery, Ala. until August 1 and "probably longer," it has been announced.

The Rev. Henry E. Russell, pastor of the church, and other members of the congregation, are abroad in Europe, the Holy Land and North Africa. Dr. Russell plans to return to this country September 6.

Notice To Ministers

Ministers who have any reason for doubting that their addresses have been correctly reported to me for use in the alphabetical list in the 1952 Minutes are requested to send me a postal card at once giving the address which should be printed in the Minutes. The task of printing the volume is proceeding satisfactorily and it is my desire that the address of every man be carried exactly as he wants it.

E. C. Scott, Stated Clerk.
Atlanta, Ga.



DR. EUGENE WILLIAM MCLAURIN, M.A., Ph.D., D.D., Professor of New Testament Language and Exegesis at the Austin Presbyterian Theological Seminary, received the Ph.D. in Greek at the May 31 commencement exercises of the University of Texas. The Ph.D. in Greek is relatively rare in any institution. Dr. McLaurin's is the second ever to be awarded by the University of Texas. His thesis was: "The Influence of Hebrew and Classical, Septuagint and Hellenistic Greek Element in the Redemptive Terms of the Greek New Testament."

Frank C. Brown Accepts Seminary Post

Rev. Frank C. Brown, D.D., LL.D., pastor of the First Presbyterian Church of Dallas, Tex., and former Moderator of the General Assembly of the Presbyterian Church, U. S., has accepted a call to become a member of the faculty of Columbia Theological Seminary. Dr. Brown's decision was announced to his congregation in Dallas Sunday, June 15, and it is expected that he will assume his duties as a teacher at the opening of the seminary's fall session in September.

He will serve as a professor in the Departments of English Bible and Practical Theology.

Dr. Brown is a native of West Virginia and is a graduate of Hampden-Sydney College and of Union Theological Seminary, Richmond, Va. He holds the honorary degrees of D.D. from Hampden-Sydney College and LL.D. from Austin College in Texas. His principal pastorates have been in the Bream Memorial Presbyterian Church of Charleston, W. Va., from 1920 to 1936, and in the First Presbyterian Church of Dallas, Tex., from 1936

to 1952. During his pastorate in Dallas he has led in the raising of more than \$2,000,000 for Church work, and has received more than 3500 new members into the congregation of the First Presbyterian Church. He is author of the volume, "Lost, A Human Soul," which appeared in 1932 and served in 1940 as Moderator of the General Assembly of his Church. Dr. Brown has also served the Presbyterian Church, U. S. in various other capacities and is at the present time a member of the Assembly's Board of Church Extension.

It is expected that Dr. and Mrs. Brown will move to Decatur in the early future and will take up their residence near the campus of the seminary.

World Missions Receipts

Apr. 1, 1951, to Jun. 1, 1951	\$159,533.79
Apr. 1, 1952, to Jun. 1, 1952	170,006.82
Gain	\$ 10,473.03

**Program Of Progress
Net Receipts**

Apr. 1, 1951, to Jun. 1, 1951	\$ 27,529.83
Apr. 1, 1952, to Jun. 1, 1952	25,701.08
Loss	\$ 1,828.75

The Son of His Love

A Meditation on Colossians

By The Rev. William C. Robinson, D.D.

The theme of this article is the literal rendering of the words translated, His dear Son. God has delivered us from the Reign of Darkness and transplanted us in the Kingdom of the Son of His love. Many of our brethren live under the shadow of the iron curtain where they are tempted with discouragement, despondency and even nihilism. Accordingly, God's gracious translation of them into the Reign of Christ has become exceedingly precious. In Him we have redemption, even the forgiveness of sins.

Perhaps the Apostle wanted to go on and elaborate the riches of redemption, but he stops to deal with a dangerous trend of thought that was invading the Church. Certain people boasted that they had all the answers and looked down their noses at ministers of the Gospel like Epaphras who simply preached Christ crucified and risen. Paul answered these gnostics not by rebuking Epaphras for dwelling on the things of Christ, but by magnifying the same Christ the faithful pastor was magnifying. All the treasures of wisdom and knowledge are to be found not in the secret revelations of which these ancient Christian Scientists boasted—but in Jesus Christ. It is the Father's will that in all things the Son of His love should have the preeminence; and the only way to have a sound and healthy Church is for the Word of Christ to dwell in us ever more richly.

In particular, the Apostle shows Christ in His relation to God, to the universe, and to the Church. He is the image of the invisible God, and in Him all the fullness of the Godhead is pleased to dwell in a bodily or a personal manner. 1:15, 19; 2:9. God has manifest Himself in the flesh. The shadow of a yardstick has the same ratio to a yard as the shadow of a mighty oak has to the height of the tree. So Jesus of Nazareth is the measure of the invisible God here on the plane of our human, historical life.

Would you know God? "He that has seen Me, has seen the Father," said Jesus. "No man comes unto the Father but by Me." "No man has seen God at any time, the only begotten Son—or God only Begotten—who dwells in the bosom of the Father, He has revealed Him." "In the beginning was the Word, and the Word was in living personal fellowship with God, and the Word was God." The Word is God's heart laid bare, God's love told all the way through Calvary, God's purpose spoken in the human life of Jesus of Nazareth.

It is not necessary to go to the Gnostics to get some secret pass words by which to enter the alleged mystic chambers of the powers above. God's Word is Jesus Christ. His grace and truth came to us in the Only-begotten of the Father. And this Word did not merely come like a phantom upon Jesus at His baptism in order to leave Him as the shadows of the Cross deepened. God, the eternal Word, became flesh and pitched His tent among us. All the fullness of the Godhead dwells in Him in order to make peace through the blood of His Cross and to reconcile us unto God in the body of His flesh through that death on Calvary. (Col. 1:20-22).

Nor is it true that the fullness of the Godhead consists of a cluster of aeons, heavenly powers, or

abiding values. All the fullness of the Godhead abides in Christ, Col. 2:9, so that through Him were all things created. And this term "all things" includes the visible, physical world of flesh and matter and whatever invisible things there are such as thrones and lordships, first causes and laws of nature, universal truths and spiritual values. In the construction of a building three persons are generally involved—the owner, the architect, and the builder. In some cases, however, the same person is the owner who orders the building erected, the architect who plans and supervises its construction, and the builder who does the actual work. Even so the one only, living and true God, is the creator of heaven and earth. But we may well think of the Father as the one who first caused things to be; the Son as the architect, the plan of the ages, by Whom and through Whom and for Whom all things were made and in Whom all things are synthesized, held together; and the Holy Spirit brooding upon the face of the deep as the builder or orderer of the whole. Our Lord is before all things and they all find their cohesion and purposeful goal in Him as the first born of all creation.

Among other things, the presentation of the relation of Christ to all creation in Colossians 1:15-17 means that Christian thinking cannot subsume Christ under evolution. It is not enough to say that one must have a theistic evolution. If Christian thinking is to admit evolution anywhere along the line it must be kept in subordination not only to the Father, but also to Christ, and for that matter to the Holy Spirit. There are diversities of gifts but the same Spirit, diversities of administration but the same Lord Jesus Christ, diversities of energizings but the same God that worketh all things in all, all flesh, all matter, was created in and through Christ and all the forces thereof are subject to the constant control of His hand.

The Son of God's love is not only the co-creator of the universe. He is also the Head of His body the Church. The beginning of all God's ways and works with men is His dear Son. God was pleased to choose Christ as the Head of the elect, and to bind us up in the bundle of life and the covenant of grace with the Son of His love. This means that Christ is the first born of the dead. No, Paul is not denying that Jesus raised Lazarus or Jairus' daughter before He was Himself raised from the dead. The word translated first-born means more than a tem-

poral first. It means the One Who was so raised from the dead as to be the channel and cause of the resurrection of everyone else who is raised. "Christ the first-fruits and then they that are Christ's at His coming." As all death comes from Adam, so all resurrection comes from Christ. In this life He raises us, regenerates us who were dead in trespasses and sins. And at His coming He will raise up those who sleep in Him.

Now as soon as Paul has brought before us the glorified Christ who reconciles unto God all things in heaven and earth, he immediately reminds us that the living, glorified Lord is also the humiliated Jesus. Whenever the glorified Lord dwells in His Church, that Church is loyal to the proclamation of the crucified Saviour. Thus the Apostle continues: "having made peace through the blood of His cross . . . in the body of His flesh through the Death," that is the death on the Cross. The body of Christ points to Calvary as the place where God reconciled us unto Himself at the same time as she lifts her voice in the triumphant strain: "Jesus reigns and heaven rejoices." As the Book of Revelation opens the windows above and permits us to view the worship of heaven we find the living seraphim, the four and twenty elders, the hosts of the redeemed gathered around the throne of God and of the Lamb Who loves us and Who loosed us from our Sin in His own blood.

Then let our perpetual wonder be—

"That the Great Angel-blinding light should shrink
His blaze, to shine in a poor Shepherd's eye;
That the unmeasur'd God so low should sink,
As Pris'ner in a few rags to lie;
That from his Mother's Breast he milke should
drink,
Who feeds with Nector Heav'n's faire family,
That a vile Manger his low Bed should prove,
Who in a Throne of stars Thunders above;
That he whom the sun serves, should faintly peepe
Through clouds of Infant Flesh! that he, the old
Eternall Word, should be a Child, and weepe;
That he who made the first, should feare the cold,
That Heav'n's high Majesty his Court should
keepe
In a clay cottage, by each blast control'd;
That Glories self should serve our Griefs and
feares,
And free Eternity submit to years."

KING COLLEGE

Presbyterian • Co-educational • Founded 1867

Sound liberal education under vigorous Christian influences. Fully accredited. Four-year liberal arts, sciences, business education. **FOUR TYPES OF SCHOLARSHIPS:** (1) Competitive, (2) Academic, (3) Grant in Aid, (4) Remunerative Work. Sixty-acre campus. Intra-mural sports. Dormitories. Summer session. Catalog and illustrated booklet.

R. T. L. Liston, President — Box J, Bristol, Tenn.



**LIBERTY IS NO HISTORICAL ACCIDENT
FREEDOM IS OBTAINED AT GREAT COST**

WHO RANG THAT BELL?



**Men who were brought up in
the GREAT TRADITION!**

Our liberties rest upon supreme loyalty to God, respect for the worth of the individual, and a Christian code of ethics. The price of liberty is eternal vigilance.

Today the most dangerous blind spot in American thinking is the impression that we can have the fruits of democracy without nourishing the roots. In this critical hour democracy needs to be rediscovered. Those great concepts of democracy—freedom, respect for life, the worth of the individual a sense of responsibility—are not basic but derivative, flowing out of a Christian heritage.

PRESBYTERIAN COLLEGES AND SEMINARIES TRANSMIT THE GREAT TRADITION

Let us keep them Christian — Let us keep them strong

Senior College	President	Address
Agnes Scott.....	Wallace M. Alston.....	Decatur, Ga.
Arkansas.....	John D. Spragins.....	Batesville, Ark.
Austin.....	W. B. Guerrant.....	Sherman, Tex.
Belhaven.....	G. T. Gillespie.....	Jackson, Miss.
Centre.....	Walter A. Groves.....	Danville, Ky.
Davidson.....	John R. Cunningham.....	Davidson, N. C.
Davis & Elkins.....	R. B. Purdum.....	Elkins, W. Va.
Flora Macdonald.....	Marshall Woodson.....	Red Springs, N. C.
Hampden-Sydney.....	Edgar G. Gammon.....	Hampden-Sydney, Va.
King.....	R. T. L. Liston.....	Bristol, Tenn.
Mary Baldwin.....	Frank B. Lewis.....	Staunton, Va.
Montreat.....	J. Rupert McGregor.....	Montreat, N. C.
Presbyterian.....	Marshall W. Brown.....	Clinton, S. C.
Queens.....	Charlton C. Jernigan.....	Charlotte, N. C.
Southwestern.....	Peyton N. Rhodes.....	Memphis, Tenn.
Stillman (Negro).....	Sam Burney Hay.....	Tuscaloosa, Ala.
Westminster.....	William W. Hall.....	Fulton, Mo.
Junior College		
Lees Junior.....	Robert G. Landolt.....	Jackson, Ky.
Lees-McRae.....	Fletcher Nelson.....	Banner Elk, N. C.
Mitchell.....	John Montgomery.....	Statesville, N. C.
Peace.....	William C. Pressly.....	Raleigh, N. C.
Presbyterian Junior.....	Louis C. LaMotte.....	Maxton, N. C.
Schreiner.....	Andrew Edington.....	Kerrville, Tex.
Seminary		
Austin Theological.....	David L. Stitt.....	Austin, Tex.
Columbia Theological.....	James McDowell Richards.....	Decatur, Ga.
Louisville Presbyterian.....	Frank H. Caldwell.....	Louisville, Ky.
Union Theological.....	Benjamin R. Lacy, Jr.....	Richmond, Va.
Assembly's Training School.....	Henry Wade DuBose.....	Richmond, Va.

PRESBYTERIAN EDUCATIONAL ASSOCIATION OF THE SOUTH

Hunter B. Blakely ... Secretary

Box 1176

Richmond 9, Va.

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

JULY 9, 1952

JUL 10 1952

The Bible

The Final Court of Appeal

We are sons of the Reformation, and as such look upon the Bible as the final court of appeal, and regard every individual as responsible for the attitude which he assumes towards Scripture. As Calvinists we honor the Bible as the infallible Word of our God and King, as the blessed revelation of redemption in Christ Jesus, but also as a light upon man's pathway in every domain of life: in science and art, in commerce and industry, in business and politics. We sing with enthusiasm: "How firm a foundation, ye saints of the Lord, is laid for your faith in His excellent Word!"

—Prof. L. Berkhof

Aspects of Liberalism

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....Weaverville, N. C.
Dr. L. Nelson Bell, Associate Editor.....Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. Tom Glasgow
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Phillips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. W. R. Willauer

EDITORIAL

The Truth In Love

It should be the concern of us all that during the coming months the inevitable differences of opinion and judgment, particularly with reference to the policy our own church is to pursue, shall be tempered by true Christian love.

That good men should differ on many matters is to be expected. Being Christians does not cast believers into identical molds. Some of the men the writer loves and respects most hold different viewpoints on a number of questions. Paul differed sharply with Barnabas over the suitability of John Mark as a companion in service and the two separated over the matter. Later Paul either relented or Mark himself developed in steadfastness for Paul said he was profitable to him for the ministry. Paul also withstood Peter to his face in Antioch because of a controversy over companionship with certain Gentiles; yet years later Peter refers to him as "our beloved brother Paul."

This appeal is that at all times we who are engaged in debate and differences of opinion shall enter into our discussions speaking the truth in love. There are those who feel strongly that any move toward organic union (ecumenicity) is Christian and right. There are those who feel just as strongly that such moves have nothing whatsoever to do with the strengthening of the work of God's kingdom. These feel that the great need today is not greater organizations but clearer affirmations of Christian truth.

In any case, as we face these differences—and they are sharp—let us face them in prayer, in Christian love and forbearance. In this way we will honor Him, Whose we are and Whom we serve.

—L.N.B.

Through The Back Door!!

At the recent meeting of the General Assembly in Charleston, West Virginia, when the Committee on Cooperation and Union brought in its recommendations that during the coming year the departments of Evangelism and Stewardship unite with similar departments in the United and U. S. A. Presbyterian churches, it was taken for granted that before making this recommendation our own agencies had been consulted.

Dr. J. McDowell Richards took the floor and stated that he wished it expressly known that this recommendation did not originate with our own agencies.

However, it is only now that it is known that our agencies were not consulted on this matter. It is hard to believe that an action so vitally affecting our own work would not first have been cleared with the men in our church to whom this work is entrusted.

To be perfectly frank—the Committee on Cooperation and Union went far beyond the bounds of their assignment or authority in making such a recommendation and the General Assembly acted foolishly in not first ascertaining the facts in the case.

This recommendation, along with the proposed exchange of 500 ministers of the several churches, will make the eventual union—if it takes place—have some of the aspects of a decidedly belated marriage.

Politics Are Not Above Morals

One of the deeply disturbing things about the present political campaigns is the apparent assumption of individuals and parties that they are above the moral restraints imposed on society as a whole.

There is open use of government funds—derived from the taxpayers of course—to elicit the friendship and secure the control of great blocks of voters for those in power. Stanley High, in the July issue of the *Readers Digest*, tells how this was done four years ago and how it is being done today.

Deceit, lying, double-crossing and the whole gamut of shady transactions are seemingly accepted as a part of a presidential campaign.

It is to be hoped that Christian citizens will recognize their primary responsibility and allegiance to honesty and decency, regardless of party lines or favors hoped to be derived from one group or another.

Having embarked on a policy of subsidies and financial aids to multiplied groups the government now tries to cash in on this policy to perpetuate itself in office.

However, we are not writing for or against a particular party but rather for Christians to assert themselves, that even in the realm of politics those who share in its leadership shall realize that they too must be governed by moral concepts.

To do otherwise will spell national disaster.
—L.N.B.

The Hole In The Dyke

If maximum spiritual power is in part conditioned on faith in the plenary inspiration of the Scriptures it is certainly expedient that this vital connection be referred to again and again.

The statement of belief in the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice, is adequate and satisfactory unless it is neutralized by the qualifying statement that all of the Bible is not inspired, that it merely CONTAINS God's word.

THAT is the hole in the dyke!

Leave to man the selection of those parts of the Scriptures which he is to believe, with the corresponding right to reject that which in his judgment is historically inaccurate, scientifically improbable or impossible, ethically unjustified or socially obsolete, and the hole in the dyke can become the breach which can destroy the entire framework of Christian truth.

This editorial has no reference to saving faith. There are thousands, even millions, of believers who

have that element of faith in Jesus Christ as the Son of God and as their own personal saviour. These may be mere babes in Christ but they are Christians and they are saved for eternity.

We are writing with reference to those in the Church who stand in positions of leadership, as ministers, as teachers and as articulate laymen. These Christians stand in a position set apart, where their own belief, or unbelief, is passed on to others to receive as their own.

At this time we are pleading for HONESTY IN THE USE OF WORDS. The world in which we live is full of double talk. The ethics of the unregenerate heart are a far cry from those which should be found among Christians.

We Presbyterians are justly proud of our heritage; of the fact that our church has stood for certain truths from the beginning; that we have a Confession of Faith which sets forth the great doctrines of evangelical Christianity and backs them up, not by human reasoning but by copious quotations from the Bible itself.

Warfield, in his, *THE INSPIRATION AND AUTHORITY OF THE BIBLE*, shows in the chapter entitled, "The Biblical Idea of Inspiration," that the Bible itself claims complete authority and inspiration, our Lord and the New Testament writers confirming this assumption again and again.

Our Confession of Faith is very clear on this matter:

I. "... therefore the Lord, at sundry times, and in divers manners, to reveal himself, and to declare his will unto his church, and afterwards for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and the world, to commit the same wholly unto writing; which maketh the Holy Scripture to be most necessary ...

II. "Under the name of Holy Scripture, or the word of God written, are now contained all the books of the Old and New Testaments. (Then follows the books of the Bible). All which are given by inspiration of God, to be the rule of faith and life."

IV. "The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; and therefore it is to be received, because it is the word of God."

V. "... and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God; yet,

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 10, July 9, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts."

VIII. "The Old Testament in Hebrew . . . and the New Testament in Greek . . . being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentical . . ."

IX. "The infallible rule of interpretation of Scripture, is the Scripture itself . . ."

X. "The Supreme Judge, by which all controversies of religion are to be determined . . . can be no other but the Holy Spirit speaking in the Scripture."

We make these extensive quotations to show that the honest use of words will demand the admission that our Confession of Faith, in harmony with the Word itself, claims the full or plenary inspiration of the Scriptures.

So what? This may be the cynical reply of some. Why all this talk? others may ask. What difference does it make? another may inquire.

It makes the gravest difference. Allow man to deny one portion of God's Word and another can claim the same right for another portion. In his attempt to explain the Auburn Affirmation Dr. Harrison Ray Anderson says, "Is assent to the doctrine of the verbal inerrancy (This is identical with the theory of the plenary inspiration, L.N.B.) required in the U. S. Church today for ordination? Are young men taught to accept this particular theory of inspiration in the theological classrooms of the Presbyterian Church, U. S.? Does the Westminster Confession require it? Is not the requirement instead a confession of belief in the Scriptures of the Old and New Testaments as the word of God, the only infallible rule of faith and practice?"

Unfortunately, belief in the plenary inspiration of the Scripture is NOT being widely taught and that is just the trouble, not only in the educational circles in our own church but also in Protestantism as a whole—with devastating results.

Too long Christians, those in the pews in particular, have been overawed by the assumptions of those who claim that the Bible is theirs to dissect at will, accepting or rejecting according to the dictates of their own educational outlook and the "findings" of modern scholarship. There is nothing more calculated to prick the bubble of such statements than to ask the simple question: "Just what part of the Bible is untrue?" Aside from references to certain names and numbers, easily confused in transcriptions over the ages, they cannot point to any errors in the Bible. But, if this matter is pressed further, one often finds that there is frank denial of clearly worded and oft repeated statements of God's Word; and such vital truths as the virgin birth of our Lord, His miracles, His atoning death, His bodily resurrection, His sure return; these and

many other doctrines and truths are questioned or denied and theological chaos results.

The hole in the dyke is found where the trickle of unbelief shows itself; denial of the plenary inspiration and authority of the Book. In our day the dyke has been grievously breached in many quarters. Those who have shared in this process would do well to objectively view the results of their work. Lives have been shipwrecked, faith has been destroyed, spiritual power has been dissipated.

Brothers in Christ, study closely the lives of individuals and the direction of organizations committed to a low view of God's Word. It is not a question of moral living, although that is at times involved. Nor is it a question of personal salvation, although that too is often at stake. It is primarily a question of spiritual power; of power against the wiles of Satan and the world in which he is so active. The ONE THING he fears above all else is the Sword of the Spirit—the Word of God. You cannot successfully wage the spiritual war that Christ expects of you until you take His Word at its face value and—discarding your own misconceptions and preconceptions—use it boldly and with absolute confidence.

You dare not participate in breaching the dyke!!!
—L.N.B.

Today's Two Main Gods

The following appeared in *The Skywanian*, the weekly bulletin of the Kiwanis Club of Asheville, N. C., for June 27th. It is being reprinted here because it is, unfortunately, only too true.

Only God Can Satisfy Deepest Hungers Of Men

WHEN GOD GAVE US THE TEN COMMANDMENTS, He did not command us to have a god. He took care of that in our creation. Man is so made that he must have some god. Whether he wants to or not, every person worships something. The danger lies in the fact that man can, and often does, worship the wrong gods.

So God commanded us: "Thou shalt have no other gods before me." (Exodus 20:3). The complete and full revelation of God is in Christ. Next to the revelation of Christ, the most satisfying revelation of God is expressed in the Twenty-third Psalm.

TWO MAIN GODS. However, the two main gods today are science and the state. Many people have come to expect from those two gods the answer to all their problems, and the supply of all their needs. Some few days ago I ran upon two parodies on the Twenty-third Psalm, which illustrates the worship of these two gods. They ran, in part, like this:

"Science is my shepherd, I shall not want. It allowed me to lie down on a sleeping beauty mattress; it leadeth me beside the overflowing waters and services of the utility company; it restoreth my vigor and vitamins; it leadeth me in the paths of expedient righteousness for its own sake. Yea, tho' I walk through the valley of the shadow of death, I will fear no evil, for penicillin, sulfa and operations are with me. Psychology and psychoanalysis, they comfort me; thou prepareth a table before me from the frozen food locker in the presence of unexpected guests; thou coverest my head with solar housing; my cup of leisure time runneth over because of technology and faster transportation; surely the good life and mercy killing shall follow me all the days of my life and I will dwell in a sleep of peace in a waterproof burial vault for ever and ever."

And others are saying:

"The State is my shepherd, I shall not work; it makes me lie down on good jobs; it leadeth me by the side of the still factories; it deadens my soul. Yea, though I walk through the valley of slothfulness and economic disaster, I will fear no evil, for the State will be with me; its dole and paternalism, they comfort me; it prepares a Utopia for me appropriating the earnings of the frugal; it filleth my head with fool expectations, while my mounting inefficiency runneth over. Surely goodness and mercy shall follow me all the days of my life, as I shall live on the bounty of the State forever."

However, more than at any time in our generation, people are realizing that David had it right long, long ago when he wrote the original Twenty-third Psalm and no changes in this masterpiece will ever take its place.

—Will Rodgers.

The Destruction Of The Canaanites

Infidels and skeptics and some higher critics, in their effort to discredit the Bible, especially the Old Testament Scriptures, have made much of the destruction of Sodom and Gomorrah, and of Joshua destroying or exterminating the seven Canaanitish nations at the command of God Himself.

They seem especially horrified at the destruction of the infant children who were destroyed with their parents. They are bold to say that God would not give such a command and therefore the record that says he did must not be true. They deny that a just God could or would punish infants with their parents when they had done no actual sin or had any chance to repent.

We Calvinists have an answer to that. We believe in the original sin. We believe that those in-

fants were sinners, but we also believe in the salvation of infants. We believe that Christ died for their salvation as well as for those who are old enough to repent and believe in the Lord Jesus Christ. We may well believe that all those infants were "elect infants, who dying in infancy were regenerated and saved by Christ through the Spirit who worketh when, and where, and how he pleaseth." We may well believe that these infants, in God's mercy, "were taken away from the evil to come" before they were dragged down into the sea of vice and infamy into which their parents had fallen, and for all these centuries they have been jewels in the Master's crown and trophies of divine love and mercy in heaven. Who knows enough to say that such is not the case?

As to the destruction of the wicked adults there are a few facts to remember.

The Bible was not written to please those who would deny to the Almighty the right to rule in his own creation—"The Lord hath prepared his throne in the heavens and his kingdom ruleth over all."

The Bible was not written to please those who deny to God the right to punish sin, as sin deserves to be punished, whether the sinner likes it or not.

No honest judge nor jury is willing to render a verdict on an important case until they have all the available evidence before them that bears on the case. No finite creature can pass judgment on the decrees of the Almighty because he does not have, and can not have all the evidence before him.

What was the charge against the men of Sodom? "But the men of Sodom were wicked and sinners before the Lord exceedingly."

God told Abraham that the land then occupied by the seven Canaanitish nations should be the land for God's chosen people, the descendants of Abraham, that his descendants would sojourn in a strange land but in the fourth generation they should come back and take this land, "For the cup of the Amorite was not yet full." The Amorite was one of the seven nations and represented them all. We do not know how long the cup of their iniquity had been filling up till the time God was talking with Abraham, but a long suffering God bore patiently for another four hundred years until the cup of their iniquity was full, until "the time when patience ceased to be a virtue." What earthly monarch, or any kind of government, would tolerate, or could tolerate, for more than four hundred years people who defied the authority of the law and despised their rulers?

In a world ruled by a righteous God sooner or later, vice must meet its penalty and virtue receive its reward.

Who but God could know the depth of their sin and infamy and say what their sin deserved? Who but God who sees the end from the beginning could

measure the evil influence of these nations on the surrounding nations and especially on the chosen people of God to whom he had given their land? Only individuals receive their punishment in the next world. Cities and nations have no existence then and so must be punished in this life.

The Bible was not written to please sinful man or to satisfy his curiosity, but to reveal the Lord Jesus Christ as the only Saviour of lost and ruined men to point them to him as "the way, the truth, and the life."

It was also written to those "who believe on Him that they may know they have eternal life."

The infidels and skeptics have another alternative: Instead of sinful man finding fault with the Bible, let the Bible reveal sinful man in all his sinfulness and point him to One who can save him from all his sin, and give unto him eternal life through Jesus Christ our Lord. —J.E.F.

Is There No Balm In Gilead

For practically five years, I have been supplying churches in the interim between pastorates. I have not missed a single Sabbath since taking up this work in September, 1947. Everywhere I find this problem:

Loyalty to the individual church and to the causes represented by the Assembly and institutions of learning under the control of the General Assembly.

There are those in almost every church who are guilty of what the Scotch used to call "occasional hearing." They go to and lead others to other churches than their own. Yet, they want to have part in the government of their own church. Elders, deacons and "private members" are lured to other churches by some appeal that is made to them.

Another thing is the attendance of our young people in institutions of learning. Forays are made into the bounds of our congregations for young men and women to attend other institutions than our own.

Sometimes they boldly come into our congregations and solicit young people to go to other institutions than our own Church-owned and Church-controlled institutions. Especially is this true in regard to young people preparing for "full time service." So far as the candidates for the ministry are concerned there is a law which forbids this. (Paragraph 109, Book of Church Order). This law is often disregarded.

Then there is the support of outside missions and other organizations for the spread of the Gospel. We have our own organized boards to take care of this function of the Church. Appeals are made for independent missionary organizations, benevolent

purposes and such like. Too many of our churches are "crippling" the work of our own boards by responding favorably to these appeals, irrespective of the hurt that it may bring to our own work.

Could not we refer all such appeals to the board of our organized work under which the appeals might come?

Could not the different boards decide better than the individual congregations what should be allocated to such causes?

Could we not send *all* contributions to our own boards and let these organizations be advised that their appeals should be made to the individual board under whose jurisdictional territory the appeal may come?

Under such an arrangement, our Church could face the responsibility of the appeal as a *whole Church*. There is an old principle that seems to have fallen into "innocuous desuetude" that the "power of the whole is *in* every part, and the power of the whole is *over* every part."

Let *this* "power of the whole" which is "over every part" decide what "every part" is to do, and let it be done *through* "the power of the whole."

If one Church has the right to set aside the recommendations of the "higher courts" and act as it sees fit in regard to these appeals which affect so vitally the work of our Church as a whole, then our organized system is practically futile. I do not want to be charged with being a "strict constructionist," but I do think that there should be more power exercised where the system of our Church government places that power. — W.H.F.

The Grave Is Sanctified By Christ's Rest In The Tomb

Cremation Is Not Of Christian Origin

This is not written to upset loved ones who may have inadvertently acted unwisely in this matter, nor to disturb soldiers who have seen the bodies of buddies destroyed in the horrors of war. Nor is it intended to put limits on the power of God. Certainly, the martyrs who were burned for the faith, are to be resurrected. But it is written to urge our people to conform to the faith and the practice of the Christian Church. An analogy to our position here may be found in that of baptism. God can save a believer without baptism as he saved the penitent thief; but that does not mean a believer is free to neglect or to substitute something else for the sacrament of God.

The forms, provided for burial in *The Book of Church Order* and in *The Book of Common Worship*, state that the graves of the saints are sanctified by Christ's rest in the tomb. This thought is a fair

summary of the teaching of the New Testament. Each of the Gospels tells of the burial of Jesus and that constitutes the background of Peter's words in Acts 2:23-32. Some deny that Paul refers to the tomb of Christ, but a careful reading of the Greek in I Cor. 15:3-4, Romans 6:4 shows that the Apostle does have before him the entombment of the Saviour. Moreover, his thought is that we are entombed with Him. Christ is the head of the elect, our substitute and representative. What occurred to Him is to be, at least in part, paralleled by what occurs to us. Christ and His people belong together in death, entombment, and resurrection.

While the Apostles' Creed never speaks of the immortality of the soul it twice mentions the resurrection. And in the earliest commentary on the Creed, Rufinus insists that our resurrection will be after the manner of Christ's Whose Resurrection opened the gates of life. The Gospels and Acts represent Jesus as eating and drinking with the disciples after His Resurrection. Luke records His command to them to handle Him; Matthew tells how the women took hold of His feet; John gives Jesus' word to Mary (20:17) which many of the best scholars are now translating "Release Me," "Cease clinging to Me." First John says that our hands handled the Word of Life, apparently referring to Christ's appearances as recorded in the Fourth Gospel. In speaking of the Spiritual body, Paul means not a ghost, but a real body controlled by the Spirit—even as "a natural body" is in the Greek a psychical or psychologically controlled body.

In the second century, the Church held to this faith in the resurrection of the body against every effort of Gnosticism and Platonism to decode the faith into a mere survival of the soul. Ignatius records how Jesus came to those who were with Peter saying, "Lay hold, handle me, and see that

I am not an incorporeal phantom." Irenaeus insisted that God created earth as well as heaven, that the Word took a human body as well as a human reasonable soul, that Christ suffered in the flesh and rose in the body, and that there shall be a new earth as well as a new heaven.

Accordingly, the early Church followed the Jewish custom of burying the dead and rejected the pagan practice of cremation. The Bible gives no encouragement to cremation. The bodies of Saul and of his sons were outwardly burned to purify them from the defilement caused by days of hanging yet their bones were not destroyed but buried and re-interred later—I Sam. 31:11-13; I Chron. 10:11-12; II Sam. 21:12-14. When the plague became so severe as to make burning necessary, the people were forbidden to make mention of the Name of the Lord, Amos 6:10.

The Roman persecutors tried to ridicule the Christian faith in the resurrection by burning the martyrs. In reply, John presents the souls of the martyrs living and reigning with Christ for a thousand years, Rev. 20:4. The martyrs who gave their bodies to be burned, thereby witnessed to their faith in Christ. When we die natural deaths, let us commend our bodies to loved ones to be placed in the grave in the posture of sleep, that they may witness to our blessed hope of rising to meet Christ Coming in His Glory. The bodies of believers, "being still united to Christ" and resting "in their graves till the Resurrection" bear testimony to Christ, to His Resurrection and to His Return.

We put no limits on the power of God. He is most free, most absolute, all-sufficient. But let us follow the faith and the custom He has given us in His Word and in the life and practice of the primitive Christian community. —Wm.C.R.

SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

LESSON FOR JULY 20

Gideon--A Man Of Faith And Humility

Scripture: Judges 3-5. Devotional Reading: Psalm 33:12-22.

Faith and humility belong side by side. The greater our faith in God, the more clearly we see our own weakness and nothingness. These "heroes" of faith in the Old Testament were not "heroes" because they were such great men in themselves—they were but ordinary men — but they had a great God, and they trusted Him. We can all be heroes if we will follow in their steps and make the God of the universe *our* God. Psalm 47 is a hymn of praise to God as "King of all the earth." He shall subdue the nations and people of the earth; He shall choose our inheritance for us. "Sing praises to God, sing praises: sing praises unto our King, sing praises. For God is King of all the earth: sing ye praises with understanding. God reigneth over the heathen (nations): God sitteth upon the throne of his holiness."

The story of Gideon is one of the most fascinating in the Bible, and it has some very valuable lessons for us. I would like to review the story, and recall some of its lessons.

I. The Story of Gideon.

1. The deplorable condition of Israel. Its cause, as always, was *sin*. "And the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian seven years." It was bitter slavery. The Israelites had to live in dens and caves and strongholds; the enemy despoiled them; and they became greatly impoverished.

2. They cried unto the Lord. The first thing that God did was to send a prophet to rebuke them for their sin, their idolatry.

3. Then He sends an angel to Gideon, the son of Joash, the Abiezrite who was threshing wheat by the winepress to hide it from the Midianites. The angel salutes him thus, "The Lord is with thee, thou mighty man of valor." The salutation seems almost ironical, when we consider the circumstances. Surely here is no mighty man of valor, this young farmer hiding by the winepress in fear of having his harvest taken by the invaders! God, however, has a way of looking at what *we shall be* when He has made us strong. He sees in Jacob, a prince; in Simon, a rock man. Gideon's reply shows that he has been thinking, even while hiding. "If the Lord be with us, why then is all this befallen us, and where be all His miracles?" "But now the Lord hath forsaken us and delivered us into the hands of the Midianites."

4. The command comes to him: "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" His first reaction is somewhat similar to that of Moses when God called him to save Israel from the Egyptians: Wherewithal shall I save Israel: my family is poor, and I am the least in my father's house. As in the case of Moses God answered the "I" of Gideon by another "I": Surely *I* will be with thee, and thou shalt smite the Midianites as one man. God answers our weakness with *His power*.

5. "Shew me a sign." Be sure you are right, then go ahead, or rather *be sure God is with you, then go ahead*. His desire for a "sign"—and later, for "signs"—was not the same kind of desire which was expressed by the critics and enemies of Jesus when they asked Him for a sign. This young man had an awakened and growing faith; they were steeped in unbelief. Gideon wished to be sure.

The "sign" was the acceptance of his offering of a kid and unleavened cakes and broth, a "present," as he called it. Fire came out of the rock and consumed the flesh and unleavened cakes. Then the angel disappeared. When Gideon realized the supernatural character of his visitors, he was frightened and the Lord had to reassure him.

6. Gideon builds an altar and calls it Jehovah Shalom: The Lord send peace. This is the desire of all true soldiers; peace after victory, not peace through compromise. If war is justified, then victory must be our aim. This war was a war against

cruel oppressors and only a clear-cut victory would satisfy.

7. He destroys the altar of Baal and cuts down the grove. This was a necessary beginning: God could not bless until there was a decided break with idols. There must be no divided allegiance in the army of the Lord. As good soldiers of the Lord Jesus Christ we should remember this. The men of the city when they see what has been done, want to kill him, but the father sarcastically asks, Will ye plead for Baal? If he is a god, he can plead for himself.

8. The Midianites, with their allies, the Amalekites, and the children of the East, a mighty army, come against Israel. The Spirit of the Lord comes upon Gideon and he begins to assemble an army. He blows a trumpet and sends messengers to the neighboring tribes who responded to his call to battle.

9. Once more Gideon asks for reassuring "signs." The sign of the fleece was repeated, to make sure. God granted his request. He is always ready to encourage faith.

10. Now we come to the strangest part of the story. God had been encouraging Gideon's faith; now He tests that faith. The army numbered 32,000 men. It looked only too small in comparison with the host of the enemy. Yet God said to him, the army is too big. If they gain the victory, they will brag about it and say, We did it. So the command was given that all who were afraid were to go back home. I wonder what would happen today if all who were afraid were allowed to depart. Twenty-two thousand of the thirty-two thousand went back.

But God said, the people are yet too many: take them unto the water, and divide them into two parts according to the way they drink. The number that lapped, putting hand to mouth, were 300 men. These were not only brave men, but *alert* men; they could watch while they drank.

11. I suppose that after this drastic reduction in his army Gideon needed encouragement. At any rate God sends him and his servant down to the host of Midian and there they listen while one of the soldiers tells his companion a dream about the cake of barley, and the interpretation of the dream, which revealed the fear that was taking possession of the Midianites.

12. The battle strategy was simple and effective. The 300 men with their torches and trumpets and the shout of victory, The sword of the Lord and of Gideon, came upon the host. It broke the stillness and the darkness of the night like an avalanche. The army, confused, and already frightened (for God had put fear into their hearts) began to fight with one another in the dark and was soon fleeing. The result was a complete victory, as we see from some interesting sidelights in chapter 8.

13. A most natural request was presented to the hero of the war: Rule over us, and be our king. Gideon was too modest and good a man to do this and he refused their request, saying, The Lord shall rule over you.

14. He does something, which, while it may not have been wrong in itself, or intended for evil, became a snare to Israel. He asked for their earrings, and the spoils of war, and made an ephod and put it in his city, and the thing became a snare unto Gideon and his house. This incident spoils the perfection of the story, but God tells of the weakness, as well as the strength of its great men. (Compare the drunkenness of Noah, and the "half-truths" of Abraham).

II. Some Lessons.

1. True Humility is a mark of a great man. When this is united with true faith we have a combination of which heroes are made. Many a second rate man has allowed pride in his own supposed ability to mar his career. I have seen this in modern men.

2. God will give us all the encouragement we need. There is a vast and vital difference between the *desire for certainty* and the mere satisfying of our wish for the miraculous and spectacular. The

Jews were continually seeking for "signs," not in order to strengthen their faith, but as an evidence of their unbelief.

3. A *big army* is not necessarily a victorious army. Sometimes it would be better if most of our "soldiers" were back home. A *big church is not our need today*, but a pure, brave, zealous Church. Three hundred men like Gideon's band is far better and stronger than thirty-two thousand "mixed multitude" of cowards and half-hearted and careless men. We seem to worship "bigness" in our day. Two congregations will unite to form one "Big Church" instead of organizing many smaller churches. Two denominations will seek union, sometimes at the expense of principle, because they want the name of having a big denomination.

4. It is the Lord Who gives the victory. Men have their part to perform, and Gideon and his men did their part bravely, but it was God Who gave them the courage and willingness, and put fear into the hearts of the foe.

5. When we have met and overcome one temptation, let us watch out for another and more subtle one. Gideon refused the kingdom, which was a big temptation, but succumbed to the other. If the devil cannot defeat us at one point he will try again.

YOUNG PEOPLE'S DEPARTMENT

REV. H. LAWRENCE LOVE, JR.

YOUTH PROGRAM FOR JULY 20

The House I Live In

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (I Cor. 3:16-17) How wonderful to know that the house we live in is the house in which God deigns to dwell, for He lives within our mortal bodies! Every believing child of God is a dwelling place of the Holy Spirit, "for if any man have not the Spirit of Christ, he is none of His." It is not simply that Christ is a *guest* in the house, but rather the owner, and *we* are the guests! "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your Spirit, which are God's."

If this be true, then it must logically follow that we must behave as guests, or as tenants, who will observe the rules of the house. And what are some of the rules?

One: The house must be kept clean. Do you remember when Christ entered the temple at Jerusalem and found the money changers busily engaged at their trade, which trade had no place in the temple of the living God? What did He do? He made a scourge of cords, and drove them out of the temple. He overturned their tables, poured out their money, and said, "Take these things hence; make

not my Father's house an house of merchandise." In modern terminology, He cleaned house!

Just so, when He comes to dwell within the house that belongs to Him, the house which is your body, which is His by right of creation and redemption, He will put out that which is evil and bring in that which is good.

Young people today do not primarily need lectures on the dangers of alcohol, the unwholesomeness of tobacco, the evils of dope, the warnings concerning carelessness in sex relations. What they first need is Jesus Christ! The evils of these things and many others are already known to those who engage in them. What is needed is not instruction, but salvation! For when Christ comes in, evils go out! He will cleanse the temple! Young people who really know

Jesus Christ as personal Saviour, who are conscious of His indwelling presence in their hearts, will not seek their pleasure in promiscuous petting or road-side parking; they will not require alcohol to get a "buzz"; they will not think it smart to mimic their elders in puffing on a cigarette, nor will they spend their leisure hours in reading the unwholesome trash (it cannot be called literature) which is the product of the modern pen. *Christ changes things!* "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

The house in which you live will be clean, if it is the house in which Christ dwells, for He will not permit evil and uncleanness to remain.

Two: The house will be put to its proper use. The house in which we live is the temple of God, and is therefore a place of worship and of service. When her majesty, the Queen of England, enters the royal palace, every servant bows the knee in her presence, and each moves at her royal command. How much more should we bow in humble submission to the King of kings who dwells within our hearts, and how ready indeed we should be to do His perfect will.

When Isaiah saw the Lord, "high and lifted up," he fell prostrate at His feet with a broken and contrite heart; and when the word of the Lord came, "Whom shall I send, and who will go for us?" Isaiah answered, "Here am I, send me."

When Saul of Tarsus beheld the glory of the Lord on the road to Damascus, his eyes were blinded by the radiant Presence, but his heart was made to see, and he cried, "Lord, what wilt thou have me to do?"

When we, with the eye of faith, behold the Lord of Glory, receiving Him as Saviour and owning Him as Lord, He will dwell with us in this house of clay, transforming it into the Temple of the living God, hallowing it by His presence, cleansing it with His blood, using it for His glory.

"Be ye holy; for I am holy . . . Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ."

The house we live in should be a house in which Christ is the honored head, and we the willing and obedient servants. Such a house will be clean, and will be used for the glory of God.

ACCORDIONS

FAMOUS ITALIAN MAKES

Available to Students, Teachers, Christian Workers and Missionaries at

SPECIAL DISCOUNTS

Write Today for FREE Literature

Accordian Manufacturers & Wholesalers Outlet
Dept. 5P, 2003 W. Chicago Ave., Chicago 22, Ill.

NATIONAL RADIO PULPIT

1952 SUMMER SERIES

•
COAST
TO
COAST
—
NBC
Network
•



•
EVERY
SUNDAY
10:10 - 10:30
A.M. (EST)
9:00 - 9:30
A.M. (CST)
•

OUR RADIO PREACHER

DR. JOHN A. REDHEAD

Pastor of First Presbyterian Church, Greensboro, N. C.

Sunday, July 13

"WHAT MAKES SIN SINFUL?"

WRITE FOR COPIES OF MESSAGES

GOWNS

• Pulpit and Choir •

Headquarters for

RELIGIOUS SUPPLIES



Church Furniture • Stoles

Embroideries • Vestments

Wengings • Communion

Sets • Altar Brass Goods

CATALOG ON REQUEST

National CHURCH GOODS SUPPLY COMPANY

821 - 23 ARCH STREET, PHILADELPHIA 7, PA.

Dr. Pritchett Accepts Call To Anderson (S. C.) Church; Davidson Church Seeks Pastor

The Rev. C. R. Pritchett, former pastor of the Davidson College Presbyterian Church, has accepted a call to the pastorate of the First Presbyterian Church of Anderson, S. C., it has been announced.

The Rev. Samuel S. Wiley, now in Chattanooga, Tenn., at the Signal Mountain Presbyterian Church, is the former pastor of the Anderson Church. A congregational meeting of the Davidson Church has been held to take steps toward selection of a new pastor.

"Ordinarily a pulpit committee virtually chooses the next pastor of the church," a report from the session says. "The session intends to make recommendations to the congregation as to the method of procedure," it said.

Recommend The Journal To Friends

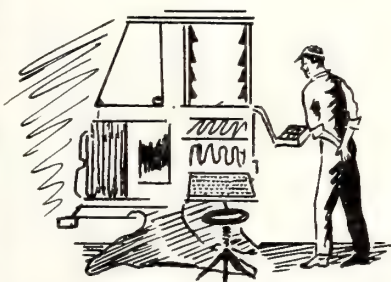
No one regrets
more than we
do . . .
that

"Frontiers of Hope"

(FALL CHURCH EXTENSION STUDY BOOK)

is not ready for July sale

*We hope it will be
worth waiting for!*



ADVANCE ORDERS AT \$1.00 PER COPY CAN BE
PLACED WITH

PRESBYTERIAN BOOK STORES

8 NORTH SIXTH STREET
RICHMOND 9, VIRGINIA

1814 MAIN STREET
DALLAS 1, TEXAS

Hymnal Committee Wants Suggestions

The members of the Joint Presbyterian Hymnal Committee representing the Presbyterian Church, U. S., are actively engaged in compiling a list of hymns which should be in the joint hymnal. They are particularly anxious to include hymns that will fit the needs of the church, and to this end want to find out what hymns are actually in use. The committee also welcomes other comments and suggestions concerning any phase of the book which would help in making it more practical and usable.

It is suggested that the minister appoint some one in the church (such as the Secretary or Director of Music) to make a list of hymns actually used in morning and evening worship during the past year, noting the frequency of use and the name of the book or books used for these worship services. It would also help the committee if the membership of the church is listed along with information whether the church is rural or urban.

This list, along with any suggestions, should be mailed at the earliest possible date to Dr. Austin C. Lovelace, First Presbyterian Church, Greensboro, N. C., who will compile the results for the committee.

BOOKS

THINKING AND SMILING, by Ralph Stob, Baker. \$1. Five chapters dealing with discussions concerning Grecian attitudes toward moral questions.

THE CHURCH IN COMMUNITY ACTION, by Harvey Seifert, Abingdon-Cokesbury. \$2.75. This volume is written to bring to every pastor, ministerial student, and lay reader a workable and over-all plan for community leadership. It points to the areas in which the local church can most effectively work. It offers a plan of action. It is practical and adaptable to the capacities and interests of any rural or urban church—down to earth guidance that will help the men and women in every congregation become more effective workers for the Kingdom of God on earth.

SAINTS ALIVE, by James R. Adair, Vankampen. \$2. This book introduced the reader to 22 living characters, 20 men and 2 women, some well known, others who are comparatively unknown. This volume is a collection of down to earth readable stories about people who know Christ in a personal way, and are living and working for Him in their particular stations in life.

GOLDEN BOOKLET OF THE TRUE CHRISTIAN LIFE, by John Calvin, Baker. \$1.50. Originally this little book was not a separate volume, but a part of Calvin's *Institutes*. It was missing in the first edition. In the second, third, and fourth editions it was the 20th chapter under the title, "On the Christian Life." These are the five chapters which were reprinted in Latin without Calvin's knowledge, and which were soon published separately in Dutch. This booklet was purposely written in a simpler style than the other parts of the *Institutes*. Calvin directs himself in this work to mind, heart, and hand, for he is the first one to elaborate on the three offices of Christ. His presentation is intellectual, mystical, and practical.

INTERPRETING THE NEW TESTAMENT, by Archibald M. Hunter, Westminster. \$2.50. The main purpose of this book is to set down the present state of New Testament studies, and to indicate to students of the Bible what the current trends are. The author mediates twentieth century findings for the average reader and reviews achievements of the past half century. The book will be of value to students and professors at seminaries who are interested in specialized studies on the New Testament.

BUILDING CHURCH MEMBERSHIP THROUGH EVANGELISM, by Dawson C. Bryan, Abingdon-Cokesbury. \$2. Writing out of wide experience Dr. Bryan presents a program developed with many other evangelistic leaders and proved in actual campaigns in thousands of churches—large and small, urban and rural and of many denominations. They are tested, workable, step-by-step plans whereby every pastor can lead his church in fulfilling more effectively and consistently its primary mission—evangelism.

THE POCKET WILLIAM LAW, edited by Arthur W. Hopkinson, Westminster. \$2. Here Arthur Hopkinson presents three works representative of Law's religion carefully abridged to preserve Law's language and the force of his original thought while making them more available for present day readers. The "Treatise on Christian Perfection" emphasizes the authoritative demands of the Christian faith. The "Appeal to All That Doubt" presents a reasoned approach to the skeptic. "The Spirit of Prayer" shows the mystical strand in Law's faith. There has been a recent revival of interest in William Law and his work. This volume will undoubtedly increase this interest.

SEVEN WORDS, by Clovis G. Chappell, Abingdon-Cokesbury. \$1. This volume is the 27th product from the pen of Dr. Chappell. It is given his best—his rare insight into human hearts, his sympathetic wisdom, his deep knowledge of Scripture, and his power to preach Christ in a way to grip men's hearts. In each of the messages on the seven words from the Cross the author brings out the

meaningful truths of the crucifixion to present day men and women.

OUR DAILY WALK, by F. B. Meyer, Zondervan. \$3.50. Here is the perfect gift book of daily devotional readings by one of whom it may truly be said that the world was his parish, and Christ was his life. Each day's reading for the year is given a theme based upon a text of Scripture, and it provides a concise exposition followed by a prayer. This volume is a veritable treasure-house of Christian truth and inspiration.

THE TREASURY OF QUIET TALKS, by S. D. Gordon, Revell. \$2.50. Here are nuggets of inspiration for young and old culled from the writings of S. D. Gordon. No effort has been spared to make this compilation most representative of Gordon's compelling message as set forth in his quiet talks series. Those who read this Treasury will become acquainted with a man whose spiritual insight penetrated to the heart of life, and whose oral and written ministry set into motion towering waves of influence which surged relentlessly in the human heart.

CALLED OF GOD, by Gilbert L. Guffin, Revell. \$1.75. Here is a presentation and an analysis of the qualities essential to making the methods of the ministry adequate in these days of crisis. It is a challenging book for ministers. The author entertains the conviction that ministers are more responsible for the spiritual well-being of the world than any other group or class. The future, therefore, depends in large measure on the quality of the minister today. The entire book is based on the Bible in the light of history and with a view to the needs of today.

CONQUEROR IN CHAINS, by Donald G. Miller, Abingdon-Cokesbury. \$2.50. This volume sets forth the life of Saul, the tentmaker, a ruthless and uncompromising persecutor of Christians who became a devoted apostle and witnessed for a risen Lord. It is presented in narrative form for older high school students and young adults.

DO IT YOURSELF!, by Bernice Wells Carlson, Abingdon-Cokesbury. \$2. This is a volume of tricks, stunts, and skits. Some of the 69 tricks and 72 stunts can be worked out alone and then displayed to admiring parents and friends. Others are good for a group to use at home, club meetings, around a campfire, or on a program. More than one hundred amusing pictures make the book a delight to look at as well as to use.

TREASURY OF DAVID, by Charles H. Spurgeon, Zondervan. \$7.50—two volumes. These two volumes represent a condensation of Spurgeon's famous "Treasury of David." Dr. Fuller states that this work is more than a mere commentary on the Psalms. He declares, "Truly it may be termed a theological anthology of the whole realm of Chris-

ian truth. All the great doctrines of God's Word—the Resurrection, the Atonement, the second coming, etc.—are dwelt upon at length by the master minds of nearly every age since the first coming of Jesus Christ the Eternal Son of God by men whose giant intellects were dedicated to the one ruling passion of their lives, that of extolling the glory and majesty of the sovereign God.

The Christian reader will be happy to read the complete and satisfactory explanations offered concerning the imprecatory Psalms. There is in these condensed volumes a wealth of suggested material for sermons and popular addresses. When Spurgeon wrote his preface to this work, he stated, "The delightful study of the Psalms has yielded me boundless profit and ever growing pleasure." The reader of these two volumes should be able to make the same comment.

GOD-CENTERED LIVING, *A symposium prepared under the sponsorship of the Calvinistic Action Committee, Baker.* \$3.50. This book faces the problems which confront the social-conscious Christian in our generation. It helps him to solve this problem by indicating how Scriptural principles may be applied in the various spheres of everyday living. Each chapter is written by one who is acquainted by experience with the particular sphere about which he writes.

The introduction was written by Dr. Clarence Bouma on "The Relevance of Calvinism for Today." Here Dr. Bouma states that, "Calvinism in distinction from other forms of orthodoxy is the most consistent interpretation of Christianity. It is more truly and consistently Biblical than any of these other forms. In that sense—but in that sense only—we may say that it is Christianity at its best."

The first part discusses "Calvinistic Action and the Church." Part two deals with "Calvinistic Action and Education." The last part contributes something worthwhile on "Calvinistic Action and the Political and Social Spheres." The net conclusion of this volume is that our pressing modern social problems can find their solution in the verities of the Word of God.

ST. PAUL'S EPISTLE TO THE GALATIANS, by Martin Luther, Zondervan. \$2.50. This is a new abridged translation of Luther's famous work on "Galatians." The translation is made by Dr. Theodore Graebner, Professor of Philosophy and New Testament interpretation of Concordia Seminary. Professor Graebner has shortened the text and modernized the style—very successfully and with a loss of nothing that needed to be kept.

THE APOCALYPSE, by J. A. Seiss, Zondervan. \$4.95. Bible students will welcome the reissuance of this outstanding reprint classic. Few books on the Book of Revelation have had as wide a sale or as

effective a ministry as has this one. The work is sane, suggestive, and reverent.

THE SUPERNATURALNESS OF CHRIST, by Wilbur M. Smith, Wilde. \$1.75. In this volume it is the author's desire to encourage people to examine for themselves the evidence of the supernaturalism of Christ. Dr. Smith sets forth the basic facts involved in the birth, the miraculous acts, and the resurrection of Christ. Each chapter leads to the inevitable conclusion that Christ is truly a supernatural Person, the Son sent by the Father to be the Saviour of the world.

SEVEN SAYINGS OF THE SAVIOUR ON THE CROSS, by Arthur W. Pink, Zondervan. \$2. Dr. Pink is a talented expositor of the Scriptures. In a most interesting manner he deals with the seven sayings of our Lord on the Cross. He shows that these words reveal to us the purpose, the meaning, the sufferings, and the sufficiency of the Saviour. This volume is marked by profundity, but at the same time, it is simple in presentation. It will certainly rank as one of the outstanding contributions on this subject.

ASPECTS OF LIBERALISM, by L. Berkhof, Eerdmans. \$2.50. Though many liberals have pronounced their faith dead after the events of the past decade, Professor Berkhof warns that these statements must be taken with a grain of salt. Liberalism never had a creed. It was only a method after the manner of James and Dewey, not bound by external authority. Altered circumstances have simply varied its course, somewhat as the Liberals adapt their method to the "new" situation. The method itself sows confusion in the complete relativity of the practical and personal religious knowledge acquired thereby.

Professor Berkhof also warns us that the idea of ecumenicity without the historic creeds of the Christian religion is a dangerous movement. Chapter Two is on "Calvinism versus Modernism." It deals in a penetrating manner with the cleavage between the Reformed Faith and present day Modernism. It concludes that Calvinism offers a more satisfying faith, and adherents of the Reformed Faith should never yield one inch to the Modernistic movement.

THE WINNING OF KAY SLADE, by Albert C. Wykoff, Zondervan. \$2. Skillfully and prayerfully, author Wykoff has woven a stirring and heartwarming message into this splendid novel. Readers will thrill to this authentic portrayal of what Christ can do in the life completely surrendered to Him.

THE UNTOLD KOREA STORY, by Bob Pierce, Zondervan. \$1.25. The Lord is working mightily in Korea. This story of how He is accomplishing His purpose there, will move you as you have never been moved before.

Scriptures For Korea

A shipment of 150,000 Korean New Testaments, supplied by the American Bible Society, has arrived in Korea, according to information sent by General James A. Van Fleet, Commanding General of the U. S. Army in Korea to Dr. Gilbert Darlington of the Bible Society.

General Van Fleet has asked for 25,000 additional copies of the Scriptures for the Korean military forces as well as for Testaments for the Greek fighting personnel. The Bible Society is forwarding more than 50,000 Korean books, containing the four Gospels and the Book of Acts. These have been especially prepared for the military in a convenient size and bound in flexible covers. The Society has also shipped 96,000 copies of the Sermon on the Mount in a Korean-English edition. 1,500 Korean Testaments and a supply of Greek Testaments.

Barnabas— A Friend Of Paul

In his letter to the Colossians Paul made only one mention of Barnabas and that in his relationship to Mark. No doubt Paul was reminded of his friend each time he saw Mark, over whom he and Barnabas had once separated. Since then, Paul had found Mark to be profitable and in him must have seen a result of that characteristic of Barnabas which shaped his whole life—namely, living for others. Paul had special reason for remembering this, for at real danger to himself, Barnabas had befriended and sponsored Paul when all others failed him. Barnabas brought Paul into active service at Antioch and together they had experienced a happy, fruitful ministry. Both Paul and Mark owed him a debt of gratitude for his help and encouragement.

The story of Barnabas is told in a brief portion of Acts and a few references in Paul's letters. Luke does not trace his career as he does that of Paul, and Barnabas left no writings whereby his life and teachings may be known. Enough is recorded, however, to show that he was a man of integrity, ability and of an unusual benevolent spirit—one who could be loved and trusted. Truly he deserved to be called by his friends, "our beloved Barnabas."

Scripture gives Barnabas the highest possible praise when he is called a "good man," and quickly explains the source of that goodness, for he was "full of the Holy Ghost and of faith." He was not a man who sought self-improvement from without, but one whose goodness came from within. There dwelt the Spirit, and the Spirit was in him because of his faith—he fully trusted the Lord Jesus Christ. Christians need to observe this truth today, when the term "good man" is so often lightly applied to anyone who is respectable. It must be borne in mind that true goodness is conditioned upon faith and the possession of the Spirit that creates goodness.

Being good himself, Barnabas was quick to recognize goodness in others. When a great number turned unto the Lord at Antioch, he saw the grace of God and not only rejoiced with these new converts but exhorted them "that with purpose of heart they would cleave unto the Lord." He neither spoke of creeds, doctrines, leaders or organizations (all of which have their place) but of the one simple essential act of holding fast unto the Lord. This is sound advice for all Christians, especially today when so many distractions and "isms" tend to pull away from Him, who is the unshakable rock of our salvation. —Julia (Mrs. R. P.) Henderson.

The Three-Fold Secret Of The Holy Spirit

This is the title of a book which has been reprinted, due to popular demand. It was written by the great devotional writer, Dr. James H. McConkey and is issued by the Silver Publishing Society, 423 Bessemer Building, Pittsburgh, Pa.

This book like all of Dr. McConkey's writings is enriching to the devotional life. Those who know "The Three-fold Secret of the Holy Spirit" testify that it is one of the finest things ever written on the subject of the Holy Spirit. The book is divided into three parts:

The Secret of His Incoming

The Secret of His Fullness

The Secret of His Constant Manifestation

These chapters deal with the very simple themes of Union with Christ, Yielding to Christ, Abiding in Christ. The book is rich in illustrations that fix the truths in the mind. The message is simple, straightforward and practical. "The Three-fold Secret of the Holy Spirit" will form excellent background material for teachers of this particular subject. All women will find the reading of this book a means of quickening interest in this year's study of the Women of the Church.

A singular thing about this publication is that it is made available without cost, however, the Silver Publishing Company is supported by voluntary offerings which make possible the issuing of this and other leaflets by Dr. McConkey. "The Three-fold Secret of the Holy Spirit" is a booklet of 123 pages and would actually cost approximately 25c to issue. However, the message of this book is priceless and every reader will so profit by it that she will wish to circulate it among friends. It is one of those bits of literature that deals with the secret things of the inner life and points the way to new power for living and witnessing. Those who read this page are urged to procure, read, and share this message with others. It will prove to be one of the finest means of furthering interest in the intensive Bible study of the Women of the Church this year. The recent reprint of this excellent book makes it now available. When ordering we suggest you enclose at least a quarter to cover the cost of the book.

Crown Jewels

I went digging in the Word today and stumbled on this diamond; an old, old one to many and one which I had seen before in a limited degree but today it shines with a new brilliance in my heart.

It is difficult for the rich to be converted because they depend on their riches and so do not feel their need.

God says: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." (Matt. 5:3). In Isaiah 66:2, He says: "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

It is not the things of this world that make one either poor or rich. The person who becomes aware of the poverty of the human spirit is then becoming ripe for salvation for in desperation he turns to God and to such a one, "the poor in spirit," "him that is poor and of a contrite spirit," God is ready to give the Kingdom of Heaven through Jesus Christ His Son, the Saviour, Who shed His blood on the cross, dying for all men, meeting the judgment due to sin, fulfilling the law that sin brings death. He rose again in victory over death and offers His resurrection life which is eternal, to all.

This life is sufficient for *all* but comparatively few take it. And of those few, most have to be made utterly miserable in some way before they see their need and come to Christ.

—K.L.H.

Write For Our
Catalog Of Books

**SOUTHERN
PRESBYTERIAN JOURNAL**
Weaverville, N. C.



IN MAKING YOUR NEXT INVESTMENTS

Consider These Advantages Of Our Annuity-Gifts:

1. Security Of Principal And Income.

Not a penny lost or a payment delayed in over fifty years of operation.

2. Good Return.

A guaranteed income for life, ranging from 2½ to 7%, depending on age of annuitant.

3. Substantial Income Tax Savings.

Both on the principal amount of your gift and on the income.

4. A Gift To Foreign Missions.

The principal amount will be used ultimately for Foreign Mission Work.

Write today for full particulars regarding these and other advantages of our Annuity-Gift Plan. Address:



GURRY B. HEARN, TREASURER

BOARD OF WORLD MISSIONS

PRESBYTERIAN CHURCH IN THE UNITED STATES

POST OFFICE BOX 330, NASHVILLE 1, TENN.

"To Foreign Missions a Share"

Shall We Liquidate

The Southern Presbyterian Church?

A. It is proposed that we "unite" with the Northern Presbyterian Church.

This would not be union but absorption of our Church into an organization four times as large.

B. It is proposed that we should "merge" with our Presbyterian brethren in the North as a great step towards the eventual great ecumenical Church.

This would not be merging but submerging of our Church into a great organization where our testimony and sectional problems would not receive the attention they deserve.

C. It is argued that such a union is the duty and obligation of members of both churches.

At the present time we co-operate with our Northern brethren in a number of enterprises, at home and abroad. But, we at the same time retain our separate identity and autonomy.

D. It is argued that the proposed united Church would be more efficient.

Actually, centralization of authority and power, particularly when the majority of those in control will be ignorant of and even hostile to some of our problems will work for inefficiency.

E. It is argued that the united Church, because of its size, will wield a greater influence in the nation and in the world.

The influence of the Church has never depended primarily on numbers and organization but rather on spiritual power, and spiritual power comes from unswerving loyalty to Christ and His Word.

F. Who wants union?

Primarily some of the ministers of the Church. But, the overwhelming majority of those in the pew would prefer that instead of this agitation our time, money and efforts be expended in preaching, teaching and living the Gospel of Jesus Christ. Further centralization of power does not appeal to the average church member as the wisest course.

G. Would union aid the cause of Home and Foreign Missions?

The opposite would be the case. Our foreign missionaries and the work they do represent the finest in missionary effort and statesmanship in that department. A change in control would greatly handicap that work, just as the uniting of the Northern and Southern Methodist Churches hurt the former work of the Southern Methodist Church. The same is true with reference to our own present work of church extension. Those who understand that work best should continue to direct it, but they will not if union comes.

H. Give just one good reason for uniting the Northern and Southern Presbyterian Churches.

There are none.

WRITE FOR INFORMATION TO:

The Continuing Church Committee

WEAVERVILLE ... NORTH CAROLINA

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

JUL 21 1952

JULY 16, 1952

Of The Assurance Of Grace and Salvation

Although hypocrites, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumption of being in the favor of God and estate of salvation; which hope of theirs shall perish: yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavoring to walk in all good conscience before Him, may in this life be certainly assured that they are in a state of grace, and may rejoice in the hope of the glory of God: which hope shall never make them ashamed.

—THE CONFESSION OF FAITH
Chapter XX, 1.

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor **Weaverville, N. C.**
Dr. L. Nelson Bell, Associate Editor **Asheville, N. C.**

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. Tom Glasgow
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. W. R. Willauer

EDITORIAL

Convictions Cost

One of the characteristics of so much in modern Christian life is vagueness. Contrasted to this is the faith of a past generation, in which Christian faith was based in firm convictions about matters of great moment. From that background there emerged a great Christian program around the world. True; denominations also emerged and to some of us some of the denominational differences seem very nebulous and very unimportant.

But, on the great essential doctrines of Christianity most of these denominations agreed and on these convictions they based their programs and laid their nation-wide and world-wide strategy. The reason that the program of the Church went forward so marvelously during the past hundred years is because the leaders in the Church had firm convictions about the content of Christianity and the Christian message.

With the increased emphasis on the ecumenical movement a clear affirmation of such convictions is no longer tolerated, the reason being that in the vanguard of this leadership there are those who feel that cooperation, outward unity, and ecclesiastical organizations are more important than what we believe about Christianity itself.

From all over America there are evidences of the cost involved in having strong convictions about the content of Christian truth. We know full well that other things are also involved,—personalities, educational backgrounds, social differences, etc.—but, it is also increasingly evident that it may be costly to an individual to hold strong convictions on matters which in a past generation were taken for granted.

To those who hold strong convictions on and for the ecumenical movement we would suggest that

there are others whose convictions are equally strong—that the future of Christianity rests, not on the basis of organization but rather on the content of Christian truth itself.

Within our own church many who hold in high regard the great Christian truths find themselves penalized by the Commission on the Minister and his work. In fact, the accumulating evidence is that in many Presbyteries the Commission acts in ways both high-handed and unauthorized by our Book of Church Order. There is no place in the Church for an ecclesiastical Gestapo and we should all agree on this fact and act accordingly.

Never has the Church, and the world as well, needed as it needs today men and movements based on convictions based in the eternal verities of Christian truth.

Convictions may be costly but, if held in Christian love, they are priceless and they bring rich rewards in the advancement of God's Kingdom.

—L.N.B.

What Makes Strong Christians?

The answer to this question is a simple one but it is neglected more than it is met.

The demands of our multiplied Church activities, the many programs in which we are expected to participate, the large amount of reading and studying necessary to keep abreast of the work of the Church: these all are important, but they are secondary.

Strong Christians are those who know their Bibles and who day by day study the Bible and spend time alone in prayer to God. Such study and such personal communion with God is absolutely essential if one is to be a strong Christian. One may be a very active Christian but so spiritually igno-

rant and weak that one's activities but add to the confusion in which we live.

Books on Bible study and devotional helps, if they explain rather than deny, can be of real assistance, but there is nothing which can take the place of regular, consistent, consecutive reading and re-reading of the Bible itself. There is no short cut and there is no substitute.

What the Church needs more than anything else are members who realize and put into practice the vital importance of studying the Scriptures and daily communion with God. Difficulties will clear away, problems will be solved, and, most wonderful of all, God's peace and His power will be manifested in our lives.

Many of us have tried just about everything else. Let us try the one thing which really counts.

—L.N.B.

Our Church Vote Does Not Count

In opposing our Southern Presbyterian church entering the Federal council some years ago I raised the objection that no matter how radical in policy or heretical in doctrine the leadership of the Federal Council might be or become, our church could have no control over it.

They could pass any resolution they pleased, and our strongest protest would be regarded as a feeble complaint of a hopeless and helpless minority.

The same is true of the National Council and the World Council. Just recently the National Council passed a resolution condemning all segregation as "unnecessary and undesirable" stating that it is a "direct violation of the Gospel of love and human brotherhood." These quoted phrases are from a report submitted by Henry Sloane Coffin, to the Federal Council some years ago and also to the U. S. A. Assembly and adopted by both bodies.

Dr. John Land and Dr. Ben R. Lacy, two of our strongest men, two of our Southern representatives, tried to convince them that any change for the better should come about gradually. But their strongest protest "was regarded as a feeble complaint of a helpless and hopeless minority."

No matter how strongly we protest any action that is contrary to our doctrine or policy, they assure us that they represent us, and thus we lose our witnessing power. I was taught that the South-

ern Presbyterian church stands for something that is distinctive and worthwhile. To some thinking people in the South some form of segregation is the only alternative to race amalgamation in the long run.

If race amalgamation is preferable to segregation in any form I am wondering why some of our ardent "anti-segregationists" do not go to the Rio Grande river and buy a one way ticket as far as they want to go. Is amalgamation desirable?

Walter White, president of the Association for the Advancement of Colored People, thinks so. According to his own statement, quoted in the papers, he could pass for a white man almost anywhere. We do not know why, but we do know God made one man's face yellow, one black, and another white. God has not revealed to us in any way that he made a mistake, and certainly has not asked us to correct any mistake he might have made. —J.E.F.

This Is Serious

This week I was talking with one of the women of the Southern Presbyterian Church and she was giving me her reactions to the General Assembly, which she had visited. Her reaction put the finger squarely on something that is very serious in our denomination.

In mentioning the outstanding impression that she carried away from the Assembly she referred to something that may seem to be of minor importance to us. She told of how a young man was sincerely and earnestly opposing one of the issues under debate by endeavoring to show that the proposed action was contrary to the Bible and the Westminster Standards of the church. When he referred to the Standards of the church there was laughter from several parts of the Assembly.

Differences of opinion on the part of men who earnestly seek to support the Standards of the church yet who mutually respect each other, are signs of a healthy church and will not bring about serious trouble. But when a person's conscientious effort to support the Standards of the church is a laughing matter to those who vowed before God to support the same Standards, then we have a serious problem in the courts of our church.

Increasingly do we hear sentiments expressed that will cause further trouble in our church. Recently a Presbytery was trying to decide what it should do about a controversial situation in a particular church. One of the brethren stood up and

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 11, July 16, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

said, "Let's tell them what to do and if they don't do it, we will go in there and take our property."

Regardless of the rightness or wrongness of the matter under consideration, this is the kind of attitude that will further divide us, rather than guide us to decisions in the unity of the spirit and the bond of peace.

Our attitudes toward Christ, the Bible, and one another are far more important than what position we may happen to take in a controversy. If Christ is Lord of the conscience, then positions conscientiously held are not a laughing matter, nor can they be corrected by an assertion of ecclesiastical authority exercised merely by counting noses.

—W.G.F.

The Friendly Bible Church

This is the title that the Shenandoah Presbyterian Church* carries on its bulletin, and the pastor under whom this church was organized and led from strength to strength in the Lord sought to realize the truth of the title. The reading of the Bible in the sanctuary is always introduced by this sentence: "In this Church we believe the Bible to be the Word of God and the only infallible rule of faith and practice. It is recommended that this Book be used in your homes daily."

Instead of tying the people up to himself—a danger which every strong personality faces—Daniel Iverson tied them to Christ, the living Word, by means of loyalty to the Bible, the written Word. Like John Calvin before him—he found the sheep of the Lord scattered on a thousand hills and lifted a banner to gather them, not a new banner but the old banner of God's Word. The members of this congregation bring their Bibles and use their Bibles in each service of the church.

The Word is always used in the dependence upon and with appeal to the Holy Spirit who inspired it. Each morning service is closed with his couplet—written by "The Preacher":

"Spirit of the Living God! Fall fresh on me!
Spirit of the Living God! Fall fresh on me!
Break me, melt me, mold me, fill me.
Spirit of the Living God! Fall fresh on me."

Thus God's program for keeping His people in covenant union with Himself, by His Spirit and His Word (Isaiah 59:21) is carried out. God's gracious love dwelling in the hearts of His people, by His Word and Spirit, make a Friendly Church. Each member seeks to be a joint of supply, receiving grace from the head of the Church and using it for the good of His body—and so instead of fault-finding criticism a fellowship of helpfulness and friendliness develops. After service in the narthex filled with happy voices, form knots of interested people buzzing one about another.

The test of a Church comes when a dynamic, beloved pastor resigns after many years of sacri-

*Miami, Fla.

ficial service. Then if the people are merely tied to him, they scatter. That is exactly what has *not* happened at the Shenandoah Presbyterian Church. During the month of June 1952, when businesses were closing all over the nation on account of the heat, 750 or more people gathered to hear a prospective pastor and half that many returned to hear him again that evening. In fact for this hot month—after a year's vacation in the pastorate, the attendance has averaged 600 for the morning service, 300 for the evening and 125 for the Wednesday evening service of Bible study and prayer. In the Daily Vacation Bible School held this month, 340 workers and children enrolled with an average attendance of 270. Young people and old are unitedly supporting the Church and the Church as a whole is calling a Bible believing, evangelistic, Presbyterian minister to be its pastor.

This editorial is not written primarily to throw a bouquet to a fine body of loyal Christian people. It is written in the hope that more of our congregations may become Friendly Bible Churches, exalting God's Word, obeying His Spirit, and finding opportunities for friendship and helpfulness in the Christian Communion. We look to the almost approximately one hundred young people who have dedicated their lives to full-time service, to the former pastor who is now holding biblical, evangelistic services in sundry congregations of our Assembly, as well as the example of the congregation to carry the impress that has made Shenandoah great to other churches of the Assembly. We invite all our readers to see if these signs are not the marks that God has set up to characterize His people, and each—in his own way—to strengthen these characteristics in his home congregation.

—Wm. C. R.

Victory Over Circumstances

Many Christians have victory over the more easily recognized personal sins and fail miserably when faced with the problems over which they have no control. These circumstances are often trying in the extreme, and, because we feel that we have no responsibility for their occurrence we react in ways which fail to honor the One Whose name we bear.

One of the most common of these sins is that of *complaining*. We become disgusted with untoward happenings, or, we become apprehensive because life is not going as smoothly as we would wish, and we begin to complain. These complaints are often about people and their way of doing things, or they may be about circumstances which are trying.

The God who has promised that all things work together for the good of His own, has permitted these circumstances to come into our lives, and when we complain about them we are actually complaining about God's providence.

A lesson we all need to learn and relearn is that God sees all of the past, the present, and the future *at the same time*. In His infinite wisdom and love He sends circumstances and combinations of circumstances into our lives, all of them designed for our ultimate good. How foolish then it is for us to complain because the immediate circumstance is unpleasant or contrary to what we think is best.

A real test for a Christian is the ability to have peace and quiet regardless of the immediate circumstances of life. It takes faith and it takes an understanding of God's love for us, His children.

If things go wrong because of our own sins then confession and restitution are necessary. If they go wrong because of circumstances over which we have no control, real victory comes when we leave them in the hands of the One Who is the Master-designer of every detail of our lives. —L.N.B.

Portrait Of A Columbia Man

The following is the text of remarks made by Dr. William C. Robinson, professor of historical theology at Columbia Theological Seminary, May 5, 1952, in presenting a portrait of Dr. Melton Clark.

In behalf of his family and particularly of his widow, Mrs. Sarah Broome Clark of Jacksonville, Florida, I take pleasure in presenting to Columbia Theological Seminary this portrait of Dr. Melton Clark. The painting is done by Mrs. Hunter Blakeley, the wife of Dr. Hunter Blakeley, a former associate of Dr. Clark on the Columbia faculty.

Dr. Clark stood in almost every possible relationship to Columbia Theological Seminary. He was reared in the home of a member of our Board of Directors, General W. A. Clark of Columbia. General Clark showed the same self-effacing love for the Seminary that later distinguished his son. In the difficulties occasioned by the Girardeau-Voodrow issue, the former group obtained the control of the institution so that General Clark, a Voodrow man, was no longer on the Board. But when a depression made the need for sound business guidance acute, those in control asked Mr. W. A. Clark to undertake again the investment work for the Seminary. Without allowing former things to interfere, General Clark put his shoulder to the wheel and took a valuable part in keeping Columbia alive.

Melton Clark was a student and teaching-fellow in Hebrew for the years 1895-98 at the old Seminary in Columbia. After serving strong pastorates in Florence, Greensboro, and Charleston he was called to the professorship of English Bible and Pastoral Theology in 1920 and served until 1932. During the last two years of his life on our Atlanta campus he was also acting President. Thereafter he served on our Board of Directors from the Synod of Alabama, 1939 to 1944.

NATIONAL RADIO PULPIT

1952 SUMMER SERIES

COAST
TO

COAST

NBC
Network



EVERY
SUNDAY

10:10 - 10:30
A.M. (EST)

9:00 - 9:30
A.M. (CST)

OUR RADIO PREACHER

DR. JOHN A. REDHEAD

Pastor of First Presbyterian Church, Greensboro, N. C.

Sunday, July 20

"ON BEING BORN FROM ABOVE"

WRITE FOR COPIES OF MESSAGES

There is only time to mention a few of the fine things which distinguished this Christian gentleman in his relation to Columbia Theological Seminary. In the chair of English Bible he taught the Reformed faith from the Bible. When I first came to the faculty I was under the impression that one could perhaps teach this Faith better by logical reasoning. But ere long I found myself asking admission to the position taken by my friend and elder brother in the faith, Dr. Melton Clark, that is, seeking to present the truth as it is in Christ Jesus from God's Holy Word.

In the chair of Bible and Pastoral Theology, Dr. Clark was called to teach a variety of subjects, so wide that it entails the full time service of several members of our present faculty. He did not have as much time as he would have liked to give to each of these fields. But no one who studied under Dr. Clark failed to get worthwhile lessons on courtesy and tact, together with the valuable content derived from his courses. He was a man who had the courage of his convictions, and who stood for them in a gracious and a tactful manner.

When the time came for him to take up a pastorate again, so judicious a colleague as Dr. Wm. M. McPheeters remarked that no man showed more of the Spirit of Christ than did Dr. Melton Clark. When we needed a strong pastor to serve on the Board in the Synod of Alabama, Dr. Clark gladly responded and made a most useful spokesman for Columbia in the councils of that Synod.

As Mrs. Clark recently said, "Melton loved Columbia Seminary. He was always interested, not in what he could get from the institution, but in what he could give to it." It is with distinct pleasure that I present this chaste likeness of Dr. Melton Clark to the institution he loved and served.

—Wm.C.R.

Behind China's Iron Curtain In 1952

By Martin A. Hopkins

A letter from Hongkong dated March 26 says: "Shanghai is a madhouse now, with the two anti-and three anti-campaigns against businessmen going on. Anti-bribery, -evasion, -corruption, -waste, -bureaucracy. Good things to be anti-, of course. But how they go about it!

A Chinese . . . of Shanghai recently arrived to tell about it: "Loud speakers are installed all along Nanking Road, Avenue Foch, Rue du Consulat, etc., and blare out by the hour the names of businessmen within sound, telling them they are known sinners and had better confess, and inciting their apprentices to inform on them. Another method is to get a man's assistant and trade union rascals to write in informing on him and accusing him of misdoing, and then call him to the bureau and, pointing to the pile of letters, tell him he had better confess or the letters would be read. It is estimated that every day 25 to 40 commit suicide in Shanghai chiefly by jumping off high buildings. Many are men inveigled back from Hongkong with fair promises a year ago."

Another report says that one of China's leading bankers, a fine Christian man, well known to missionaries, under such pressure has committed suicide.

This is all the result of the vicious far-eastern policy adopted by our government in Washington in 1945 under the influence of pro-Communist advisers. This policy caused the downfall of Chiang Kai-Shek's government and turned a half billion friendly Chinese into potential enemies of America. It also caused the dismissal of Gen. McArthur and precipitated the present debacle in Korea. If pursued much further, this same policy will wreck our own country and the freedom-loving countries of the world. Yet this same government has the amazing effrontery to call Chiang Kai-Shek's government corrupt!

But there are some bright spots that shine in the darkness. A friend in Shanghai under date of February 27, 1952 writes:

"Though there are not so many students in the Bible schools, yet (the students) are more keen than ever. The spring evangelistic campaign in Peking has been the best for years. I go along to the Endeavourers Church that old Dr. Hallock founded. They are very keen and true. I met Mr. and Mrs. Gould there, formerly of the China Inland Mission, who are doing good work.

"With the tremendous changes in the country, changes are also coming in the language. The government is pouring out books by the millions and holding literary campaigns everywhere. All manner of new ideas are being presented to the people and new expressions are embodying their ideas. I am told that many of these expressions may be used for spiritual ideas, e. g., there are new terms for 'repent' and 'understand' (which express them more intelligibly).

"I am thankful to say that our business (Christian books and tracts) still continues uninterrupted, on the whole. There is not very much business, but enough to make one glad still to be here.

"I was glad of our opportunity this month to send a good shipment of your books (Chinese commentary on Revelation) to Hongkong. And there is a slow but steady sale for it there. We have just had interesting letters from Tsinghai (Northwest China). We had sent out tracts for Mohammedans in Arabic and Chinese. They now write that there is such an interest they are asking for a Bible reading every evening. They also ask for Russian tracts, and two Christian Russian women come."

The North China Theological Seminary has never closed, and according to a recent mimeographed bulletin, opened the spring term Feb. 9 1952, with 13 students and at least four teachers. All teachers and students put in some time in gardening and manual labor in order to make a living. Running expenses come from renting part of the building and contributions from friends and alumni. "But there are difficulties both within and without. The present anxious times are apt to breed suspicion," so another source reports.

A Christian publisher still continues to print Christian literature without hindrance. And some are working on revisions of Christian books and commentaries on the Bible. Dr. Alex MacLeod has just published in Hongkong a Chinese commentary on I Peter, and has been able to send copies by mail into China, one here and one there, where he has names and addresses of individual pastors and Christian workers.

It is a splendid book for those undergoing trial and persecution, but has to be sent in free of charge. Dr. MacLeod will welcome contributions for this purpose. Do not forget that there is a force more potent than the A-bomb that can penetrate the Iron Curtain—believing, importunate prayer!

Pray without ceasing!

Random Shots

By The Rev. L. A. Beckman, Jr.

Little things are naturally little things. For that reason they may be ignored or considered lightly as being of little importance. Yet we must remember that "great oaks from little acorns grow," and a few little matches may destroy thousands of acres of fine forest timber.

Little by little the constitution of our Southern Presbyterian Church is being whittled away or nullified. The attitude shown in the politicians contempt for the U. S. Constitution seems to be transferring itself into the Presbyter's contempt for the Southern Presbyterian Church Constitution in many quarters. Many times it is just a little thing, but little things are not always ignoble.

Here is an instance of a little thing we are talking about. In the *Christian Observer*, May 28, 1952, in the Church News section, there is a report of the meeting of the Presbytery of Red River. I quote from that report: "The moderator was permitted (names omitted) to appoint a vice-moderator, to preside over the adjourned meeting scheduled in June and other called meetings that might arise in his absence."

I cannot find anywhere in our constitution that the moderator has power to appoint a moderator for a meeting of the presbytery. Nor does the constitution give the presbytery the authority to grant such power to the moderator. The constitution specifically and clearly makes provision for those times when the moderator is forced by circumstances to be absent. That action of the presbytery is just a little thing, but a grave little thing. Stick to the constitution.

On the front page of *Presbyterian Women*, issued by our Board of Women's Work, for July, 1952, there is printed a message from the president, general department, United Church Women, in which we find these words: "We believe that every person is a child of God . . ."

We do not believe any such thing. The Southern Presbyterian Church does not believe that. Read the Confession of Faith, Chapters 12 and 14, and other sections. There may be a few Southern Presbyterian members who believe "that every person is a child of God," but no officer in the Southern Presbyterian Church can believe that, if he is honest,

because he swore in the presence of God and a court of Christ's Church, that he accepted and believed the Confession of Faith.

Presbyterian Women is a splendid publication and doing a wonderful work for the Church, and I read it regularly with much interest. But they just made a mistake, as all us humans will do sometimes, when they sent out to the Church the statement quoted above.

In *The Presbyterian Outlook*, June 30, 1952, on the front cover, I read these words: "Above all, the principle of segregation is a denial of the Christian faith and ethics which stems from the basic premise taught by our Lord that all men are created the children of God." This is a quotation from a statement and resolutions adopted by the General Board of the National Council of the Churches of Christ in the U. S. A.

The principle of segregation is not necessarily a denial of *The Christian Faith*. But for the members of the General Board of the National Council it is a denial of the Christian faith which stems from the basic premise taught by our (their) Lord that all man are created the children of God. They believe that Jesus taught that, and therefore they have that kind of faith. But we do not. We believe that Jesus taught that *not* all men are the children of God. Jesus said: John 8:44, "Ye are of your father the devil." Jesus was talking to real persons, and he says they are the children of the devil. Yet the general board says these persons were the children of God, for they say: "all men are created the children of God."

How can a man be the child of two fathers? It just can't be done. Even Jesus had only one Father. Those to whom Jesus was talking were children of their "father the devil," and so they could not possibly be the children of God. In John 17:12, Jesus said: "the son of perdition is lost," and he was speaking of a real man. Can a man be a "son of perdition" and a "son of God" at the same time? No person, who is a child of God, can be lost. But Jesus says that here is a man who was lost, therefore he could not be a child of God.

And so I would say of the above quotation from the statement from the general board of the National Council of Churches, Isaiah 8:20, "To the

law and to the testimony: if they speak not according to this word," they are not speaking for me, and I am sure for thousands of other Southern Presbyterians.

The reason they are not speaking for me is because of the fact that when you lay their statement, quoted above, along side the specific words of the Lord, which are clear and easily understood, then

their statment does not stand up. It just does not prove out. Therefore, do what we are told to do in I Thessalonians 5:21, "Prove all things; (throw away that which is bad), hold fast that which is good." Where does the statement of the general board of the National Council of Churches go? Naturally into the waste basket. "Go thou and do likewise," reader.

SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

LESSON FOR JULY 27

God Prepares A Leader

Scripture: I Samuel 1:1 - 4:1a. Devotional Reading: I Samel 2:1-10.

There is a striking similarity between the Song of Hannah and the Song of Mary. (Compare I Sam. 2:1-10 with Luke 1:46-55). There are three mothers in the Bible who have a seat of honor in heaven: the mother of Moses, the mother of Samuel, and the mother of Jesus. Jochabed, Hannah, and Mary are all "highly honored among women." Hannah's song has a background of bitterness. Her adversary, Peninah, the other wife, had made life miserable for her, making her fret, but now, at last her sorrow is turned to joy. Her victory over her adversary was to her a symbol of God being victorious over all His enemies: the adversaries of the Lord shall be broken in pieces.

Suppose I divide the lesson into three sections for convenience: (1) The Birth of Samuel (2) The Need for Samuel, and (3) The Call of Samuel.

I. The Birth of Samuel:

I Samuel 1:1-28

Hannah took her troubles to the Lord. As always, when there is more than one wife in the home, friction and bitterness arose. One wife is bound to be the favorite. Even in the case of Jacob, where the wives were sisters, this was true. Peninah "provoked her sore, for to make her fret." Her husband's love was a help and comfort to Hannah, but there was in her heart, as in the heart of all Jewish women, the desire for a son. She was in bitterness of soul and prayed unto the Lord, and wept sore. She vowed a vow that if God would grant her a man child she would give him unto the Lord all the days of his life.

Eli was the priest and watched Hannah as she prayed. Her lips moved, but no voice was heard, and he took her to be drunk. When she told him her pathetic story, however, he said, Go in peace: and the God of Israel grant thy petition. God did answer her prayer and she named the child Samuel,

Because I asked him of the Lord. When the time came she took him up to Shiloh with her offering and left him in the care of Eli.

In chapter 2:1-10 we have her song and prayer. It was a song of praise, one of the great songs of the Bible. It is our Devotional Reading, as we have seen in the Introduction to the lesson.

II. The Need for Samuel:

Chapter 2:11-36

The religious life of Israel was at a low ebb. Eli, the priest, although seemingly a good man in some respects, was weak. His sons, Hophni and Phinehas were "sons of Belial and knew not the Lord." When this can be said of those who lead in worship, we can easily imagine the condition of the general mass of the people. These two men were guilty of the most heinous sins. One of their blasphemous practices was to steal the best part of the offerings, thus desecrating the holy service of the tabernacle. They were also immoral in their lives.

Eli heard of all this wickedness that his sons were practicing but instead of restraining them, or depriving them of their office, he contented himself with rebuking them mildly: "And he said unto them, Why do ye such things? for I hear of all your evil doings by this people. Nay, my sons; for it is no good report that I hear: ye make the Lord's

people to transgress." God says later; "his sons made themselves vile and he restrained them not."

This was anything but a wholesome atmosphere for the child Samuel, but God was shielding him, and Eli seems to have been kind and helpful. He did better by Samuel than his own sons. "And the child Samuel grew on, and was in favor both with the Lord, and with men." (These words remind us of similar expressions used about the child Jesus, and John the Baptist).

A man of God came to Eli with a very plain and terrible message. He reminds him of God's goodness to his father and to him in choosing them to be priests. He remonstrates with him and rebukes him, charging him with honoring his sons more than God, "to make yourselves fat with the chiefest of all the offerings of Israel my people." This is a sin of which church leaders have been guilty at times. Eli is held responsible for the sins of his sons. God's promises are often conditional, and since Eli had allowed his sons to make themselves vile, and honored them above God, dire punishment is coming upon him and his house, for "them that honor me I will honor, and they that despise me shall be lightly esteemed." It is a fact, and a most solemn and instructive fact, that three good men who follow each other in Bible history all failed in their home life and the training of their children: Eli, Samuel, and David made shipwreck of their homes. Parents have a most imperative duty to train their children for the Lord.

The "sign" that God will give Eli is that his two sons shall both die in one day. God will raise him up a faithful priest while the house of Eli will "crouch to him for a piece of silver and a morsel of bread." Judgment must begin at the house of God.

III. The Call of Samuel: Chapters 3:1 - 4:1

In these dark days when "the word of the Lord was precious," and there was no open vision; this "dark age" of Israel's history when it looked as though the nation would disintegrate and be swallowed up by their numerous and vicious foes, God prepares and calls a new leader. When the night was dark in Egypt, Moses came, called of God, and when the night was dark in Canaan, Samuel comes, also called of God, the greatest of the long list of Judges, teacher, prophet and king-maker.

The Call of Samuel is as familiar as any incident in the Bible. The story entrances us as children and stays with us as we grow older. No man can amount to anything worthwhile until he hears the voice of God, and yields his life to his Maker. He has many ways of speaking; our duty is to listen and heed the call. To hear, to listen, is to live: "Hear (listen) and your soul shall live." We are listening to a babel of voices in our day. If we would but listen to the voice of God, there would be hope: "O earth, earth, earth, hear the word of the Lord!"

WANTED — Immediately: Matrons for Children's Home of Abingdon Presbytery. Fine climate, comfortable living quarters. Write:

**CHILDREN'S HOME
FOSTER FALLS... VIRGINIA**

Samuel did not recognize the voice of God at first, for he did not as yet, "know the Lord." Three times he went to Eli, thinking that the old priest had called him. Finally Eli perceived that the Lord had called the child. God calls again, and Samuel responds, Speak, for thy servant heareth.

The message was a sad one, the same that He had delivered to Eli by the angel that terrible punishment was coming upon both the priest and his house. Many are praying for a Revival in the Church and world. It must begin with us. Is there not need for some "house-cleaning" in the Church? May God help each of us to "set his house in order" so that God can be gracious to us and to a sin-cursed world. If Eli had heeded the first warning, he might have kept Israel from the bitter experiences which followed, to say nothing about his own house. Our nation "stands at the cross-roads," as many of our leaders are saying. They are thinking about political or economic cross-roads, as a usual thing, but I am convinced that we are facing a spiritual crisis far more important than these others. Our moral and spiritual condition is at an "all-time low." We need a deep spiritual awakening, a revival, that will shake our nation from top to bottom. Unless there is a definite and wholesale turning away from sin and a turning to God, then judgment will most certainly fall upon our land.

Samuel feared to show Eli the vision, but when the priest insisted, he told him every whit. The submissive spirit of Eli is commendable: It is the Lord: let him do what seemeth to Him good; but how much better, both for himself and his sons, if he had restrained them before such judgment was necessary. To submit to the chastisements of God is good; but to heed His warnings and live in fellowship with Him is better.

There follows a summary of this part of the life of Samuel. "And Samuel grew"; "And the Lord was with him, and let none of his words fall to the ground." There was unmistakable evidence of his being "called of God," called to be a leader and prophet, one who could "speak for God." "And all Israel - - - knew that Samuel was established to be a prophet of the Lord." There arise every now and then, men who are recognized as chosen men of God. The Wesleys and Whitefield, Charles Spurgeon and D. L. Moody are examples. Such men, like Samuel, have the marks which make them stand out from among their fellows. "And the word of Samuel came to all Israel."

YOUTH PROGRAM FOR JULY 27

And Yet Beside Us Here

"Lo, I am with you alway, even unto the end of the world." In the person of the Holy Spirit, Christ dwells within our hearts, walks beside us in the way, goes before to prepare the way, abides with us alway. "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." Most of us are so busy with thoughts of other things that we fail to remember the presence of God; that "in Him we live, and move, and have our being." By this failure we suffer loss, for the consciousness of His abiding presence will be a constant source of help.

First of all, the realization of His abiding presence will be an aid to worship. If we are mindful of the nearness of the Lord, it will not be difficult to breathe a prayer or offer the incense of praise. Jacob, his head pillowed upon a stone in a lonely, desert place, dreamed a dream and beheld a vision of God's presence; of the relation between heaven and earth. It was then he built an altar, and bowed in the presence of the living God, saying, "Surely the Lord is in this place; and I knew it not." The knowledge of God's nearness humbled his heart and Jacob learned to worship in spirit and in truth.

Then the consciousness that God is "yet beside us here" is an aid to holy living. Paul says, "I therefore . . . beseech you that ye walk worthy of the vocation wherewith ye are called." It is not easy to live as we ought, but the realization of God's presence is a sovereign remedy in time of temptation. There are many things that we do in secret that we do not want others to know about, but there is One whose eye is never closed, and "all things are naked before the eyes of Him with whom we have to do." The psalmist phrases it thus: "Thou compassest my path, and my lying down. Thou hast beset me behind and before, and laid thine hand upon me. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

If we are thus conscious of the presence of Him who has said, "Be ye holy, for I am holy," it will serve as a restraint for our souls, and will encourage us to walk before Him as in the light of His presence.

Then finally, to know that He is ever near will give us strength to do the task assigned to us as servants of the living God. If we walk in His will there will be no want of strength, no occasion for fear, and our hearts will rest in hope; in a hope that "maketh not ashamed," for our hope is in Him

who has promised to be with us, "even unto the end of the way."

When Moses hesitated to undertake the task of leading the children of Israel out of Egypt and into the promised land, God spake to his heart, and gave reassurance with these words: "Certainly I will be with thee . . . I will be thy mouth . . . I am the Lord." When Moses learned to lean on God, he learned that there is no task too hard if performed in the strength of the Almighty! no load too heavy if borne in the strength of the Lord!

When Moses was laid aside and the task fell to Joshua, the word of the Lord came to him: "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee." What a wonderful source of comfort and strength to know that the God who visited the plagues upon Egypt, who opened the waters of the Red Sea, who sweetened the bitter waters of Mara, who sent manna from heaven and gave water from the rock, who overcame the armies of Amalek, and who gave assurance of His abiding presence with a cloud by day and a pillar of fire by night; to know that He promised to continue with Joshua even as He had been with Moses! No wonder Joshua went in and possessed the land!

Paul says, "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that you labour not in vain in the Lord." If we seek to accomplish the work of God in the strength and power of His might, we cannot fail.

If we remember that He is "yet beside us here," that he is nearer than hands and feet, yea, nearer than the air we breathe, it will not be difficult to worship, for our hearts will be in a spirit of prayer. It will not be hard to walk worthy of our calling, when we know that His eye beholds us in our way. It will not be difficult to serve, when we remember that "it is God which worketh in us both to will and to do of His good pleasure."

Recommend The Journal To Friends

CHURCH NEWS

Ad Interim Committee On Church Property

MINISTERS: James A. Millard, Chairman, Arkansas Synod; E. N. Rock, Kentucky; F. C. Talmadge, Georgia; A. C. Windham, Alabama; B. O. Wood, Alternate Convener, Texas.

LAY MEMBERS: Henry E. Davis, South Carolina Synod; Florence, S. C. Judge M. Ray Doubles, Virginia; 5307 New Kent Rd., Richmond, Va. Marion K. Smith, Louisiana; Johnson Building, Shreveport, La. George H. Wright, Appalachia; Wachovia Bank Bldg., Asheville, N. C.

Alternate for any member, clergy or lay: Hon. Frank Everett, Jr., Mississippi Synod; Vicksburg, Miss.

Ad Interim Committee On Montreat College

MINISTERS: R. E. Fry, Chairman, Florida Synod; R. R. Craig, Oklahoma; Chas. L. King, Texas; J. F. Ligon, South Carolina; J. R. Richardson, Georgia.

LAYMEMBERS: Dr. J. E. Gibson, Louisiana Synod; Dean, Tulane University, New Orleans. President Henry W. Hill, Tennessee; George Peabody College, Nashville, Tenn. Dean James G. Leyburn, Virginia; Washington and Lee University, Lexington, Va. E. S. Maclin, North Carolina; 1306 Eaton Court, High Point, N. C. Dr. B. L. Parkinson, Mississippi; Columbus, Miss.

Ad Interim Committee On Publications

MINISTERS: J. C. Frist, Chairman, Alabama Synod; A. V. Boand, Texas; J. W. A. Bosch, Missouri; John B. Dickson, Florida.

LAY MEMBERS: W. R. Collins, Virginia Synod; "Horseshoe," Rapidan, Virginia. Mrs. A. Walton Litz, Arkansas; 5101 Edgewood, Little Rock, Ark. J. R. McCain, Georgia; 219 South Candler, Decatur, Ga.

Ad Interim Committee On Retiring Ruling Elders

MINISTERS: E. G. Lilly, Chairman, South Carolina Synod; J. Reed Miller, Mississippi; E. C. Scott, Georgia.

LAY MEMBERS: E. G. McMillan, Appalachia Synod; Standard Knitting Mill, Knoxville, Tenn. M. R. Smith, Florida; Baylarian Blvd., Orlando, Florida. T. Henry Wilson, North Carolina; Morganton, N. C.

Ad Interim Committee On Annuities And Relief

MINISTERS: A. R. Bird, Jr., Chairman, West Virginia Synod; William Crowe, Alabama; Chas. E. S. Kraemer, North Carolina.

LAY MEMBERS: A. C. Bryan, Appalachia; Provident Life Insurance Co., Chattanooga, Tenn. W. G. Duncan, III, Kentucky; Hopkinsville, Kentucky.

Presbyterian Group

Defeats Merger Move

BON CLARKEN, N. C.—By a vote of 74 to 58, the General Synod of the Associate Reformed Presbyterian Church, at its annual meeting here, defeated a motion which asked that merger with the Presbyterian Church in the U. S. (Southern) be reconsidered.

The Synod thus reaffirmed its action of last year which opposed merger with any other group for the time being.

The defeated proposal would have instructed each ARP congregation and each presbytery to vote on the union question before the 1953 meeting of the Synod.

Two congregations which favored merger have sought to withdraw from ARP denomination as a result of the Synod action last year and to affiliate with the Presbyterian Church in the U. S. They are First and Sardis churches in North Carolina, the largest and strongest in the denomination's First Presbytery.

Last December, First Presbytery itself, by a margin of only six votes, rejected a proposal that the entire Presbytery, embracing 34 churches, join the Southern Presbyterian Church.

James Robinson Returns To Decatur To Teach At Emory University

Dr. James McConkey Robinson has just returned to his home at 511 Columbia Drive, Decatur, Ga. With James came his wife, the former Marianne Schaeffer of Paris and their two months old daughter, Françoise. The family came on the French Liner, *La Liberté*, which reached New York June 25th. In May James received his doctorate in theology, *summa cum laude*, at the University of Basel, Switzerland. The family will reside at 1348 Emory Road, N.E., Atlanta, Ga., near the Candler School of Theology where Dr. Robinson will teach Biblical Theology.

Fulton Accepts Call To Shenandoah Church

Rev. J. Wayte Fulton has accepted the call of the Shenandoah Presbyterian Church of Miami, Florida. For the past three years Mr. Fulton has been Regional D. R. E. for the Synod of Louisiana, residing at New Orleans. Mr. Fulton has held pastorates at Gloucester, Virginia, Bishopville, South Carolina and Marion, Kentucky. He served as a Chaplain in the U. S. Navy in World War II.

Statement Of Appreciation For Program Of Progress Gifts Is Made By Education Board

The Board of Christian Education in its meeting June 19, 1952, had before it a report that a total of \$302,158.08 has been received to date for capital improvements and the work of the Board from the Program of Progress. This was the total received against the asking for the Board of \$500,-000.

In addition, the Board received \$367.037 for the work of Higher Education. This work was added to the responsibility of the Board during the 5-year period of the Program of Progress.

The Board continues to give thanks to God for the generous support of its benevolent program by the entire Church. While the entire amount asked was sorely needed, the Board is grateful for the generosity shown.

Futher, the Board wishes to record its gratitude for the increased interest in its work shown across the Church at large.

J. J. Murray, Chairman
Board of Christian Education

World Missions Receipts

Apr. 1, 1951, to Jul. 1, 1951	\$225,399.20
Apr. 1, 1952, to Jul. 1, 1952	266,686.35
Gain	\$ 41,287.15

Program Of Progress Net Receipts

Apr. 1, 1951, to Jul. 1, 1951	\$ 31,792.31
Apr. 1, 1952, to Jul. 1, 1952	32,845.75
Gain	\$ 1,053.44

Davidson College News Bureau

C. Shaw Smith of Mount Olive, N. C., formerly Commandant of Oak Ridge Military Institute, has been named Director of the College Union and Coordinator of Student Activities at Davidson College, President John R. Cunningham announced today.

Smith will be responsible for the new Ovens College Union which is to be completed this fall and will coordinate activities of the various student organizations and groups on the campus.

MEMORIAL

The Rev. John C. Siler, D.D.

At its meeting June 19, 1952, the Board of Christian Education notes with regret the death of the Rev. John C. Siler, D. D., May 17, 1952.

Dr. Siler began writing lesson comments for the *Earnest Worker* in 1934, and for a period of more than 18 years he continued to serve an ever expanding circle of readers. At the time of his death the *Earnest Worker* had attained a circulation of more than 75,000, and was used not only in our own Church but also in the Reformed Church of America and in the United Presbyterian Church.

Dr. Siler also served for many years as a representative of the Board of Christian Education on the Committee on Uniform Lessons of the International Council of Religious Education. In this capacity he exerted an influence on the formation of Uniform Lesson Outlines for all Protestant Churches in America. All these responsibilities he carried in addition to the heavy duties of a pastorate, and in spite of failing strength. The Board realizes fully the cost to his health at which Dr. Siler carried on his work for *Earnest Worker*.

Through his writing, Dr. Siler has rendered a significant service to our Church. He had a penetrating understanding of the meaning of Scripture. His interpretations have been true to the doctrinal standards of our Church, and have at the same time evidenced a quality of freshness and relevancy to life which have added greatly to the value of the *Earnest Worker* as a magazine for teachers.

The Board of Christian Education expresses to the family of Dr. Siler its deep appreciation of the service which he has rendered our whole Church. We ask also that at the time of this report the Board be led in special prayer for Dr. Siler's family, that this statement be inscribed in the Minutes of the Board, and that a copy be sent to the Siler family.

LETTERS

No Bitterness

Central Presbyterian Church,
Bristol, Va., June 30, 1952.
Editor,
Southern Presbyterian Journal,
Weaverville, N. C.

Dear Henry:

I was very sorry that The Journal in reporting my speech at the Assembly on the Church Property Issue said that I spoke with "bitter" feeling. I spoke "with feeling," as I always do, but I spoke with absolutely no bitterness, and if anyone gained the impression that I did speak with bitterness I want to correct it.

This whole matter of church property is one on which Christian brethren have differed and will continue to differ, but let's keep bitterness out of the discussion.

Differences we have and shall continue to have, but let us differ in love as brethren without bitterness.

Sincerely,

BEN. L. ROSE.

WOMEN'S WORK

"Daughters Of The King"

The following summary of things recorded concerning certain women of the Bible was found in an old issue of the Home Mission Monthly.

It was Miriam who led the women in their rejoicings, saying: "Sing ye to the Lord, for He hath triumphed gloriously."

It was the Moabitish Ruth whose goodly *choice* made her to become the ancestress of the Psalmist King.

It was Deborah who *judged* Israel, when not a man was found able to do this.

It was Hannah who "*lent* unto her Lord" the child of her prayers and love.

It was the Queen of Sheba who came to *prove* Solomon with hard questions, and said "the half was not told me of thy wisdom."

It was the royal Esther who took her life in her hand to *plead* for her doomed people.

It was a widow's *hospitality* which *sustained* the prophet, "and the barrel of meal wasted not, neither did the cruse of oil fail."

It was the little captive maid who *told* the proud Naaman of "the man of God, who would recover him of his leprosy."

All the women that were wise-hearted did *spin* with their hands, and *brought* a willing offering for the sanctuary of the Lord.

It was a woman's hand which *hid* the leaven in the three measures of meal until the whole was leavened.

It was the timid woman's *touch* of but "the hem of His garment" which brought healing and adoption, "Daughter, go in peace."

It was a woman's *grateful love* which *broke* the alabaster box of precious ointment, the fragrance of which is still her sweet memorial.

It was a woman's *contrition* which *washed* the Master's feet with her tears, and wiped them with the hair of her head.

It was a poor widow's two mites which she *gave* of which Jesus said: "She hath cast more in than all they which have cast into the treasury."

It was Mary, blessed among women, "who *hid* these things in her heart" until it burst forth into that glorious *magnificat* of love and adoration.

It was Martha, though cumbered, who *served*, while Mary *sat* at the feet of Jesus feeding on His word.

It was these women of Galilee who *ministered* unto the suffering Saviour.

It was Mary Magdalene *bringing* spice to anoint Him, who first *greeted* the risen Lord and received the first commission, "Go tell."

It was Lydia ("whose heart the Lord opened") "who *attended* unto the things spoken by Paul," and has ever since been robed in the royal purple of the King's daughter.

It was Dorcas, who was "full of good works and alms-deeds," making her name a synonym for benevolence.

And time would fail us to speak of Phoebe and Priscilla "*helpers* in the Lord"; of Lois and Eunice, who *taught* Timothy; of Persis the beloved; of Tryphena and Tryphosa, who *labored* much in the Lord; and of many others who are enrolled in the royal list as daughters of the King.

Dare To Be Different

As Christians we are in the world, but it is distressing when the world gets into us. The most distinguished badge of the Christian is that he is different from the world. "Dare to be different" is the slogan of one student leader.

The Christian should be different in word, different in deed, different in spirit. If he is not, what right does he have to claim a place in the ranks of Christ? Exclusive lovers of pleasure or long-faced Christians who see no joy in this world both tend to muffle His voice.

If we are to render positive service in this world, we must pay the price for it. But such a spirit will bear fruit in lives won for Christ.

The General Council,
Presbyterian Church, U. S.

Great Hindrances To Prayer

"Satan sentinels the gateway of prayer. Andrew Bonar has left it on record that he never entered into a season of prayer without a fierce battle at the threshold. Satan dreads nothing like prayer. He knows he cannot frighten saints with hideous features or overcome them by coarse enticement. He stands at the portals of the holy of holies as an 'angel of light.' Often he does not openly attack, he diverts. The Church that lost its Christ was full of good works (Rev. 2:4). Activities are multiplied that meditation may be ousted, and organizations are increased that prayer may have no chance. Souls may be lost in good works as surely as in evil ways. The one concern of Satan is to keep the saints from prayer. He fears nothing from prayerless

studies, prayerless work, prayerless religion. He laughs at our toil, mocks at our wisdom, but trembles when we pray."

What Goes Into Your Suit Case?

A young Christian packing his bag for a journey said to a friend, "I have nearly finished packing. All I have to put in are a guidebook, a lamp, a

mirror, a microscope, a telescope, a volume of fine poetry, a few biographies, a package of old letters, a book of songs, a sword, a hammer, and a set of tools I have been studying."

"But you cannot put all that into your bag," objected the friend.

"Oh, yes," said the Christian, "Here it is." And he placed his Bible in the corner of the suit-case and closed the lid.
—Author Unknown.

Preaching and Teaching The Word of God

There are two kinds of elders. These are sometimes translated "bishops." In either case, bishop or elder means overseer or shepherd. Paul charged the elders at Ephesus "take heed to yourselves and to all the flock, in which the Holy Spirit hath made you bishops (overseers) to feed the church of the Lord."

1. The ruling elders, "Let the elders that rule well be counted worthy of double honor, especially those who labor in word and doctrine (teaching)." (I Tim. 5:17).

2. The teaching elders or bishops. All ordained ministers are elders or bishops. These "labor in word and teaching." In our day this would undoubtedly refer to ministers. Our Standards so regard it.

There are three kinds of sermons, so generally recognized. There are textual sermons, which are based on a single text of scripture. There are topical sermons, which are based upon a subject or a topic. Then there is what is known as expository sermons, which takes an extended passage and explain it.

1. Topical or textual sermons seem to be the practice of the average preacher. Much could be said on each of these subjects. Suffice it to say that both of them are indicated upon certain occasions. But if these practices are persued exclusively, it

would require a hundred years or more for the people of God to know anything of the Will or the Word of God. If they could live that long, probably they would have forgotten the first teaching before the last could be delivered. It is, at best, a piecemeal performance. Then too, a topic is often used as a "springboard" to recite all sorts of notions. Many times it affords a minister an opportunity to exhibit his learning or deliver an oration, quote extensively from other men—little from the Word of God.

God has said "My Word shall not return unto me void . . ." And again, "for it (the gospel) is the power of God unto salvation to them that believe." (Rom. 1:16). God has nowhere indicated by word or sign that the word of men would be His "power unto salvation." Often it becomes the very opposite. I once read a book of "sermons" by a noted American minister, and from my point of view, there was not a real sermon in it. Beautiful orations? yes, but not a hint of the way of salvation in the whole. A sinner would leave the gathering as much without hope as when he entered it.

This same minister later in a "sermon" declared that the "modernist" had no gospel that would save, but his concluding sentence was that he was still a modernist.

2. Expository sermons, which take a passage of Scripture and give it meaning and teaching. This is what the people of God need.

Every one, who is conversant with the conditions as they are, is appalled or amazed at the gross ignorance of the Word upon the part of the rank and file of the people of God.

How are the people of God ever to live according to the will of God, when they do not know what it is? I claim that our ministers are partly responsible for this ignorance. To be sure, some of them are in Bible study classes in Sunday Schools, or elsewhere, but the great majority are dependent upon the pulpit for their instruction. Ezra taught the people after the "return" from bondage. (Ez. 7:10). The elders and instructors later "read the Word and gave the sense" of it to the people. (Nehemiah 8:8).

Many references are made by Paul to his teaching and what he taught. He definitely instructed Timothy (I Tim. 4:11) "these things command and teach." Again, "The bishop must be apt to teach." (I Tim. 3:2) and again, "take heed to thy teaching." (I Tim. 4:16).

In Paul's farewell to the Ephesian elders, he said, "I shunned not from declaring to you the whole counsel of God." (Acts 20:27). How long would it take a minister to declare the "whole counsel" of God with a text for fifty-two Sundays in a year?

Last, let us see what Jesus said about it. "Go ye therefore and make disciples of all the nations . . . teaching them to observe all things whatsoever I command you . . ." (Matt. 28:19).

I am convinced that the minister is plainly set forth in the Scriptures, as a teacher. Any minister who disregards it or neglects it, is largely responsible for the ignorance of the plain teaching of the Word of God upon the part of God's people.

I do not want this to be taken seriously as a criticism of my fellow-ministers. The Lord knows and so does everyone else that they get enough criticism, without my adding to it.

My object simply is to plead with them to do more expository preaching, informing the people what the Will of the Lord is, and persuading them to live it.

BOOKS

WHY I QUIT SYNDICATED CRIME* By Jim Vaus. Jim Vaus came from a Christian background but he fell low and went far in organized crime. Three years ago he was one of the leading electronics experts in the United States, devoting his talents to illegal practices. He was also greatly sought by individuals and syndicates as a wire-tapper.

Then he met Jesus Christ face to face in the now-famous revival meetings led by Billy Graham in Los Angeles in the fall of 1949.

This story is simply but graphically told. It shows how great a change Christ can make in a man in an instant—the instant when he completely surrenders to Him.

Not only is this a gripping story, it is also one of the most remarkable testimonies on the question of restitution we have ever read; restitution which entailed probable imprisonment by the authorities on the one hand and gangland execution on the other.

It is a story calculated to make one realize that the days of miraculous conversions are not over. Also, it makes one search his own heart—have I made all things right? —L.N.B.

*May be purchased from *The Southern Presbyterian Journal*, Weaverville, N. C. Price \$1.00 per copy.

CALVIN CAN BE YOURS FREE!

Yes, the great 45-volume set of John Calvin's incomparable commentaries on the Holy Scriptures can be yours absolutely FREE of any cost to you.

|||||||

Here's Our Offer:

YOU OBTAIN 100 SUBSCRIPTIONS TO

The Southern Presbyterian Journal

and send to us correct names, addresses and remittances collected from subscribers at \$2.50 each. We give you the complete, fine-edition set of Calvin Commentaries currently for \$150.00.

But here's the BIG part of this offer! You don't have to wait until you have the 100 subscriptions to begin receiving your books. For every three subscriptions you send in, we'll send you one volume of the commentaries. By the time you have sold 99 JOURNAL subscriptions, you'll have 33 volumes of these up-to-date commentaries. Your 100th subscription will then bring you the rest of the books!

Ideal as a gift for your pastor! Get every department working on this and surprise him with a set. It's the most sought-after commentary in the world among Presbyterian preachers.

Ideal as a gift for your church library!

Ideal as a gift for a seminary student!

Ideal as a gift! That's why we want to give it to you.

The Southern Presbyterian Journal

WEAVERVILLE ... NORTH CAROLINA

Shall We Liquidate

The Southern Presbyterian Church?

a. Why does General Motors maintain separate organizations for their Chevrolet, Pontiac, Buick, Oldsmobile and Cadillac cars, having these organizations run in competition to each other?

Because they are more efficiently run that way.

b. Union of our Southern Presbyterian Church with the Northern Presbyterian Church would be but a step in the contemplated eventual uniting of all Protestant Churches. Will that make a stronger and a more efficient witness?

Imagine your own town or community with but one denomination. Nothing would do more to stifle and retard the advancement of God's Kingdom. Different churches meet the needs of peoples differing social, educational and other backgrounds.

c. Does this mean that churches should not co-operate?

Of course not. Co-operation is Christian in its concept and should be an integral part of the work of the Church. But, co-operation is very different from forming one great ecclesiastical body.

d. It is stated that a super church organization is needed to combat the aggressive methods of the Roman Catholic Church.

The inroads of Catholicism, along with the teachings of the various cults and "isms," can never be met by an organization, no matter how large. The way to meet error is by preaching and teaching, grounded in the Word of God, and carried forward as a Bible-teaching and praying ministry.

e. There are those who feel that the ecumenical movement, of which the proposed uniting of the Southern and Northern Presbyterian Churches is but a part, is the most important thing facing our Church.

The most important, and the most necessary thing for our Church, and all denominations, is an outpouring of God's Holy Spirit on us as individual Christians. We all need a genuine revival which produces a repentance for sin, a confession of sin, a turning away from sin and the evidences in our daily lives that we have been born again. The fruits of the Spirit in Christian lives will bring to the Church, to the nation and to the world the blessings we so desperately need.

f. Give one convincing reason why we should unite with another Church.

There are none.

DID YOU READ LAST WEEK'S ADVERTISEMENT?

WRITE FOR INFORMATION TO:

The Continuing Church Committee

WEAVERVILLE ... NORTH CAROLINA

JUL 24 1952
L. U. N. C.
Carolina Room

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

JULY 23, 1952

The Apostles' Creed:

A Metrical Version

(May Be Sung To Any Common Metre Tune)

In God the Father I believe,
The Maker of heav'n and earth;
And in His Son Lord Jesus Christ
(Rejoice we in His birth!)

Conceiv-ed by the Holy Ghost
And born of Virgin pure,
He suffered death upon the cross,
Enduring torments sore.

Three days He spent in hell's abyss,
And then in wondrous wise
He rose again up from the dead
And mounted o'er the skies.

He sitteth at the Father's right
In majesty and dread;
From thence He shall return once more
To judge the quick and dead.

In Holy Ghost and Holy Church
Believe true Christian men,
In fellowship in holy things
And pardon for our sin.

The resurrection of the flesh
I fervently confess,
And life that never shall have end
In everlasting bliss. Amen.

—Allen Cabaniss.

VOL. XI NO. 12

\$2.50 A YEAR

LIBRARY OF THE
UNIVERSITY OF N. C.
CHapel Hill, N. C.
Library, Reading Room
Camp

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....

Weaverville, N. C.

Dr. L. Nelson Bell, Associate Editor.....

Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. Tom Glasgow
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Phillips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. W. R. Willauer

Hot Under The Collar

Sir:

I have followed with much interest through the years the discussion of the question of union between our own and other Presbyterian Churches. Theoretically I have long been an advocate of union between the Presbyterian Churches, U. S. and U.S.A. But after following the discussions **pro** and **con** and seeing more clearly, as I believe, some of the questions involved, I am not so sure.

I am not concerned so much with doctrinal differences, differences of interpretation, etc., as with certain practical questions which are involved. I doubt if there are many more so-called "liberals" in the Northern Church than in the Southern in proportion to the membership. I give those brethren, in the main, credit for being just as good Christians as I am—maybe a little better. But there are other serious questions involved. I mention here only one.

We have become partners in what is now known as "The National Council of the Churches of Christ in the U.S.A." I have long been in favor of co-operation with such bodies as long as it remains a question of co-operation. But when I read such deliverances as that adopted recently by their General Board and see a disposition on the part of some to criticize Dr. Lacy and Dr. Land for not voting for this action, I am a bit inclined to "get hot under the collar."

I have no way of knowing definitely whether these brethren voted their own convictions, or what they thought were the convictions of their constituency. I am inclined to think they voted both.

A good many people are in-

LETTERS

clined to lose a sense of balance on this question of segregation. They say: "Are we not all the children of God? Therefore, are we not all brothers and sisters in Christ?" Well and good. But are not some of "God's chillun" white and some black? If Providence didn't will it that way, then how did it get that way?

Every member of the Southern Church should read this deliverance of the National Council, especially the sections dealing with segregation. Some of these brethren haven't learned much about the South in a hundred years.

Keep in mind that the Northern Church, a rather aggressive advocate of union with our Church, is also a large factor in the activities of this same National Council.

Once we become a minor part in the proposed union we will have even less voice in matters of policy and procedure than the voices of Drs. Lacy and Land. These brethren doubtless think, as many of us do, that many of the principles involved in the statement are highly commendable, but how to obtain them is an entirely different matter. If, as seems entirely possible, an attempt should be made to "ramrod" certain views on segregation down the throats of Southern people, including Southern Presbyterians, it will "create tensions" far greater than those that now exist.

Far from regretting that ours was the only voice not heard in support of the National Council resolutions we should commend the courage of our representatives in refusing to go along with certain definite implications in those resolutions.

There are many vital questions involved in these discussions, but Southern people may as well un-

derstand now as later that one of those questions is that of social equality between whites and negroes. That is involved in the "Civil Rights" and "FEPC" so violently advocated by certain politicians. It is involved in the cases before the Supreme Court of the United States.

This agitation and attempt to force these issues is already creating bitterness and tension, even to the extent that the Governor of one of our states has declared that every public school in the state will be closed if the Court rules against segregation. The Church should go slow in this matter. Time and patience and Christian common sense will work these problems out, but if the opponents of segregation, either civil or ecclesiastical, persist in trying to force the issue, the very ends they seek will be defeated for another indefinite period.

To tell us that we must, whether or no, send our boys and girls to the same schools, have them sit in the same seats, eat from the same tables, romp on the same playgrounds, attend the same conferences, swim in the same swimming pools, court in the same moonlight, with the colored children and young people—all this is going just a little too fast for most of us. The next logical and inevitable step will be to legalize in the South, as is already done in some other states, inter-marriage between whites and negroes, and we ministers will be called upon to perform the ceremony. We may as well face it. The question of social equality with all that it implies is hiding here under the guise of a noble idealism. We all may earnestly want to be of "one brotherhood," but not by this process.

Tilden Scherer.

Sharon, S. C.

EDITORIAL

The Inseparable Loyalties

One reads of a living Lord in a living Book and the Holy Spirit takes that message and translates it into the realization that He lives today and longs to take possession of our lives, transforming them into the lives He would have them be.

How true this is, but nevertheless some labor today to discredit the written record and substitute for it something utterly untrustworthy. Rightly demanding loyalty to a Person they at the same time claim the privilege of being disloyal to the record about that Person.

We gladly concur in any and every demand for complete surrender to Jesus Christ as Saviour from sin and Lord of our lives, our glory for this life and hope for eternity. At the same time we insist that it is both unrealistic and essentially dishonest to demand loyalty to Him and at the same time lightly regard the record with reference to Who He is and What He did.

Our Lord denounced the wooden and lifeless regard for the letter of the law which He found in His day, but He sustained both the truthfulness and the authority of the Scriptures and honored them as the accurate and true records they claim to be.

Here is the crux of theological controversy today and it is here that the theological liberal finds himself in an absolutely untenable position. He must admit that the Scriptures themselves claim plenary inspiration and full accuracy. He must admit that our Lord accorded them this same honor. He must admit that the New Testament records all testify to the same source of truth and the same final authority.

The liberal theologian may take much time and use many words to explain away the historical accuracy of the records, or the divine inspiration of the spiritual truths of the record, but he can never get away from the fact that he is doing that—explaining away—nor can he escape the fact that after he has ever so cleverly sought to destroy faith in a completely accurate record of inspired truth, *the Book remains*, to bring faith and comfort and strength to humble hearts and simple minds who are willing to take God's Word at its face value.

Those who so regard the Bible are sometimes disdainfully spoken of as "Bibliolators," an asinine statement if there ever was one. A man can love his wife and trust her implicitly without exercising towards her any feeling of idol worship. So one can have complete confidence in both the full inspiration and divine authority of the Word of God without in any sense worshipping it.

Again we say, the dilemma of the theological liberal is one of the first magnitude. Where he is honest enough to come out and say of the Bible, "This part is not true," he immediately finds that there are those of equal or greater scholarship, as well as piety, who are prepared to show that his conclusions are inaccurate and that the part in question *is true*.

Or, if he does not have the courage to openly state his unbeliefs he finds himself in the unhappy position of dealing in generalities, one neither scholarly in concept nor scientific in approach.

The destructive, critical attitude to the Word of God which consciously, or even subconsciously, hides behind profuse protestations of "loyalty" to Christ is not one to commend its holder, either from the standpoint of logic or from that of practical Christianity. Our Lord held no such attitude to the Scriptures and if we are loyal to Him that loyalty demands that we accept His Word as He did—as true.

"And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." —L.N.B.

In Three Mails Three Subscriptions From Three Faiths

Three successive mails last week brought to THE JOURNAL office subscriptions from three members of other denominations, two pastors and one lawyer.

Letters accompanying these subscriptions were of more than ordinary interest to us and with the thought that our readers might also enjoy them, we are below printing excerpts from these letters.

Friday, July 11 (P.M.) *From a Baptist minister: While in Dr. —'s office recently I picked up a copy of your Journal and began to read. I became interested in all of the articles, especially the*

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 12, July 23, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

editorials on "The Basic Issue," and the second of a series entitled "The Christian's Attitude Toward Sin," by Rev. Henry S. Schum.

When I read those articles I made up my mind then and there to subscribe to The Journal if at all possible. That is the purpose of this letter. I deeply appreciate the fact that other denominations are putting out such a fine Journal as yours seems to be. May God's richest blessings be upon you in your work. —South Carolina.

Saturday, June 12 (A.M.) *From a Pentecostal Holiness pastor: I have been given a copy of The Southern Presbyterian Journal and have been impressed with its contents. Especially do I congratulate you on the fine article by Dr. Bell re: the divorce trend, "Which Shall We Choose?"*

I am enclosing ... check ... for subscription ... asking permission to use parts of the article by Dr. Bell or ALL in an article that I am preparing for our church weekly. —Tennessee.

Saturday, July 12 (P.M.) *From a Methodist lawyer: I am enclosing my check ... and will ask that you put me on your subscription list. From time to time I have had the opportunity of seeing your Journal and, although, I am a Methodist, it is so much better than anything we have that I would like to read it regularly.* —Alabama.

God Guides In Many Ways

In everyday practical Christianity there is nothing more important than God's leadership and guidance necessary for the daily task, whether it be the routine things of life or the unusual and often unexpected crises and problems which arise.

To be the unfailing recipients of God's help there are certain things which are *our own personal responsibility*.

One of the things God requires of us is a heart and will surrendered to His leadership. We have no right to expect either guidance or help unless we are willing to receive these blessings when they come. And God knows whether we have so surrendered to Him.

Again, we have no right to deliberately rush into unnecessary problems and difficulties. It is true that out of His love and mercy He often hears our cries of anguish when we get into trouble of our own making, but it is also true that the Christian should use his God-given judgment to avoid such problems.

Again, to enjoy the privileges and the unspeakable blessing of God's continuous help and guidance it is our responsibility to walk close to Him, not in conscious sin, either open or secret. The Psalmist

makes this plain when he says: "If I regard iniquity in my heart, the Lord will not hear me."

But, having tried by God's help to live close to Him, the question may arise in our hearts: "How can I know what God's will for me really is?"

Here are a few suggestions which may be of help to some. They are not given with any idea that they are complete and the reader may supplement them in many ways from his or her own Christian experience.

First of all: if you are in a work or profession where you can live a consistent Christian life, without compromising your faith or breaking any of God's laws, you probably should continue in that work until or unless God gives you a clear leading that He has other plans for you. The hesitant and uncertain Christian, wandering from one position to another, always wondering what he should do, does not usually adorn his Christian profession.

But, some may say, you have not yet answered the question as to how we are to *receive* from God the indication as to what His will for us is.

There are many ways. It may be the *circumstances* which surround us. The Holy Spirit speaks to our hearts, making us dissatisfied with what we are doing and urging us on and out into the circle of God's will. The circumstance may be a wall before us, a difficulty, a sorrow, something even insignificant but something which makes us conscious of the fact that God is leading.

God at times speaks to us through *individuals*, friends perhaps, or possibly total strangers. Some word spoken to us may be as an arrow piercing our mind or heart and as that word is spoken the Holy Spirit uses it to express God's will to us.

Again, it may be an *incident*, trivial or otherwise, which speaks to us and as this occurs we know by His Spirit within that God has given us the direction we need.

God frequently gives us the clear leading of the Holy Spirit as we *read and study His Word* and this is a logical and constant source of divine guidance. In the Bible we read the experiences of men and women, some of them good, some of them evil. There we also read the divinely inspired truths which are as practical and as valid today as when written. And the same Holy Spirit Who directed the hearts and minds of the writers of the Word also dwells in our hearts by faith. How natural then that as we study this Book the Holy Spirit will take a great truth or an isolated passage and we see it ablaze as a message to us in our own problem or dilemma: "This is the way, walk ye in it."

God also gives us His leading as we *pray*. In true prayer we stand naked in our motives, desires and aspirations and we know that He sees us. In prayer the unworthy and the sinful stands revealed for what it really is. In prayer our wills bend and sur-

render to the will of the One Who sees all eternity at one single glance. In prayer the Holy Spirit assures us: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

In our praying there are times when we need to be constant and importunate in our supplications. Again our prayers may be short and very practical. Nehemiah and others give us examples of the efficacy of inwardly offered sentence prayers. As an emergency arises—as we go to answer a 'phone call—as we unexpectedly meet some person; in the multiplied incidents of daily life we can utter a prayer asking for guidance or help. *And God hears those prayers.*

So it is that God guides His children in many ways. He has offered to guide in every detail of our lives, if we will but ask Him. And when we live close to Him He makes his will known to us so that we know He has spoken.

"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

—L.N.B.

The Making Of A Missionary

"Come And See" (Invitation)
"Go And Tell" (Obligation)

There are two steps in the making of a missionary. The first is to "Come and see"; the second is to "Go and tell." These two phrases were used in connection with one great event in His life, His Resurrection, but they express in simple terms this whole business of being a Christian, a missionary.

The first is an invitation to examine for ourselves the marvellous life and ministry of our Saviour. He gave this invitation to the two who followed Him on that memorable day when John introduced Him as the Lamb of God. Start at His cradle, and follow Him to the cross, or rather, see Him as He leaves His home in heaven, and look again as He ascends to His Father.

It is an invitation to do *more than this*; to become personally acquainted with Him as Saviour and Master; to meet Him in some quiet place and surrender heart and life to Him; to say, as Saul said: Lord, what wouldst thou have me to do?

The second is an obligation, a command.

Sometimes it means to go back home and tell what Christ has done in and for us. It meant that to the poor Gadarene demoniac whom Jesus healed. It may mean the man who lives next door, or the family down the road, or around the corner of the street. This command may send you to the outcasts

and neglected ones of your town or community, or to some heathen spot in our so-called Christian land.

It may mean some far-off benighted land that has never heard of the Saviour or of the Gospel. Sometimes we can "go" in person; it always means we must pray and give. The whole world was in His heart; it must be in our hearts too.

To all of us comes the invitation and the obligation. Have we answered the invitation? Have we accepted the obligation? The Master is still saying: "Come and see"; "Go and tell." J.K.P.

Textbooks Without God

Many of us are sold on the Christian school idea. But do you know that we do not fully have a Christian school when our pupils' desks are stocked with public school texts? How can we be satisfied with a Christian school that has two opposing teachers—a Christian teacher behind the teacher's desk and a public school teacher in every pupil's desk?

Public school texts by and large contradict the Word of God and deny God and His Christ. Textbooks that assume the evolutionary theory is a fact (and what text does not do this?) contradicts the Biblical account of creation. Texts that do not take God into account deny Him. (Our God is so great that if we leave Him out of anything we really deny Him).

It is especially in our social texts that we must be on our guard. Due to the educational leadership in our country today many of these texts have turned against the American way of life and are seeking to introduce a new social order. Frank Hughes, addressing the Sixty-First Continental Congress of the Daughters of the American Revolution, April 15, 1952, made the following startling observation. Said he:

"A survey of more than 450 of the most widely used high school social science textbooks shows that every one of them encourages socialistic thinking in the students."

Christian schools have always been in need of Christian texts, but never so much as today. As evangelicals we must contradict modern texts not only because they are irreligious but also because many of them are unpatriotic. We hope that our schools everywhere will insist on having Christian texts.

As long as we do not have a complete supply of Christian texts, it becomes absolutely necessary for us to have truly Christian teachers. We should have teachers who not only are alert to the modernity of present-day instruction but who also are able to present the true Christian view of life. Perhaps our greatest need in the field of education today is a Christian philosophy of education.

The following editorial, appearing in *The Presbyterian Guardian*, is both revealing and devastating. It will bear the most careful reading and pondering.

—H.B.D.

Loyalty Oaths

The General Assembly of the Presbyterian Church in the U.S.A. (Northern) devoted considerable attention this year to celebrating 150 years of National Missions work. Its Board of National Missions was established in 1802. The present head of that Board, Hermann N. Morse, was chosen by acclamation to be Moderator of the Assembly.

We have noted with special interest the action of the Assembly on its last day, when it approved a report of its Standing Committee on Social Education and Action, which carried a stinging denunciation of such modern procedures in the civic realm as unfair loyalty oaths, defamation of character, and guilt by association. Through these procedures, said the report, freedom of conscience is challenged and curtailed by an unmistakable trend toward authoritarianism.

Our concern here is not with these matters in the public realm. There doubtless is much to be said, possibly on both sides. But as we read this report in *The New York Times* we couldn't help thinking back a few years in the history of the Presbyterian Church itself. Loyalty oaths—freedom and conscience—authoritarianism.

There was a time not many years ago when certain ministers and others in the Presbyterian Church, U.S.A., felt they could not, in good conscience, support its foreign missionary program, because according to abundant evidence that program was not true to the Bible or the Presbyterian Constitution. They therefore took steps to engage in a foreign mission activity that would, in their opinion, be true to the Bible and historic Presbyterianism.

But what happened? The officials of the Presbyterian Church proceeded to demand "loyalty oaths" of their own making. They demanded that ministers must support the missionary program of the Church. Conscience or no, Constitution or no, Bible or no, they must support that program—or else. A church member, said these leaders with the approval of the Assembly, who will not give to promote the officially authorized missionary program of the Church is as guilty as if he would refuse to take part in the celebration of the Lord's Supper. This 1934 declaration has never been rescinded. On the basis of it, such a man as the Rev. Dr. J. Gresham Machen was ordered suspended from the ministry of the Church. The officials at that time didn't seem to think *that* loyalty requirement was unfair. They were not concerned with freedom of conscience in *that* matter, nor were they afraid of authoritarianism *there*.

The Continuing Church group will meet in Weaverville August 20 at 10 a.m. All interested persons are invited to attend and have been requested to notify THE JOURNAL office.

The Poem On The Cover

Modeled on the Scottish metrical version of the Psalter, this poem is by Alan Cabaniss, Ph.D., who is head of the department of history of the University of Mississippi. Dr. Cabaniss is the author of "Life And Thought Of A Country Preacher: C. W. Grafton, D.D., LL.D.

At the same time many Presbyteries of the Church were adding to the ordination vows a similar loyalty oath. They were demanding that candidates for the ministry promise to support the church agencies before they could be ordained. More than one young man was failed in his examination, for refusing to take *that* loyalty oath.

On the other hand, while it allowed not the slightest deviation from these unconstitutional loyalty oaths, the Church was treating certain other oaths with substantial contempt. These were the vows properly required for licensure and ordination. Candidates must solemnly declare that they accept the Scriptures as the Word of God, the only infallible rule of faith and practice. But it often appeared that candidates were taking that vow with their fingers crossed. Presbyteries were sneering at what it obviously said. Not so long back over a thousand ministers of that Church, men who had solemnly sworn to that ordination vow, declared in writing that the doctrine of the inerrancy of Scripture harms rather than enhances its authority, and in the name of freedom demanded the right to deny such Scriptural teachings as the virgin birth, miracles, vicarious sacrifice and bodily resurrection of the Lord Jesus Christ. Nothing was done about this, except that some of these men were later given the Church's highest honor, being elected Moderator of its Assembly.

Reviewing this history of the attitude of the Presbyterian Church, U.S.A., toward loyalty oaths within its own bounds, one can hardly help viewing with suspicion that same Church's denunciation of loyalty oaths in the civic domain.

—L.W.S.

Why I Favor Preserving The Southern Church

By The Rev. W. H. Frazer, D.D.

CONCORD, N. C.

Jesus Christ. It has pointed out sin in its heinousness and grace in its super-abounding power. God's justice has been defended while His mercy has been magnified. It has not tried to reduce its message to a "moral reform" basis. It has not tried to eliminate the supernatural from religion, and thereby to reduce everything to a rational basis. Would it hold to its testimony to the world if it were merged into another body? I think not.

I favor continuation of the Southern Church because of its sensible attitude towards racial relations. There is a morbid and a rabid theory abroad today to the effect that in order to show Christian love we must abolish all social lines that exist between the white and the Negro races. Two churches of another organization recently merged themselves, one of them a white congregation, and the other a Negro congregation, and the report is that the Negro pastor was elected pastor, and the pastor of the white church was elected as assistant pastor. Another instance is that of a white pastor who has been called to the pastorate of a Negro church—and that at his own solicitation.

"Presbyterian Life," June 7, 1952, Page 21, quotes the Race Relations Committee of the Evangelical and Reformed Church as sponsoring a student-exchange between a Negro college for women and a white college for women. This entailed the intimacy of "room-mating." The danger here is the aftermath of the social fellowship consequent on such a relationship. I believe that God intended, when He "made of one (blood?) all the nations that dwell upon the face of the earth," that they should regard "the bounds of their habitation." I do not think that the miscegenation of the races is in the purpose of God. But to abrogate the lines that separate the races socially will inevitably result in inter-marriage, and that which is a million times worse than inter-marriage. It has proven to be the case throughout the history of the world.

I do believe with all my heart that the Negro race is entitled to justice, courtesy, respect, and Christian love, and I yield to no man in my according these things to it. I should like to see an equality of opportunity awarded to every man of every race of the world. "The strong ought to bear the infirmity of the weak," and should render all possible help and encouragement, and assistance. Discrimination should not be made against a person because of race or color. The Negro should have all assistance that it is possible to give in his economic,

This matter of the uniting of the Southern Presbyterian Church with other ecclesiastical bodies is very prominently before us today. With malice toward no other body of Christians, and, with criticism of none, I wish to state my reasons for favoring the perpetuation of this great organization.

1. I favor its continuation first of all because of its historic testimony. It has stood for more than 90 years as a witness to the spirituality of the Church of God. It has declared that the Church is a spiritual organization and stands for the expression of its life in a spiritual way. It has nothing to do whatsoever with associations that have been brought into existence by men for their social, economic and governmental welfare, except to preach the great principles of righteousness and justice. Its great aim is to preach the gospel of redemption to a lost world. It is forbidden to become entangled with man-made organizations. The power of the Church is spiritual only, and it is incumbent on it to speak only the things that are spiritual, and only the things which are given to it by its Lord.

The Southern Presbyterian Church has taken no part in politics, social reforms and revolutionary activity. To merge it into another body might change this situation entirely.

2. I favor its continuation because of the message which it has given from its pulpit—a full gospel of

ACCORDIONS

FAMOUS ITALIAN MAKES

Available to Students, Teachers, Christian Workers and Missionaries at

SPECIAL DISCOUNTS

Write Today for FREE Literature

Accordion Manufacturers & Wholesalers Outlet
Dept. SP, 2003 W. Chicago Ave., Chicago 22, Ill.

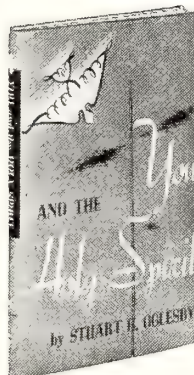
educational, political, moral and spiritual life. But this does not mean that the races should be brought together socially, for that will inevitably result in inter-marriage, and racial corruption. "Social equality" is a misleading "bug-bear." To insist on each race remaining in its own circle does not affect "social equality." Each race has the privilege of bringing its social life to as high a degree as it can reach. "Social equality" can be attained, and surpassed, in one's own race. It is no disgrace to be a member of another than the Caucasian race. Racial pride should be maintained, and that should urge the members of that race on to the very highest attainment. Respect for and Christian love does not demand social intermingling of the races. Christian love does demand respect, but it does not demand the breaking down of the line of social separation. This the Southern Presbyterian Church has practiced throughout its life of almost one hundred years.

4. I favor the continuation of the Southern Presbyterian Church because of its contribution to the interests of the Kingdom of our Lord. This Church has led in evangelism, in benevolent giving, and in additions to the numbers of the Church. By its own record in these matters it gives to the world an eloquent argument for its separate existence. The very fact of its comparative smallness makes it more energetic in these matters. To merge it into a body of three or four times its size would destroy the impulse to continue to make these efforts. We have a record of which we can be justly proud. Do not "dig up" this fruitful vine and merge it into another crowded vineyard.

5. I favor its continuance because of the splendid organization of its departments of work. We have organized our agencies along the lines of naturalness and efficiency. We have manned each Board with capable officials and workers. This was done at considerable cost and by the best brains of the Church. We cannot afford to "throw away" the money and the labor that we expended in this organizational work. We are actually going forward. Our Church is a "going concern." Let's not destroy its efficiency and its great future by letting it be "swallowed up," as it would be, by a large organization. We have a work to do, and a place to fill.

6. I favor the continuation of the Southern Church because of the heart-rending consequences which the merging of it into another organization would produce. Ties would be severed that go back

a practical,
personal study
of those great
New Testament teachings
that will lead YOU
to a fuller realization
of that abundant life
promised through
the indwelling presence
of the HOLY SPIRIT



YOU and he HOLY SPIRIT

BY STUART R. OGLESBY

This book will inspire you to more Christian living. It will help you understand how the Spirit works and how the Holy Spirit's gifts of humility, love, unselfishness and joy may be obtained.

\$1.50

PRESBYTERIAN BOOK STORES

Box 1176, Richmond 9, Va.

Box 1020, Dallas 1, Tex.

NATIONAL RADIO PULPIT

1952 SUMMER SERIES

•
COAST

TO

COAST

—

•
NBC
Network



•
EVERY
SUNDAY

10:10 - 10:30

A.M. (EST)

9:00 - 9:30

A.M. (CST)

OUR RADIO PREACHER DR. JOHN A. REDHEAD

Pastor of First Presbyterian Church, Greensboro, N. C.

Sunday, July 27

"ON BEING BORN FROM ABOVE"

WRITE FOR COPIES OF MESSAGES

for three generations. Friends and even families would be estranged. The body of Christ would literally be rent asunder. Also as a result we would find ourselves entangled in untold law-suits and community dissensions. "Having a matter against another" we would be "going to law." This is certainly contrary to the spirit of brotherly love.

With a strong, harmonious, thriving, growing and "going" Church I think that it would be very

unwise to lift it out of its setting and plant it in an environment where it is almost certain it would not continue to maintain its achievement and growth as it is doing now.

Without any criticism of anyone, or any organization I feel that it would be a disastrous thing, and that it would be a great blunder to "tamper" with the Presbyterian Church in the United States—our own Southern Presbyterian Zion.

SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

LESSON FOR AUGUST 3

Samuel - Judge and Prophet

Scripture: 1 Samuel 4:1b - 8:22; 12:14-

25. Devotional Reading: Proverbs 3:1-12.

There are many expressions in our Devotional Reading which might well be applied to the great judge, prophet, teacher, and king-maker, Samuel. He was one of Israel's truly great men. "Forget not my law": Samuel was true to the Law of God. "So shalt thou find favor and good understanding in the sight of God and man": this was preeminently true of Samuel; the people respected and loved him, and God honored him. "In all thy ways acknowledge him and He shall direct thy steps": he turned to God for guidance in all the emergencies of his day. Would that our leaders did the same! "Be not wise in thine own eyes: fear the Lord and depart from evil": Samuel seems to have been a man of humility and integrity. He was not only a great and good man, but he taught the people the way of the Lord.

These were critical and dangerous days for the nation. God was taking care of His people, but, from a human standpoint, without the leadership of Samuel, the nation would have been crushed, or absorbed, by the heathen around them. Due to their disobedience these nations had been left, and they became a snare and trap for Israel. God raised up this great leader "for such a time as this," even as He exalted Esther the queen, and many others, both in Bible times and in later Church History. Think of Luther, Knox, Calvin, the Wesleys and George Whitefield, and D. L. Moody.

The Lesson naturally divides itself into four parts: (1) The Ark Captured, (2) The Ark Returned, (3) A Revival, and a Victory, (4) The Request for a King.

I. The Ark Captured: 4-1 - 5:12

The Philistines routed Israel and slew about four thousand men. The elders of Israel asked, Why?, and then hit upon a plan which they felt would insure victory for them. Instead of finding out the real reason for their defeat, namely, their own sins, and without consulting God or Samuel, they decided to "fetch the Ark of the covenant" out of Shiloh and bring it into the camp. Worldly-wise men lean unto their own undersanding instead of

acknowledging and consulting God. If they had but enquired of the Lord this national disaster could have been averted. We are making the same sad mistake in America. We consult "experts" instead of God. Then, instead of repenting of sin and turning from it, cleaning up our camps and our government, we give to God a sort of "token worship" by building chapels and employing chaplains. We want Him in the camp, but we want also our drinking, gambling, and our vice. These two kinds of things—God and sin—cannot mix: He, the Holy God, will not dwell in the midst of wickedness. We may have the symbol of His presence, but He Himself will not be there.

If Hophni and Phinehas had been righteous priests they would have prevented this sacrilegious move on the part of the elders, but they were only too willing to fall in with the plan. We have preachers today who will "fall in" with any sort of movement, even though they know it is bordering on the irreverent. We hate to "oppose" anything so much that we keep quiet, or cooperate, even though our consciences trouble us. I am afraid that in time of war the Church allows herself to countenance many questionable moves on the part of the government.

At first the Philistines were filled with dismay, and cried out, "Woe unto us! for there hath not been such a thing heretofore." But instead of causing them to give up, it made them more determined. They rallied their army, saying, "Be strong, and quit yourselves like men, O ye Philistines—quit

yourselves like men, and fight." The lesson for us is obvious: if we have nothing more than the outward show of religion, then we are no match for a determined foe. God must have reality, if He is to be on our side. The Ark is of no value unless we possess sincerity and purity. It would be well for us to remember this as we prepare to protect ourselves against Russia. America is only as strong as she is righteous, humble, and sincere.

The result of the battle was what might have been expected under the circumstances. Israel suffered a staggering defeat. Hophni and Phinehas were slain and the Ark captured. The news of this disaster, especially the part about the Ark being taken, came to Eli, the old blind priest, and he fell over backwards and broke his neck. Thus God's warning came true.

The Ark was in the country of the Philistines for seven months, seven months of suffering and plagues for these heathen. They put it in the house of Dagon, their god, and the god was broken to pieces. They sent it from city to city, and everywhere there were plagues of mice and tumors among the people; "for there was deadly destruction throughout the city; and the hand of God was very heavy there." These words describe what took place.

II. *The Ark Returned: 6:1 - 7:2*

"What shall we do to the Ark of the Lord?" This was the question uppermost in the minds of the Philistines. The natural answer was, Send it back.

Their priests and diviners said that they must not send it back without a "trespass offering." They felt guilty and according to heathen custom they decided to make golden images of the mice and tumors, and so they made five golden mice and five golden tumors and put them in the Ark. They also made a new cart upon which to put it, and in order to make sure that this was the right plan they tested it by hitching some milks cows to the cart, keeping their calves at home. The cows took the straight way to Beth-shemish, lowing as they went, thus proving that they were right in sending the Ark back. The Philistines were glad to get rid of it.

The men of Beth-shemish, however, looked into the Ark and were severely punished, a great many being slain. They, therefore, decided to get it out of their midst and sent messengers to Kirjah-jearim asking them to come down and get it. They did so, and brought the Ark to the house of Abinadab, who sanctified Eleazer his son to keep it. It remained there for twenty years, while the house of Israel lamented after the Lord.

III. *Revival and Victory: 7:2-17*

This revival appears to have started with Samuel, who is now getting to be old enough to assert some authority. He was evidently too young to do anything about stopping the plan of the elders to take the Ark to the camp. He now speaks very plainly to the Israelites. "If ye return unto the Lord with



all your hearts, then put away the strange gods - - - and prepare your hearts unto the Lord, and serve Him only: and he will deliver you." Here is a good recipe for a revival any time and any place. God is always ready; He waits for us to get ready. Our return has to be genuine. He knows whether it is or not. It has to be with all our hearts. We must put away all strange gods and serve the Lord only. He cannot bless a half-hearted, double-dealing people. I am afraid that this is our trouble in America today. Almost everybody, even our political and business leaders, agree that we need a revival. Some of these men have made some very pretty speeches. How many of us are willing to *pay the price* for a glorious revival? How many are ready to *put God first*, and to *love our neighbors as ourselves*. How many are ready to meet the conditions?

Samuel gathered the people together and prayed for them, and they confessed, "We have sinned against the Lord." The Philistines came up, but the Lord thundered with a great thunder and they were defeated in a decisive victory. Certain cities which had been taken by them were returned, and there was peace. We do not often think of Samuel as a military leader, but he led Israel to victory and peace in this instance, because God fought for them.

Revival and Victory go together. If we "get right with God" He will give us victory over our, and His, enemies. It is sin in the heart and in the camp which defeats us. It will defeat America, unless it is removed.

IV. *Request for a King: Chapter 8*

We come now to the one blot on Samuel's record; his failure in the home. Whether his fault or not, his sons, like the sons of Eli, did not walk in the steps of their father. I cannot help but wonder about the wife of Eli, and the wife of Samuel, the two mothers concerned. What sort of women were they?

All the elders of Israel came and said, Make us a King to judge like all the nations. They had two reasons, (1) Samuel's sons were not what they ought to be, and (2) they wanted to be 'like the nations.' This latter reason explains a great deal in Church History. Samuel took it to the Lord in prayer. (Read and study this carefully. There are many lessons for us).

For The Love Of What?

If the Apostle Paul were to be asked why he sacrificed his position in the religion of his fathers, why he gave up his home, his family, his friends, to suffer hardship, to be beaten, imprisoned, stoned, shipwrecked, despised and abused in every place, I am sure that his answer would be without a moment's hesitation, "For the love of Christ!" The watchword of this saint of God was this: "For to me, to live is Christ!" Whether he labored, making tents, or whether he lived by the preaching of the gospel; whatsoever he did, in word or in deed, he did for the glory of God, constrained by the love of Christ.

Constrained by the love of Christ, and led by the Spirit of Christ, Paul sought above all things to be well pleasing to the Lord. It was the firm conviction of the Apostle that God would guide him each step of the way; would direct him in every activity, great or small. His life work was to please Christ to whom he belonged by right of creation and redemption, and to this end he dedicated himself.

What a tragedy that believers today do not trust God to guide them in their daily walk; in their choice of occupation; in their choice of companions, and in every association of life! *Christ, for most professing Christians today, is a Sunday morning acquaintance!* He is not the Lord of everyday life.

What a difference it would make if young people would look to Christ to direct them in their choice of occupation, trusting him to lead them into a life work that would honor God and give the maximum opportunity for service. Instead, the policy is to choose the field of work solely on the basis of natural qualifications, or for financial reasons, or because of social prestige, or perhaps to please the family.

The cry of the believing heart should be, "What wilt Thou have me to do?" Out of love for Him who first loved us and gave Himself for us, we should seek above all else His will for our lives. Too often we put more confidence in an aptitude test than we do in the guidance of God! more emphasis on the size of the salary than on the value of service! more concern for the favor of men than for the fruit of consecration to the will of God!

A young Christian was asked what he planned for his life work, and his answer was that of one who trusted in the Lord, for he said: "My life work is going to be serving the Lord, but as yet, I do not know in what capacity."

How like Carey, the shoe-maker who became the father of the modern missionary movement, and who answered when asked his business in life: "My business in life is to serve God; I'm in shoes to pay expenses."

Whatever our occupation, if our highest aim is to serve God, we have already chosen our life work. He will indicate any change of occupation that should be made as we continue with our life work, and any work He calls us to do, He will qualify us to do.

What a blessed thing it is to trust God! To acknowledge Him in all our ways, knowing that He will direct our paths. What peace it brings to rest assured that our times are in His hands; to know that our steps are ordered by the Lord.

Perhaps someone will say: "But this attitude is impractical. God helps those that help themselves. We are expected to use our common sense; to base our decisions on logic." And we could answer: "Since when did it become impractical to trust God? He is the help of the helpless; the strength of the weak." And Solomon said, "He that trusteth in his own heart is a fool." We are not to trust our logic, but the Lord; not our common sense, but the Spirit of the Living God!

The God who guided the children of Israel from Egypt to Canaan; who went before them by day and by night, is still on the throne. He speaks through His prophet and says, "I am the Lord. I change not." He is still faithfully waiting to direct the steps of all who trust in Him. The God-planned life is the life of joy and fruitfulness, of peace and power. Are you willing, for the love of God, to present your body, a living sacrifice that you may discover what is that good, and perfect, and acceptable will of God for your life?

Recommend The Journal To Friends

\$5.00 WILL BUY CHRISTIANITY AND LIBERALISM By Dr. J. Gresham Machen (Reg. Price \$2.50) and any three of the following By Dr. Wm. C. Robinson	
Title	Reg. Price
Christ - The Hope Of Glory	\$3.00
Christ - The Bread Of Life	\$2.50
Our Lord	\$3.00
Who Say Ye That I Am?	\$2.50

CHURCH NEWS

William A. Hopper Retires As Treasurer Of Annuities Board; McIlhany To Succeed Him Sept. 1

The Rev. William H. Hopper, D. D., for 20 years treasurer of the Board of Annuities and Relief, will retire August 31, it has been announced by the board.

Succeeding him will be the Rev. Bernard A. McIlhany, D. D., his assistant for the past three and a half years, who will take office September 1.

Dr. Hopper reaches the retirement age this year set by the board for automatic retirement.

Born, brought up and educated in Kentucky, Dr. Hopper has spent all his 41 years of active church service within the bounds of the Synod of Kentucky with the exception of a seven-year pastorate in Birmingham, Ala. Before accepting the position of treasurer, he was for many years a member of the Board of Annuities and Relief by election of the General Assembly.

Dr. McIlhany is a graduate of Hampden-Sydney College and Union Theological Seminary. He did graduate work in business administration at Harvard University and in theology at Edinburgh University in Scotland.

The board has announced that Dr. McIlhany will also be available for sermons and addresses in churches, conferences and church organizations. All communications should be sent him at the office of the Board.

Missionary Activities Reported By Board

Dr. and Mrs. R. J. McMullen retired June 30 after having served as missionaries of our Church in China for 41 years. Dr. McMullen served in the educational work of the China Mission and for the last six years has served as secretary of the United Board of Christian Colleges in China with headquarters in New York.

In connection with this retirement the Board of World Missions registered its feeling that few missionaries of the Church have accumulated a record so impressive. Dr. and Mrs. McMullen are making their home in Chapel Hill, N. C.

The board has accepted the resignation of the Rev. J. W. Vinson from the Japan Mission. Mr. Vinson returned to this country in 1951 after Mrs. Vinson was stricken with a serious attack of polio in Japan. Mrs. Vinson died in January of this year.

Since returning to this country, Mr. Vinson has been Stated Supply of the Bullette Presbyterian

Church in Tulsa, Okla. With his resignation from mission service, Mr. Vinson will give his full time to his service in this Church.

In accepting this resignation, the Board expressed its warm appreciation of the services that the Vinsons rendered as missionaries to the Philippines, China and Japan.

Miss Margarida Davis, of the East Brazil Mission, has resigned to continue her work with the Association of Rural Credit and Health, a philanthropic organization in Brazil, with which she has been working on a temporary basis while on leave of absence from the Mission. Miss Davis, who plans to be married soon, is the daughter of the Rev. and Mrs. A. L. Davis, long-time missionaries to the East Brazil Mission.

The Rev. Henry Crane has been appointed by the Congo Mission to act as missionary advisor to the Twentieth Century - Fox Film Corporation for their production of "The White Witch Doctor," which is being filmed in the area of the Congo Mission. Representatives of the film corporation are already in the Congo and the filming of the picture will soon be under way.

Miss Marion Wilcox, of the China Mission, has been appointed to serve in Formosa under the same relationship to the Canadian Presbyterian Mission as other China missionaries there maintain. Miss Wilcox has been on furlough in this country since last summer and will leave for Formosa soon.

The Rev. and Mrs. E. H. Hamilton and Miss Margaret Sells, of the China Mission, who have been serving among the Chinese in Kobe, Japan, will leave for Formosa in the fall to join the mission work there.

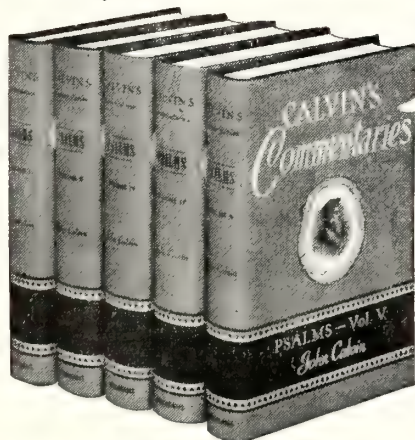
The board approved a grant of \$1,000 to be used toward the establishing of a Bible School in Taipei, Formosa, this fall.

The Rev. and Mrs. W. A. Linton, of our Korea Mission, have been granted their request to return to Korea sometime in August. The Lintons' furlough will not be up until sometime in December, but they have asked that they may return to the field earlier because of the shortage of personnel there. The Lintons remained in Korea throughout the time that fighting was taking place in the southern part of that country.

The board approved the allocation of \$20,000 toward the building of a new building for the Sao Bento Church in Portugal. The completed structure will cost approximately \$60,000. The new building is necessary so that the Church's facilities may more nearly match the opportunities this Church has as a church of crucial significance in the work of the Evangelical Church in Portugal.

Calvin's Commentaries

The Commentaries are uniform in appearance, quality workmanship, fine printing, fine binding, a beautiful set in all respects.



COMPLETE

THE COMMENTARIES

Genesis I	\$4.50
Genesis II.....	3.50
Pentateuch I, II, III, IV.....ea.	3.50
Joshua	3.00
Psalms I.....	4.50
Psalms II, III, IV, V.....ea.	3.50
Isaiah I, II, III, IV.....ea.	3.50
Jeremiah I, II, III.....ea.	3.50
Jeremiah IV.....	4.50
Jeremiah and Lamentations (V)	4.50
Ezekiel I, II.....ea.	3.50
Daniel I, II.....ea.	3.50
Minor Prophets I, II, III, IV.....ea.	3.50
Minor Prophets V.....	4.50
Gospels (Harmony) I, II, III.....ea.	3.50
John I.....	3.50
John II.....	3.00
Acts I.....	4.50
Acts II.....	3.50
Romans	4.50
Corinthians I, II.....ea.	3.50
Galatians and Ephesians.....	3.00
Philippians, Col. and Thess.....	3.00
Pastoral Epistles.....	3.00
Hebrews	3.50
Catholic Epistles	3.50
<i>The set, complete, 45 vols.,</i>	\$150
<i>O. T., 30 vols.,</i>	\$100.00
<i>N. T., 15 vols.,</i>	\$50.00

← **FREE?**
YES!

(Until Oct. 1 — So Hurry!)

HOW?

—HERE'S HOW—

This beautiful 45-volume set can be yours without costing you a cent when you obtain 100 subscriptions to *THE SOUTHERN PRESBYTERIAN JOURNAL* at \$2.50 each from friends, relatives, circle leaders, Sunday School teachers, Youth Program leaders, Men's Work organizers, pastors, educational secretaries, and hosts of other interested folks.

But we're not asking you to wait for your Commentaries until you have all 100 subscriptions. For each three subscriptions you forward on to us, including subscription price remittance, we will send you one volume of the set. (You may indicate your choice of books each time you remit).

This means by the time you have sold 99 subscriptions to the magazine, you'll have 33 volumes on your shelves. (The complete Old Testament, for instance, includes 30 volumes).

THEN, that last subscription you sell for us, will bring you the other 12 books, all in one package!

Organize your church group behind this project and this fine (and only) American edition of Calvin's Commentaries can be given as a gift to your pastor. Ask him about it—no Presbyterian preacher should be without it—and get started today.

A wonderful gift, too, for seminary students, the church library, missionaries and church officers. Invaluable for Bible teachers.

**THE SOUTHERN
PRESBYTERIAN JOURNAL**
WEAVERVILLE, N. C.

Dr. James E. Bear, a member of the board and missions professor at Union Theological Seminary in Richmond, Va., left June 29 to make a survey trip to the Mission in Ecuador. Dr. Bear goes with some other members of the United Andean Indian Mission Board to study the work of this co-operative Mission.

The board has approved an additional \$1,000 to be used to bring delegates from the younger churches throughout the world to the conference to be held in Germany this summer under the sponsorship of the International Missionary Council.

Natalie Lancaster, Former Dean, Dies

Mrs. Natalie Lancaster, of Ashland, Va., dean of students at the General Assembly's Training School for 25 years up until her retirement in 1948, died suddenly July 12 while visiting a friend near her home.

She is survived by a sister and two brothers. Funeral services were held in Ashland.

Rev. Russell M. Kerr At Work In Philadelphia

Rev. Russell M. Kerr has moved into the manse at Mint Hill and has for weeks been engaged in the work of the pastorate of the Philadelphia Presbyterian Church.

Mr. Kerr is a son of the manse, his father being Dr. G. L. Kerr, a greatly beloved minister of the Associated Reformed Presbyterian Church. He has attended Davidson College, Erskine and Princeton Theological Seminary. His ministry has been: assistant pastor of the First A.R.P. Church in Statesville, and while there, he was on the staff of Mitchell College; and pastor of the Bethel A.R.P. Church of Winnsboro, S. C. He was director of his denomination's Youth Work and chairman of the Board of Trustees of the Assembly grounds at Bonclarken.

J. E. Wayland, Jr. Accepts Pastorate

J. E. Wayland, Jr., with his wife and son, John Edwin Wayland, III, have moved into the newly reconditioned manse at Cornelius, where he has accepted a call as well as to the Bethel Church. He plans to come before the July meeting of Mecklenburg Presbytery and take his examination looking forward to ordination.

The pastor-elect was born in Kuling, China, and is the son of Rev. and Mrs. J. E. Wayland, former

missionaries to China, now at the Hopewell Presbyterian Church, where Mr. Wayland is pastor.

Catholic Man Becomes Presbyterian Preacher; Catholic Father Is Converted

Mr. R. G. Balnicky, pastor-elect of the Troy Presbyterian Church (N. C.), was baptized and received by the Roman Catholic Church and has become a crusading Presbyterian. His father, an Orthodox Greek Catholic, accepted Christ as his Saviour and Lord under the son's preaching in 1950.

He was born in 1922 in Elizabeth, N. J. While in the Navy, stationed in Norman, Okla., he united with the Presbyterian Church in April 1943. Two hours later in the same church he was married to Miss Elizabeth Marie Hartenstein, of Newark, N. J. His seven years in the Navy were spent as an Aviation Flight Engineer and Mechanic. In the absence of a chaplain on the Palau Islands, he served in full capacity as acting chaplain.

In 1948 he was received as a candidate for the ministry by Florida Presbytery. After his discharge from the Navy he went to Columbia Seminary from which he was graduated in May.

The Balnickys have two children—Richard, 7, and Barbara Gail, 4.

On July 15 he will ask Mecklenburg Presbytery to license him and to appoint a commission to ordain and install him at Troy on July 20th. "It is my prayer," he states, "that through the guidance of the Holy Spirit the Troy Church will follow the example set in the second chapter of Acts, particularly the 42nd verse: '... continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers.'"

Under a fine local leadership the Troy Church has come to full self-support and Mr. Beaumert Whitton conveyed for the Home Mission Committee their approval and appreciation.

New Teacher Appointed To Training School

Miss Josephine Newbury of Atlanta, Ga., has accepted appointment to a position on the faculty of the General Assembly's Training School. Miss Newbury will be associate director of field work and assistant professor of religious education, her special service being in the field of children's work.

Miss Newbury served for a number of years as superintendent of the Sunday School of Ormewood Park Presbyterian Church of Atlanta.

Eastminster Presbyterian Church Organized

One hundred and nine people May 18th became charter members of the Eastminster Presbyterian

Church when it was organized by a Commission of Mecklenburg Presbytery. Rev. John A. Carriker, chapel minister of the Caldwell Memorial Presbyterian Church, was chairman of the Commission. Dr. C. G. McClure preached the sermon. Other members of the Caldwell session who were members of the Commission were Messrs. W. E. Price and M. B. Query. At a later congregational meeting the new congregation extended a call to Mr. Carriker to become their pastor.

Think On These

"Longfellow could take a worthless sheet of paper, write a poem on it, and make it worth \$6,000—that is genius.

"Rockefeller could sign his name to a piece of paper and make it worth millions—that is capital.

"Uncle Sam can take gold, stamp an eagle on it, and make it worth \$20—that is money.

"A mechanic can take material worth \$5 and make an article worth \$50—that is skill.

"An artist can take a fifty-cent piece of canvass paint a picture on it and make it worth \$1,000—that is art.

"God can take a worthless, sinful life, wash it in the blood of Christ, put His Spirit in it and make it a blessing to humanity—that is salvation."

Does U.S.A. Minister Preach Universalism In Outlook Sermon?

BY CLARENCE C. ELROD

I was a commissioner at the recent meeting of the General Assembly in Charleston, W. Va. *The Presbyterian Outlook* of June 30, in giving news about Assembly actions, mentioned my name as one being opposed to the plan of exchange of pulpits among the ministers of the Presbyterian Church, U.S.A., the Presbyterian Church, U. S., and the United Presbyterian Church.

But nothing was said as to why I opposed the plan and voted against the commendation. I was against the plan offered by the Committee on Cooperation and Union because of the danger of bringing men in who did not give an evangelical message.

This leads me to mention the sermon in *The Presbyterian Outlook* of July 7 by Dr. Emory W. Luccock, of the Dundee Church, Oklahoma. No one would say or think that all ministers of the Presbyterian Church, U.S.A., are liberal or unorthodox, but the statements found in the sermon by Dr. Luccock are far from fitting in with our Confession of Faith and the Bible. In quoting from his sermon, "When We Die," we read:



Enroll Now For
FALL SESSION COLLEGE or PREPARATORY DEPARTMENT. SUMMER SCHOOL COLLEGE or PREPARATORY DEPARTMENT. Educational Excellence. Christian Emphasis. Write for Catalog.

PRESBYTERIAN JUNIOR COLLEGE
BOX B-W — MAXTON, N. C.

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

"It seems to me completely clear that whatever torment is to be experienced on the other side of death by anyone is bound to be redemptive, both in its interest and its effect. It will not be punishment. It will be purging. And in the end God will win."

What kind of theology is this? It sounds like Universalism, that finally everyone will be saved. And the idea of purging sounds something like the Romish doctrine of purgatory. In other words, Dr. Luccock does not believe in the eternal punishment of the wicked and impenitent sinners.

What do the Confession of Faith and the Bible teach on the matter of final judgment? The answer is found in Chapter XXXV:

"For then shall the righteous go into everlasting life, and receive that fulness of joy and refreshing which shall come from the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (Matt. 25:31-34; 25:41-46; II Thess. 1:7; Mark 9:47,48).

It seems that Dr. Luccock sets aside the authority of the Scriptures and resorts to human reason. This is not the type of message we need in the field of evangelism.

Perhaps you have already read the article by Dr. Luccock. I think something ought to be said in your paper about it and the reason why we should be careful in inviting others to fill pulpits in the Presbyterian Church, U. S.

CORRECTION

Last week the name of the Rev. William Megginson was inadvertently omitted from the article, "Preaching And Teaching The Word Of God," Page 14.

Shall We Liquidate

The Southern Presbyterian Church?

a. If our Church should "unite" with the Northern Presbyterian Church would this precipitate a problem with reference to segregation?

Unquestionably yes. The Northern Presbyterian Church has already gone on record that segregation is unChristian. The National Council of Churches has also voted that segregation is unChristian.

b. Do our brethren in the North recognize that we have problems which they do not face?

Apparently not. They do not recognize that we have social problems and population ratios which do not exist in the North and which make a solution of Christian race-relations one which must be approached intelligently and realistically.

c. Is it possible to have more than one "Christian" solution?

Of course it is. In the interior of China many Christian churches have the men and women sitting separately. There is nothing un-Christian in this; rather a Christian deference to established custom.

d. Is there hope that in the event of "union" with the Northern Church the resulting body, four times as large as our now separate Church, would agree to leaving the solution of this problem on a sectional basis?

Absolutely none. Those clamouring for immediate and total abolition of segregation would immediately take steps to force upon our Church a situation which would be intolerable.

e. Would not our own section of the Church maintain its autonomy on problems peculiar to the area in which we live?

Of course not!!! That is the very object of union—to make one great Church with authority over the whole—and regardless of any policies we might wish to maintain, the fact remains that the present Northern Church would of necessity dominate and direct everything, by approximately a three-fourths majority straight across the board.

f. Give one convincing reason why we should "unite" with the Northern Presbyterian Church.

There is not one.

HAVE YOU READ THE OTHER ADVERTISEMENTS ON THIS SUBJECT?

WRITE FOR INFORMATION TO:

The Continuing Church Committee

WEAVERVILLE ... NORTH CAROLINA

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

JULY 30, 1952



SHEARER PRESBYTERIAN CHURCH, Mooresville, N. C., is one of a group of young mission churches in the Mt. Mourne-Mooresville section which the Rev. J. Kenton Parker is pastor. This new structure, recently completed, gives the most up to date equipment for Sunday School class rooms, worship chapel and heating plant. It represents the growth of Presbyterianism in North Carolina as a young church with a bright future of service.

VOL. XI NO. 13

\$2.50 A YEAR

U. N. C.
Carolina Room

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....Weaverville, N. C.
Dr. L. Nelson Bell, Associate Editor.....Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. Tom Glasgow
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. W. R. Willauer

LETTERS

To the Editor:

Some years ago a farmer was admitted to the hospital in Sanford, N. C., with a badly mangled hand. A few weeks later, after his discharge, the surgeon who had attended him being in the farmer's neighborhood, stopped by to visit him. The farmer was busy at the barn feeding corn into the ensilage machine with his one good hand. After an exchange of pleasantries the surgeon said:

"Now, just how did you manage to injure your hand?"

"Well," replied the farmer, demonstrating with his good hand, "I was working with this machine and let my hand go too far like this," whereupon his good hand was caught in the machinery and mangled as the other hand on the former occasion.

I was reminded of this story as told by the surgeon when I read your article, **The Hole In The Dyke**, in the 7-9-52 issue of **The Journal**.

In that article you told how the hole in the dyke is made. Then you say in effect, "Like this," and thereupon proceed to make a hole in the dyke according to your specifications of what a hole in the dyke is like and how it is made.

(1) You identify "Verbal" with "Plenary" in your parentheses inserted in a quotation from Dr. Harrison Ray Anderson.

(2) In the second sentence of the paragraph containing Dr. Anderson's quote you say: "Allow man to deny one portion of God's Word and another can claim the same right for another portion."

(3) Two paragraphs below you write: "Aside from certain references to names and numbers, easily confused in transcription over

the ages, they cannot point to any errors in the Bible." In saying this you tacitly (if not specifically) allow yourself "to deny" one or another "portion of God's Word," thereby admitting the verbal fallacy of "certain references to names and numbers" in the Holy Scripture.

(4) This "trickle of unbelief" is by your own description the hole in the dyke, a "denial of the plenary" (verbal) "inspiration and authority of the Book." You have exercised your prerogative of "accepting or rejecting according to the dictates of" (your) "own educational outlook" certain, even though minute, portions of God's Word and have therefore, according to your own argument, acceded the same right for other portions.

You close your article with: "You dare not participate in breaching the dyke!!!"

Should you not have, in view of the content and logic of your article, added: "But I do!!!!" before signing the initials, "L.N.B.?"

Cordially,

A. J. McKelway.

July 16, 1952.

Your letter of the 14th received and read with considerable interest.

The story of the man who demonstrated how he injured one hand, with disastrous results to the other, reminds me of one I heard recently about a rather prominent general surgeon who in his younger years also did some orthopedic work. He noticed that his caddy at the Country Club had

a badly deformed elbow and asked him how it happened. He replied that he had broken it when a boy. The surgeon examined the elbow and remarked: "The man who fixed that surely left you in a mess—who was it?" To which the caddy replied: "You, Dr. —."

In the editorial to which you refer, I did not leave the hole in the dyke which you think. I neither suggested nor implied that either the translators or transcribers of the Scriptures over the years were inspired. Even at that, the mistakes which crept in through their errors are mechanical and do not invalidate one single Christian truth or doctrine.

You know as well as I do that the issue facing the theological world is one having to do with the historical accuracy and the doctrinal integrity of the Bible and that because of the liberty taken by many with the Scriptural record we find practically every Christian doctrine held in question—man sitting in judgment on the Word of God rather than in all humility letting it judge him.

The "hole in the dyke" is not minor matters having to do with possible faulty transcription. Rather it is the deliberate denial of the Word of God itself.

—L.N.B.

Minutes

Sir:

If any minister desires his copy of the General Assembly Minutes sent to a summer address please advise me promptly. The volume should come from the press between August 10th and 15th.

E. C. Scott,
Stated Clerk.

EDITORIAL

Authority Or Anarchy—Which?

It is no more possible to escape authority in the religious realm than in any other phase of life.

The physician accepts the authority of the basic sciences and conducts his practice on a knowledge of and adherence to them.

The lawyer recognizes the authority of recognized legal procedures and the records of decisions made by the courts.

The farmer conducts his work with a recognition of certain laws of agriculture which are violated only to his own loss.

In every realm of human activity there is an authority, a basis of recognized and proved procedure, which govern man's activities.

Where authority is flouted, and every man does that which is good in his own eyes, anarchy results.

And yet, in the theological world there are those who demand that they shall be freed from the authority by which alone Christianity exists and on which it is propagated.

We have before us a copy of *The Presbyterian Tribune* in which the leading editorial decries authoritarianism in some of the literature of the Church. That which is deplored is that some of this literature has not presented a "balanced" viewpoint towards the Scriptures but had adhered to the evangelical, historic position that the portions of the Bible in question were true.

There is a plea to get away from an "infantile kind of dependence" and to develop a "mature" religion. Loyalty to accepted Scriptural interpretation they label "thought control."

We would suggest that whether men like it or not, *God has spoken*, and it is not for man to question. As a matter of fact, man escapes from the authority of God's Word only to enter the realm of theological anarchy. Maturity in the things of God and His Word should be the goal of all Christians. It is here that we witness the divine paradox: "Verily I say unto you, *Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven.*"

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

The authority of the Scriptures remains.

—J.N.B.

Not Shocked Soon Enough!

A wise spiritual thinker has said: "Our one chance against *sin* is that we be *shocked* by it."

To this we add the two significant words: "soon enough."

Men are shocked by sin, but the shocking comes too late!

When we saw Japan making havoc at Hongkong and Singapore, how the world of free men was shocked! When, however, Japan entered Manchuria and when they created "The Peiping Incident," we took it in our stride. When Hitler began to treat whole races of men like hated animals we were shocked profoundly; but at Munich free men appeased, betrayed stalwart allies, and went on their way whistling.

Our one chance against sin is to be shocked by it *soon enough*.

Look at the tall, handsome, modest king, Saul. He was God-chosen, and God-guided by Samuel. He seemed to have everything that could make for royal success. Watch him as he refuses the counsel of the prophet and the wooings of David and the inner pleadings of the Spirit. He welcomes an evil spirit. He turns his back on God. He huddles in a witch's cave, cries for Samuel's presence, and hears only, "Doom-tomorrow!" from the disturbed prophet. And on Gilboa he becomes a suicide.

Shocked? Yes, profoundly, to the very roots of his being; but not soon enough!

Again, and this time it is a broken-hearted old king, stumbling up the steps to the room over the gate. He has just heard the news of Absalom's death. Absalom was in rebellion against him and his kingdom. Absalom is dead.

Hear David's heart cry: "O my son Absalom, my son, my son Absalom; would God I had died for thee, O Absalom, my son, my son!" He would

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 13, July 30, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

have died for Absalom. That was no hollow dedication. But he did not think of the future or of his family or his boy, when he looked with lecherous eyes on beautiful Bathsheba, another man's wife, and that man a devoted and loyal servant of his king and country. And when he plotted and accomplished Uriah's death he was thinking only of his own selfish and sordid pleasures.

David was shocked, shocked as few men have been, but he was shocked too late!

Just once more and the story is told. It's a ghastly sight! A man who was built for better things, yes, the best things, is hanging from a rope as he dangles over a cliff. His beard is black and matted. His eyes are glazed. His protruding tongue is lolling from his mouth.

As we watch his swaying body suddenly there is an ominous cracking sound, the branch breaks and his body is mangled amidst the garbage of the city below!

Judas was shocked.

See him, when his Lord is condemned, furtively entering the temple, confessing his traitorous sin to the priests with whom he had connived. From them comes only bitter cynicism. The thirty pieces of silver ring on the temple stones, and he like Saul becomes his own executer.

Never did it enter his covetous mind when he first put his hand into the bag of which he was treasurer, that that same hand would fit the noose around his own neck.

Never did he think, when he first stole the coins with which he was trusted, that one day, for 30 of them, he would betray the Lord of Glory and his best friend into murderous hands.

Shocked? How Judas was shocked! But not soon enough.

Sin's only purpose is to soil and spoil, is to doom and damn immortal souls. Never has it any other purpose. And our one chance against sin is to be shocked by it—soon enough. —S. McPh. G.

Meet For The Master's Use

The challenge to Christian service has never been greater than it is today, nor the need for the work of God's servants more pressing. In our desire to serve and in our enthusiasm to recruit others for service let us never lose sight of the fact that God can only fully use *clean instruments*.

This being the case, committal of one's life to Christ must first be preceded by three things: we must be *emptied* of sin and self in all of their many manifestations; we must be *cleansed* by the blood of

Christ; and we must be *filled* with the Spirit.

It is said that 95 percent of those who join the various bloodless cults and isms of our present time come from within the membership of the organized Church. Why do they leave? A small number possibly from some form of emotional instability, but the great majority because they have never been converted and they have not been converted because they have not heard, or have failed to respond to the Gospel of Jesus Christ.

It is equally true that we often find those who are undertaking Christian work but who have themselves never had an experience of salvation from sin—a face to face transaction with the Lord Jesus Christ.

How important it therefore is that as we work and as we would recruit others for Christian service that we put things in their proper perspective and in their proper sequence.

We must be *emptied*—*cleansed*—and *filled*.

—L.N.B.

Your Bodies Are Temples Of The Holy Ghost

Another Word Against Cremation

In the six weeks since the former article commenting on cremation was written three times the matter has come into the writer's purview. A very old father left instruction for his body to be cremated, and according to reports, the only son sorrowfully carried out the instructions. A middle-aged doctor passed with such instructions, but his widow disregarded them and the writer buried the body of the deceased. A phone call came to the Shenandoah Church asking that the supply pastor officiate at a funeral. The able secretary asked what was the deceased's church connection. The reply was that the deceased had little, but some Roman Catholic attachment. Then it was added that this evidently was not strong as he wanted cremation which they did not do. The secretary replied: "Well, I don't think Dr. Robbie will officiate for that, either." He did not. Where this practice is developing, perhaps a wise pastor ought to arrange with such undertakers as do not cremate to give a funeral at a minimum charge to the needy, or else have a Church Burial Fund to help such.

After showing that the early Christians adopted the customs of the country when these did not clash with their own views, Lietzmann adds: "On the other hand, Christians unanimously repudiated cremation which was customary in the time of the early Empire in Rome." Schaff writes: "The primitive Christians always showed a tender care for the dead; under a vivid impression of the unbroken communion of saints and the future resurrection of

the body in glory. For Christianity redeems the body as well as the soul and consecrates it a temple of the Holy Spirit. Hence the Greek and Roman custom of burning the corpse (*crematio*) was repugnant to Christian feeling and the sacredness of the body."

When the pestilence raged in Carthage at the time of the persecution under Gallus, the heathen threw out their dead and sick upon the streets, ran away from them for fear of the contagion, and cursed the Christians as the supposed authors of the plague. But Cyprian assembled his congregation, and exhorted them to love their enemies. Whereupon all went to work, the rich with their money, the poor with their hands, and rested not until the dead were buried, the sick cared for, and the city saved from desolation.

Following the Jewish custom, the Christian washed the bodies of the dead, wrapped them in linen cloths, sometimes embalmed them, and then, in the presence of ministers, relatives and friends, with prayer and the singing of psalms, committed their deceased bodies as seeds of the Resurrection bodies to the bosom of the earth. Generally these burials were in sepulchral chambers with square-cornered recesses (*loculi*) in the walls as burial places. The corpses were wound in wrappings, without coffin, and the openings were closed with tiles of brick or marble. The Christian catacombs, as visible witnesses to the hope of the Resurrection, carried their weight with the Roman people. Indeed, even Julian the Apostle traced the rapid spread and power of Christianity to three causes: benevolence, care of the dead, and honesty.

The Christian custom was sustained by several texts from First and Second Corinthians. In opposing fornication, the Apostle wrote: "Know ye not that your body is a temple of the Holy Spirit, which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body." In opposing intermarriage with unbelievers he reminds the Christians: "What agreement hath a temple of God with idols? for ye are a temple of the living God." In warning against dividing the congregation, he says: "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroy the temple of God, him shall God destroy; for the temple of God is holy, and such are ye." In the great Resurrection chapter he finds an analogy between our sowing seed and having the seed sprout into a living body and our burying the dead body and looking for its resurrection in incorruption—glory—power—a SPIRITUAL body.

Brethren, weigh these several texts, before you exchange the Christian custom of burying or entombing the bodies that are temples of the Holy Ghost for a custom which primitive Christianity universally rejected. The graves of the saints are sanctified by Christ's rest in the tomb; and the

bodies of believers being still united to Christ do rest in their graves until the Resurrection.

—W.C.R.

Do Thyself No Harm

When I see the costly and elaborate advertisements of liquor in the popular magazines and on the billboards along the highways, showing how "Men of distinction" drink, and attractive young women and well dressed young men enjoying their social drink, I sometimes wish that I had several million dollars to invest in advertisements showing the other side of drinking. Here are some of the things I would show:

I would show a young business man leaving with downcast countenance the office of the business or firm where he had been discharged because of drinking. I would show a pile-up of several cars on the highway, and the broken bodies of those who had been driving in them, dead and dying, because the driver had been drinking. I would show men in professional life losing their clients and patients because of drinking. I would show a home at the Christmas-tide without a tree or present for the children, because the father and breadwinner had dissolved his wages in drink.

I would show a hitherto innocent young woman seduced into sin and led astray because her companion had persuaded her to drink. I would show the operating room in the hospitals where men who had destroyed nature's organs through drink were under the surgeon's knife. I would show the cells of one of the central police stations filled at midnight with the maudlin drunkards. I would show the ghastly midnight haul of the police patrol wagon.

I would show the dim, silent, ice-cold chamber at the County Morgue where, each in his narrow glass-covered box, lie the unclaimed, unknown, or unwanted dead.

I would show the judge on the bench sentencing to death the prisoner who had killed when he was drunken. And over every saloon, bar, distillery, brewery and state liquor store I would post words of the Apostle: "Do thyself no harm!"

Clarence E. McCartney,
In April, 1952, Expositor.

Economic Folly— Stalin's Ally

Without using one single soldier or firing one single shot Russia is able to sit back and watch America continue on a course which will *inevitably* end in national ruin.

No individual can continue indefinitely to spend more than he or she makes without eventually going

into bankruptcy. The same is true for a nation. Our national debt has now passed 259 *billions*. Last year this was increased by more than four billions.

Despite the increasing debt, few Americans are apparently aware of the slow but sure economic catastrophe which is facing the nation. Content to share in subsidies, G. I. bills of rights, federal aid and multiplied public works they seem blind to the fact that they are but aiding in the inevitable disaster which lies ahead.

The moral tone of government and people is so low that appropriation after appropriation is voted and the money accepted and spent without a qualm. We have been living in a fool's paradise of "good times" because we are living on borrowed money—money which has already halved the savings and the value of life insurance policies of tens of millions, while at the same time we have imposed on following generations, our children, a debt they may never pay.

The tragic thing is that billions of dollars are being appropriated and which, in effect, buy the votes of great blocs of people—people who, unversed in the laws of economics, see only the immediate cash coming their way and not the inevitable day of reckoning.

Why write of these things in a religious journal? Because national honesty and national solvency is a moral issue, just as it is with an individual. The chief difference is that a man may be a fool and destroy his own future alone. But, with a nation it means that the entire economic structure will be destroyed, and with it all the people.

If our present policies continue Stalin will have no need to start World War III.

We are doing a good job for him as it is.

—L.N.B.

Two Sciences

Now that D. R. Davies has insisted on the recognition of *the two humanities*, it is in order to ask our Christian educators to recognize with Kuyper the fact of two sciences.

For science is not merely a mirror of natural phenomena, it is *our* account, *our* systematized knowledge. And in providing the system we read into our observations of nature our own presuppositions.

To the non-Christians these are such premises as the continuity of natural laws and forces, covering all plant and animal life, the universality of evolution, no miracles, no fall, a Christ merely within the bounds of human possibility.

For the Christian, on the other hand, man is fallen by his own will from the high estate in which

The Continuing Church group will meet in Weaverville August 20 at 10 a.m. All interested persons are invited to attend and have been requested to notify THE JOURNAL office.

God made him. Consequently, fallen man needs not merely general truths. He needs God to intervene in a supernatural way and save him. He needs the miracle of Christ, the miracle of regeneration by the Holy Spirit, the miracle of the Holy Scriptures.

For the Christian God is the first presupposition of all science, and His Word is the primary guide to enable us to think His thoughts after Him.

We ask our Christian educators to proclaim with us this duality in scientific thought and to place themselves and their institutions squarely on the side of a truly Christian science. Make this the line of cleavage and of distinction between a Christian college and a secular institution. A vague talk about the distinction between Christian and secular education that does not insist on the acceptance of the miracles of the Bible in the departments of chemistry and physics, of psychology and history—as well as Bible and philosophy—is scarcely playing fair with those who have given sacrificially of their means to the support of our Christian schools and colleges.

—Wm. C. R.

It's Clear Now— Or Is It?

"The arguments against union are not profound. They are clear, simple, childish, sometimes moronic. They are compounded of selfishness and pride, inertia and fear."

Thus Renwick C. Kennedy, in an article in *The Christian Century*, entitled, "Why Churches Do Not Unite," characterizes those who take a dim view of the undue emphasis of church union abroad today.

It is perfectly possible that in some rare instances the opponents of union might come under the strictures of Mr. Kennedy's statement, but it is our observation that many who have not succumbed to the urge for church union have very clear and valid reasons for viewing the present ecumenical movement as a confession of weakness by the Church and an escapist desire for "bigness," whereas the weakness of present-day Protestantism is found primarily in its departure from the teaching and preaching of the evangelical Christian faith, as found in the

standards of most of the larger denominations, standards which take their position and their authority from the Word of God itself.

This opposition is not based in a desire to be "against" something. Rather it is a clear realization that if Christianity is to have power and to be used as it should be used in this desperately sinful and needy world it must stand *for* those Christian truths which are the very heart of the Christian message.

The difficulty in Presbyterian circles is that while having almost identical Confessions of Faith, there are those who demand a degree of liberty in "interpreting" these standards which render them open to question or denial.

Again, many also see a total lack of justification for the unification of various branches of a denomination, just as they see it unwise for several smaller Churches in a community to unite into one large Church.

Also, many recognize that differences in administrative policies offer little inducement to vote for a further centralization of power, particularly when such centralization means a submerging of an efficient and going institution into one much larger, and which is unfamiliar with and even antagonistic to problems peculiar to one locality or philosophy of Christian adjustment.

It is our conviction that if the energy now being spent in promoting church union, and the ecumenical movement in general, was rather being expended in testifying to and living the redeeming power and grace of Jesus Christ, much more would be accomplished in the advancement of God's Kingdom.

The author quoted in the first paragraph is a pastor in the Associated Reformed Presbyterian Church. He is obviously disturbed because his own denomination voted against union with us. We have every reason to believe that had not our own Church been at the same time considering union with the Northern Presbyterian Church the vote of his Church would have been different.—L.N.B.

Christian Zeal

A brief study made of some of the rapidly growing newer sects in the United States revealed that along with certain tenets peculiar to one or more of them there are characteristics they all have in common. It is these qualities common to all that are suggested as the secret of their sometimes amazing growth. Without attempting to quote the words of the survey, here are the characteristics mentioned:

(1) Enthusiasm—for God, for Christ, for the Church, for human souls. (2) Evangelistic zeal. (3) Bible-centered preaching. (4) Emphasis on emotion in religious experience. (5) Zealous ad-

herence to doctrinal emphasis that they believe to be taught in the Scriptures, some of which are grouped together by liberal circles under the term, "fundamentalism." (6) Emphasis on tithing as the minimum method of giving.

If these things are the reason for the rapid growth of these so-called "newer sects," what has happened to the older historic denominations? Surely the things listed above are believed by all of us! Is it our trouble that we do not believe them strongly enough to practice them in our daily lives? Or is it that we are lacking in the first thing in the list—enthusiasm in our religion?

"What we need," says one writer as he reviewed these findings, "is New Testament Christianity." If he is speaking of the enthusiasm of the early Christians, we agree. We believe—most of us at least—as they believed; what we seem to lack is their zeal.
—*The Christian Observer.*

The Sheathed Sword

EDITH W. TAIT — MONTREAT, N. C.

O, Father, here upon the bed
My sword lies sheathed and still—
The sword I made to fight for Thee
That I might do Thy will.

Teach me to use its shining blade
To pierce through deep despair,
That I may see in darkness,
Thy light still glowing there.

For it requires more courage,
More fortitude to be
This quiet kind of soldier
That Thou has asked of me.

Where I may hear no stirring call
To "battle's fine array,"
But just this quiet listening
To know what Thou would say.

In this, the fight I make each day,
Oh, give me strength to be
The soldier of Thy making
In all my life for Thee.

(This lovely poem was written by Miss Tait for one who has been laid aside from active service by an attack of polio. Much of her time is being spent in an iron lung. —H.B.D.)

\$5.00 WILL BUY CHRISTIANITY AND LIBERALISM

By Dr. J. Gresham Machen
(Reg. Price \$2.50)
and any three of the following
By Dr. Wm. C. Robinson

Title	Reg. Price
Christ - The Hope Of Glory	\$3.00
Christ - The Bread Of Life	\$2.50
Our Lord	\$3.00
Who Say Ye That I Am?	\$2.50

Calvin's Comm

"Calvin's supreme excellence as a commentator is disputed by opinion in Christendom could be produced a chorus of testimony displayed in his expositions of Scripture—to his breadth, moderating the sense of inward genius of Holy Writ. The testimony of my pupils to peruse Calvin's Commentaries . . . for I affirm that interpretation of Scripture, and that his commentaries ought to be laid down to us by the Fathers.' "

- Printed at a cost of \$250,000 by Wm. B. Eerdmans Publishing Company.
- Fine printing, fine binding, a quality edition throughout.
- All volumes uniform in appearance, quality, workmanship.
- Calvin's writings display an amazing contemporaneity.
- Fresh, concise, characterized by lucid brevity, they are nevertheless spontaneous in expression, elegant in diction, sanely balanced.
- Truly a commentary for today's needs.
- Available, the complete set, now.

Because of the unusual nature of this offer, we must ask that you *begin* your subscription solicitation before October 1—and notify us of your desire to take advantage of this free offer.

mentaries - FREE

From every school and shade of
 remarkable gifts of mind and heart
 ness and MODERNNESS of spirit, in ex-
 us is as striking as any: 'I exhort
 beyond comparison in the inter-
 ly valued than all that is handed

—DR. JAMES ORR.

s is what you do - - -

his beautiful 45-volume set can be yours
 without costing you a cent when you obtain
 100 subscriptions to THE SOUTHERN PRES-
 BYTERIAN JOURNAL at \$2.50 each from
 friends, relatives, circle leaders, Sunday
 school teachers, Youth Program leaders,
 Men's Work organizers, pastors, educational
 secretaries, and hosts of other interested folks.

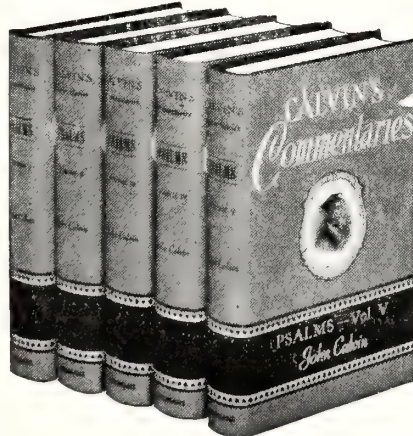
But we're not asking you to wait for your
 commentaries until you have all 100 sub-
 scriptions. For each three subscriptions you
 forward on to us, including subscription price
 remittance, we will send you one volume of
 the set. (You may indicate your choice of
 books each time you remit).

Organize your church group behind this pro-
 ject and this fine (and only) American edi-
 tion of Calvin's Commentaries can be given
 as a gift to your pastor. Ask him about it—
 Every Presbyterian preacher should be without
 it—and get started today.

A wonderful gift, too, for seminary students,
 the church library, missionaries and church
 workers. Invaluable for Bible teachers.

**THE SOUTHERN
 PRESBYTERIAN JOURNAL**
 WEAVERVILLE, N. C.

The Commentaries are uniform in ap-
 pearance, quality workmanship, fine
 printing, fine binding, a beautiful set
 in all respects.



COMPLETE

THE COMMENTARIES

Genesis I	\$4.50
Genesis II	3.50
Pentateuch I, II, III, IV.....ea.	3.50
Joshua	3.00
Psalms I.....	4.50
Psalms II, III, IV, V.....ea.	3.50
Isaiah I, II, III, IV.....ea.	3.50
Jeremiah I, II, III.....ea.	3.50
Jeremiah IV.....	4.50
Jeremiah and Lamentations (V)	4.50
Ezekiel I, II.....ea.	3.50
Daniel I, II.....ea.	3.50
Minor Prophets I, II, III, IV.....ea.	3.50
Minor Prophets V.....	4.50
Gospels (Harmony) I, II, III.....ea.	3.50
John I.....	3.50
John II.....	3.00
Acts I.....	4.50
Acts II.....	3.50
Romans	4.50
Corinthians I, II.....ea.	3.50
Galatians and Ephesians.....	3.00
Philippians, Col. and Thess.....	3.00
Pastoral Epistles.....	3.00
Hebrews	3.50
Catholic Epistles	3.50
<i>The set, complete, 45 vols.,</i>	\$150
<i>O. T., 30 vols.,</i>	\$100.00
<i>N. T., 15 vols.,</i>	\$50.00

Our Young People's Literature and Programs

REIDSVILLE, N. C.

By Paul D. Hastings

The following overture was presented to the recent meeting of the General Assembly in Charleston, W. Va., by the Presbytery of Florida:

The Presbytery of Florida earnestly overtures the General Assembly to instruct the Board of Christian Education to revise our Sunday School literature wherever necessary to conform more closely to the doctrinal standards of our Church, specifically:

1. To emphasize the authenticity of the Scriptures of the Old and New Testaments as the inspired Word of God and the only infallible rule of faith and practice.

2. To emphasize the necessity of regeneration for individual salvation.

3. To emphasize the centrality of the vicarious atonement of Christ as the only basis of justification with God.

4. To emphasize the prime importance of the revelation of God in the Bible rather than the materials of His general revelation in nature.

This overture was discussed at length on the floor of the General Assembly and illustrations were given from the Sunday School literature to show that some of it was not in keeping with the doctrinal standards of our Church. One of the members of the Board of Christian Education told the Assembly that complaints such as these were being made each year and pleaded that the Assembly give our Board of Christian Education a vote of confidence and stop continually criticizing it.

All will agree that the Board of Christian Education is a large organization which is producing a tremendous quantity of materials for our Church. It is to be commended for much which it is doing. But because of the very fact that it is a large organization this means that the persons in charge of the educational board have a more difficult task in keeping out of the organization individuals who are not fully qualified and whose views are not in complete accord with the standards and beliefs of the Church.

The very best gardens need constant cultivation to keep the weeds out. And our *Board of Christian Education* needs constant constructive criticism to keep its materials and programs in accord with the standards of the Church.

In that spirit, I wish to present the following for the consideration of our Southern Presbyterian Church.

We who teach and work with the young people in our Church are impressed with the fact that there is a background emphasis in almost all of the young people's materials and programs which stresses the following things—the ecumenical movement, the universal Fatherhood of God and the brotherhood of man and non-segregation.

Dr. John A. McLean, while pleading for support of the Japan Christian University, told the Assembly that one of the reasons we should join in supporting this university was that:

... a great many people of our Church are interested in the Japanese Christian University. It has been due to the fact that the cause has caught the interest of our young people, who are being taught the ecumenical idea in all of our Sunday School and Youth programs.

Dr. McLean is certainly correct in the above statement for this ecumenical idea is a main emphasis in all of the young people's literature and programs, regardless of what it might call for in the lowering of the standards of the Church or the compromising of one's personal convictions.

The 13 lessons in our senior Bible studies in the quarter of July, August and September were written by Dr. DeWitt Reddick, professor of journalism at the University of Texas. In the Senior Teacher's Guide, Dr. Reddick makes the following statement on Page 12, Paragraph B:

In San Francisco not so many years ago, representatives of the nations of the world sat about a council table with the destiny of civilization resting in their hands. Caught up with a vision of **the brotherhood of man and the universal fatherhood of God**, they might have fashioned a world of peace, of love, of achievements. But they broke faith with these high ideals and the world is plunged into a wilderness of bickering, misunderstanding and fear.

Here we have a statement by the writer of young people's lessons for an entire quarter saying that God is the Father of all mankind which would make *every person in the world a child of God*. This is absolutely contrary to the standards of our Church and the clear teachings of the Bible. Jesus Himself teaches in unmistakable words that not every one is a child of God. We find Him saying this one day while talking to a group of people in John 8:44: "Ye are of your father, the devil."

The standards of the Southern Presbyterian Church and the Confession of Faith say that all mankind is divided into two distinct families, God being the Father of one of these families and the Devil the father of the other one.

A Christian and a non-Christian *not only are not* spiritual brothers, they are absolute contrasts—one is a child of God, the other a child of the devil; one is walking in light, the other in total darkness; one is going to heaven; the other to hell.

Before a person becomes a Christian, God is his creator and judge (not his Father) and he is lost, condemned as a sinner. But when he accepts Christ as his personal Saviour, the Holy Spirit performs a miracle in his heart, which until that time has been dead in trespasses and sins. He is regenerated, quickened and born again spiritually into God's family. God then becomes his Father and he is a child of God.

How can a person who believes in the universal Fatherhood of God and the brotherhood of man write a number of Sunday School lessons for the young people and put the proper emphasis upon the saving Gospel of Jesus Christ? It is impossible for them to do so because a writer can't see the importance or necessity of giving them something to help them become children of God if he *believes that they are already children of God*.

We Southern Presbyterians take great pride in saying that we are an educated Church but we are not honestly facing the existing facts. If a test were given to the members of most any Church in our

Assembly the results would show that an overwhelming majority of the members would *not be able "to give a reason for the faith that is within them."*

They would not be able to take the Bible and in a clear, simple and confident manner tell another person how to become a Christian, neither would they be able to discuss simply and clearly the great basic fundamental doctrines of our Church and the Christian faith.

As one speaker at Montreat put it last summer, we have raised a generation of "religious ignor-amuses." And yet we wonder why the members of the Church do not come to Sunday School, church and prayer meetings, why they do not tithe and support the important and worthy programs of our Church, why they do not live a more consecrated Christian life.

The answer is clear, they have *no convictions about a Christian faith that they know little or nothing about*.

The answer to all of our young people's problems, as well as the older members, is also very clear. And that is that we start to teaching the young people the Word of God in all its fulness, power and truth. First of all, to convict them of their sinful, lost condition and their need of a Saviour. Then, that Christ is their Saviour and is worthy of all their confidence, hope and trust. Then, after they have accepted Him as their personal Saviour, show them the joy and thrill of committing all that they are and have to Him, really making Him the Lord and Master of their lives.

If they are brought into a real, vital, personal relationship with Christ as Saviour first of all, then as Lord and Master, all their problems for this life and eternity are solved. They will be interested in every part of the building of the Kingdom of God.

They will be with the right crowd, doing the right things and in the right places. They will be interested in and concerned about both the physical and spiritual welfare of all mankind, regardless of the color of their skin or their position in life. They will be the light of the world and the salt of the earth, because they are "a new creation in Christ Jesus."

Will the saving gospel of Jesus Christ and the living Word of God really work in and change a person's life? I am positive that it will because it has done so in my own life, and I have seen its effects and results in the lives of countless young persons. We can spend all of our time on methods, programs and organizations but there is only one thing that is guaranteed to work and bring forth fruitful results that will be pleasing unto God. God has said: "My word shall not return unto me void."

Should we not give that first emphasis in all of our materials and programs?

LESSON FOR AUGUST 10

The Beginning of the Kingdom

Scripture: 1 Samuel 9-13. Devotional Reading: Psalm 106:1-5.

Up to this time Israel had been a Theocracy. Moses, as great a leader and statesman as he was, never dreamed of being a king; he was but the servant of the Lord. Joshua, the great soldier, was under orders from the Captain of the hosts of Israel. He was but an under-officer; the Lord was Captain and King. None of the Judges were kings. Gideon, as we saw when we studied about him, put aside the request that he be king, and said: The Lord is King. Samuel was a "king-maker," but never wanted the office for himself. The people of the surrounding nations all had "kings," and the Israelites came to Samuel, as we saw in our last lesson, and made request for a king, "like the nations around us." As children, we like to copy others, and when we become men, the urge to imitate is strong. For instance, nearly every new house which is being built in our locality has a "picture-window"; we want our houses to be like those of our neighbors. Since Samuel's sons were unfit to take his place, the people had an additional reason for desiring a king to rule over them.

God yielded to their request: "Now therefore hearken unto their voice: howbeit protest solemnly unto them and shew them the manner of the king that shall reign over you." They were to go into this with their eyes open. Samuel told them plainly that this king would take their sons and daughters to be his servants, and that he would tax them heavily and that they would cry out to the Lord in their distress and He would not hear them. They insisted, however, that they wanted a king.

A good king could be a blessing, but an evil one would be a curse. In our Devotional Reading we have a prayer for a good ruler: "That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, and that I may glory in thine inheritance." Few of the kings were of this type.

We have two lessons on Saul, the first king of Israel.

I. The Secret Anointing Of Saul:
9-1-10:16

Saul was the son of Kish, a Benjamite, and a man of valor. He was a "choice young man and a goodly: and there was not among the Children of Israel a goodlier person than he: from his shoulders and upward he was higher than all the people." Physically, he was "every inch a king." He also had some other good qualities which will be seen as we study his character.

"And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses"

(which were lost). It was while he was on this trip, when he sought the help of Samuel (the seer) that the prophet told the young man that the Lord had selected him to be the new king. Samuel relieved his mind about the lost asses, telling him that they had been found, and then greets him thus. "And on whom is all the desire of Israel? Is it not on thee, and on all thy father's house?" Saul immediately raises the objection that the tribe of Benjamin is the smallest of all the tribes, and that his family is the least in that tribe: Wherefore then speakest thou so to me?" Samuel makes a dinner for him to which were bidden about thirty persons, and gave to Saul the best of the meat which had been reserved for him. This in itself set Saul apart from the others.

Early the next morning the two men, Samuel and Saul, went out together, and "Samuel took a vial of oil and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?" Then he proceeded to tell him of some remarkable things which would happen to him, "signs" that he had been called of God. The most outstanding sign is the promise that the Spirit of God should come upon him and that he would be "another" man. (See Verses 6 and 9). In other words, God is going to give him special fitness for his office and position.

Saul's uncle inquired as to what Samuel had said to him, but Saul told him only part and spoke not concerning his being anointed. In all this we find Saul showing a commendable spirit of humility and wisdom.

II. The Public Selection Of Saul:
10:17-27

Saul now calls all the people together to Mispah and commands them to present themselves before the Lord. Then a selection by lot is taken, as was customary, and the tribe of Benjamin was set aside, and the family of Matri, and the son of Kish, Saul. When they sought him he was found hidden among

the stuff. He is presented to them as their king and for the first time in their history the cry arose: "God save the king!" Then Samuel told the people the manner of the kingdom, wrote it in a book, and laid it up before the Lord.

The reaction to the selection of Saul on the part of the nation was not at all enthusiastic. A small band of men whose hearts God had touched, went home with him, but the children of Belial said, How shall this man save us? There seems to have been indifference and even this evidence of opposition. And they brought no presents (these men of Belial). But Saul held his peace. So far Saul has behaved wisely; he has been modest, quiet, unassuming.

III. *Saul Rescues Jabesh-Gilead:* Chapter 11

In this chapter we see the new king winning his first laurels as a leader and warrior.

Nahash the Ammonite came up against Jabesh-Gilead and they said to him, Make a covenant with us and we will serve thee. The terms of the covenant were so harsh and unreasonable, requiring the thrusting out of their right eyes, that the elders of Jabesh asked for time to seek help from their brethren. When the messengers told all the people there was great lamentation. Saul enquired the reason and when he heard it his anger was kindled and the Spirit of the Lord came upon him. He sent a demand into all Israel for the people to rally to the aid of Jabesh. Three hundred and thirty thousand came in response to his call. The battle was fought and a great victory won.

Some of the people wanted to take vengeance on the men who had "snubbed" the king when he had been chosen, but Saul showed a fine generous spirit and said: "There shall not a man be put to death this day: for the Lord hath wrought salvation in Israel. In this whole incident, especially in these wise and reverent words, Saul proved himself a king worthy of the office he held. If he had but kept on as he began what a different story we would have to tell. It is hard to understand why he departed from the path as he did.

IV. *A Solmen Address And Warning:* Chapter 12

Although Samuel lived for years after this, we have what might be called his "Farewell Address" in this chapter. He sees Saul accepted as king by the nation and knows that he, the "king-maker," must take a secondary place. It was a difficult thing for Samuel to do since he had been the leading man in nation for some time.

In this address Samuel vindicated his conduct while their judge and calls upon the people to bear witness to his integrity and honesty. He then reviews some of their history and promises them that if they will obey God then both the nation and the

COLOSSIANS

Paul's letter to the Colossians sheds light on the profoundest Christian truths. Dr. Erdman's commentary on the Epistle of Paul to the Colossians is unexcelled for individual reading. Clear exposition, practical comments and spiritual lessons distinguish this book. Invaluable for laymen, students, teachers and pastors. **ESPECIALLY** valuable for teachers in the women's groups just now. **Only \$1.50.**

The Southern Presbyterian Journal,
Weaverville, North Carolina.

Gentlemen:

SEND TO

NAME (PLEASE PRINT)

ADDRESS

CITY

ZONE

STATE

king will prosper, but warns them solemnly that if they disobey, then the Lord will turn against them. It would be well to refresh our memories in regard to very similar promises and warnings uttered by Moses when he said farewell to his people. Nations forget the advice and counsel of their great leaders. We, in this country, are paying for our forgetfulness.

As a sign that their conduct in asking for a king had been wicked he called upon the Lord and thunder and rain came (an unusual thing for the season of the year). The people are struck with fear and confess that they have sinned. Samuel reassures them and exhorts them to fear God and serve Him and urges them again not to depart from God.

V. *Trouble With The Philistines:* 13:1-8

Saul now begins to form a regular army. He chose three thousand men, two thousand to be with him in Mickmash, and one thousand with Jonathan his son in Gibeah.

Jonathan begins to prove himself a fine soldier and a fine leader of men. He smote a garrison of the Philistines in Geba and the Philistines heard of it and war began in earnest. "And the people were called together after Saul to Gilgal."

A tremendous army of Philistines, with thirty thousand chariots and six thousand horsemen and the people like the sand of the seashore. The men of Israel saw that they were in a strait: "As for Saul he was yet in Gilgal, and all the people followed him trembling." This sentence is suggestive.

YOUTH PROGRAM FOR AUGUST 10

Around The Clock

"Walk in wisdom . . . redeeming the time." Around the clock, we should be busy for Christ, buying up time for eternity. "Only one life, 'twill soon be past; only what is done for Christ will last." It isn't too important what your vocation in life turns out to be, for "what" is not nearly so important as "why." If we do what we do for the glory of God, even the humblest vocation becomes a noble thing in the eyes of the Lord, and we can rejoice inasmuch as we know that our labor is not in vain in the Lord. When we consider the brevity of time and the endlessness of eternity, and then remember that what is done in time will count for eternity, it becomes apparent that the use of our time is of grave importance. Man's days are as grass, which in the morning is green and flourishing, and which in the evening is cut down and withered.

Our allotted span is very brief, even if privileged to reach a ripe old age, so we should use our time wisely, redeeming it for eternity. Someone has said: "Time wasted is existence; used is life." How true, for the time used for God is indeed life, for it takes on eternal value. Around the clock, we must be using our time for Him.

Bishop Fenelon says: "The best general means to secure the profitable employment of our time, is to accustom ourselves to living in continual dependence upon the Spirit of God and His law, receiving, every instant, whatever He is pleased to bestow; consulting Him in every emergency requiring instant action, and having recourse to Him in our weaker moments when virtue seems to fail."

There is a little gospel chorus, one line of which runs like this: "Every day with Jesus is sweeter than the day before"; and it carries a challenge to my heart. "Every day with Jesus." Every day? Monday as well as Sunday? On the baseball diamond, and at the o'le swimmin' hole, just as in Sunday School and Church? As an office worker, or business man, doctor or lawyer, just as much as the minister? Yes, God hasn't drawn any lines between "clergy" and "laity," between secular and sacred work. All who are saved by grace through faith are created in Christ Jesus unto good works, and everything we do should be done to the glory of God.

It is a false and unscriptural idea that some Christians are called to full-time service for the Lord, and some are only to serve on Sundays. A lot of preachers are *part-time* servants, and, thank God, a great many laymen are *full-time* workers for the Lord Jesus Christ. Every Christian is called to serve God around the clock! Our time, talents, energies, all belong to Him, and are to be used for His glory.

It is foolish to think that we put on Christian responsibility along with our Sunday clothes, and then store it away when we change to working

attire on Monday morning. Christian stewardship is our responsibility because of what we are and whose we are, not because of what we may be doing. Our obligation to serve the Lord is not regulated by our vocation, but is incumbent upon us by reason of our having been redeemed by the precious blood of Jesus Christ.

Recently a well-known business man was invited to speak at a business convention, at which several hundred men were assembled. He was the number one speaker for the day, and was considered the outstanding man in his field. At the close of his address, which had brought round after round of applause, he said something like this: "Gentlemen, I have one thing more to say before I sit down, and this is it. I am a Christian. I have been saved by the grace of God through faith in Jesus Christ. All that I have, and every measure of success I have enjoyed, I owe to Him. Jesus Christ is first in my business, as well as in my home and in my church, for without Him I could do nothing. Gentlemen, if you leave Him out of your affairs, however successful you may seem to be in business, you will fail in life, for the biggest business in life is to serve God. May I suggest to you that you give Him His proper place in your life and work."

This man had learned that true service for Christ is around the clock.

He could sing in faith:

"Take my life and let it be
Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in ceaseless praise."

A COMMENTARY ON THE BIBLE

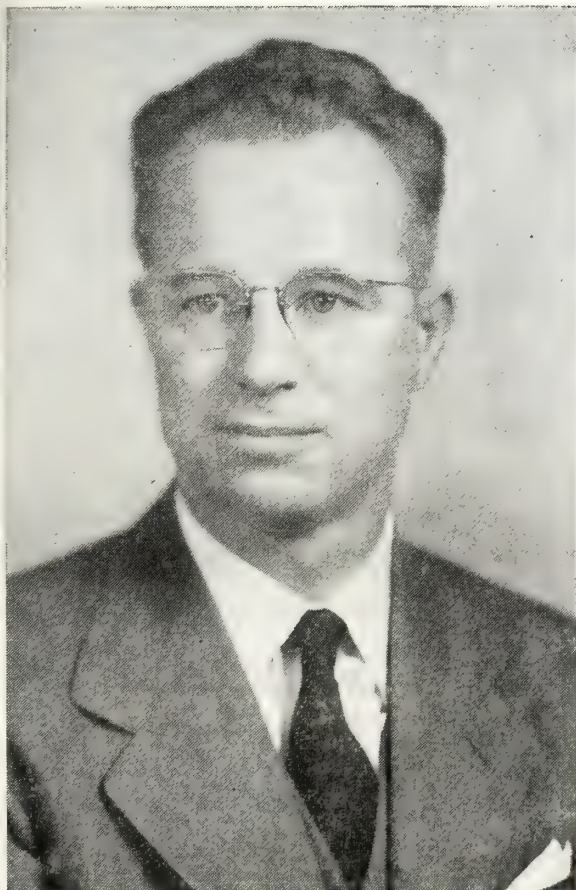
By Matthew Henry

Now again available after being out of print. New biographical edition. A monumental work that has been for nearly two centuries without an equal and is to Bible teachers and to preachers what Shakespeare is to secular literature. Complete in every detail. Now in six-volume set, boxed. \$24.50. Postpaid.

Order From

The Southern Presbyterian Journal

Weaverville ... North Carolina



RICHARD R. POTTER

The Rev. Richard R. Potter, D.D., has been named director of the Presbyterian Negro Work Campaign, it has been announced by R. A. Farnsworth, chairman of the campaign committee.

Campaign headquarters are being set up at 36 Hunter Street, S.W., Atlanta, Ga., in space provided through the courtesy of the Central Presbyterian Church.

Dr. Potter is expected to remain at this post until next summer when it is anticipated the campaign will be concluded. The goal approved by the General Assembly for the campaign is \$2,000,000 for strengthening Stillman College and for the erection of new Negro churches.

Foreign Language Gospels Produced By Society

The American Bible Society has just brought out the Gospel of Luke in Korean and the Book of the Acts in Greek in magazine form, profusely illustrated. These books are the latest in the program begun two years ago which now provides volumes of this sort, not only in English, but in Japanese, Portuguese and Spanish.



Enroll Now For
FALL SESSION COLLEGE or PREPARATORY DEPARTMENT. SUMMER SCHOOL COLLEGE or PREPARATORY DEPARTMENT. Educational Excellence. Christian Emphasis. Write for Catalog.

PRESBYTERIAN JUNIOR COLLEGE

BOX B-W — MAXTON, N. C.

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

Mecklenburg Receives

Sardis A.R.P. Church

MECKLENBURG PRESBYTERY'S 197th stated session, almost unprecedented one—at least in the memory of its ministers longest in service—was held in the Cameronian Church of Rockingham. The Rev. H. E. Mallinson was the host pastor. Three ministers were received, steps taken to ordain six candidates, six additional candidates were received, and Sardis, an Associate Reformed Presbyterian Church since 1790 or earlier, was received.

Dr. C. E. S. Kraemer was succeeded as moderator by the Rev. H. S. Robinson, pastor of the Mallard Creek Church. The Rev. C. H. McLean was received from Enoree Presbytery and steps were taken to install him pastor of the Lee Park and Turner Churches. Associate Reformed Presbyteries transferred to us Dr. W. M. Boyce, pastor of the Sardis Church, and the Rev. Russell M. Keer, who becomes pastor of the Philadelphia Presbyterian Church.

Of the six candidates examined with a view to ordination James B. Reaves was ordained by the Presbytery as an evangelist in order that he may enter the chaplaincy of the army. Commissions were appointed to ordain and install R. G. Balnicky pastor of the Norwood Church; George A. Fletcher, pastor of the Ellerbe, Mount Carmel and Norman Churches; J. E. Wayland, Jr., pastor of the Bethel and Cornelius Churches; and R. G. Laurens, pastor of the First Presbyterian Church of Wadesboro.

The six candidates received were: Milos Strupl, by transfer from New York Presbytery; Arthur Charles Bridges, Tenth Avenue Church; Joe. C. Frye, Jr., Selwyn Avenue Church; Joe Stewart McClure, Cook's Memorial Church; William Francis Scholl, Jr., Myers Park Church; Leroy P. Gwaltney, III, Thomasboro Church. Miss Sue Ruddock was presented as one soon to enter the Assembly's Training School.

Shall We Liquidate

The Southern Presbyterian Church?

a. Would not a union of the Southern and Northern Presbyterian Churches promote administrative efficiency?

In no realm is the difference between the two Churches more marked than in administration. Our Church is democratic in administration while much that is done in the Northern Church is autocratic in its conception and in its method of carrying out.

b. Is there a difference in the powers and actions of the Stated Clerks of the two Assemblies?

In our Church the Stated Clerk manages the affairs of the General Assembly in a quiet and efficient way, as a servant of the Church. In the U.S.A. Church the Stated Clerk has powers and exercises functions we would not tolerate here. In many ways he acts as an Executive Secretary of the General Assembly.

c. When the General Assemblies of the two Churches meet are they not conducted along the same lines?

Our General Assembly is a deliberative body with a minimum of pre-Assembly "politicizing." At the last U.S.A. Assembly only one man was nominated for Moderator. (It had all

been arranged ahead of time). At our Assembly five different men, any of whom would have made an excellent Moderator, were nominated.

d. Both Churches have a "General Council." Are they not the same?

Absolutely not. In our Church the General Council handles stewardship and the finances of the General Assembly. In the U.S.A. Church the General Council is really an Ad-Interim Committee of the General Assembly, with great powers of control and even to initiate Assembly-wide policies and actions.

e. Are not the affairs of the various agencies of the two Churches handled in the same way?

Again we find democratic principles in active practice in our Church. In the North there is far greater centralization of authority and power, chiefly in New York and far away from the work and the "feel" of the work.

f. Give one good reason for uniting the Southern and Northern Presbyterian Churches.

There is not one to give.

WRITE FOR INFORMATION TO:

The Continuing Church Committee

WEAVERVILLE ... NORTH CAROLINA

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

AUGUST 6, 1952

AUG 8 1952

Lord, Guide My Ways!

O! that the Lord would guide my ways
To keep His statutes still!
O! that my God would grant me grace
To know and do His will!

O! send Thy Spirit down to write
Thy law upon my heart;
Nor let my tongue indulge deceit,
Nor act the liar's part.

From vanity turn off my eyes;
Let no corrupt design,
Nor covetous desires arise
Within this soul of mine.

Order my footsteps by Thy word,
And make my heart sincere;
Let sin have no dominion, Lord,
But keep my conscience clear.

Make me to walk in Thy commands,
'Tis a delightful road;
Nor let my head, nor heart, nor hands
Offend against my God.

Isaac Watts, 1719,

No. 73, in *Psalms And Hymns*, 1901.

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....

Weaverville, N. C.

Dr. L. Nelson Bell, Associate Editor.....

Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. Tom Glasgow
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. W. R. Willauer

Four Minutes Or Four Years?

Sir:

Our good brethren who are so intent upon taking us into an organic union with the Northern Presbyterian Church tell us that the Northern Church is not a much more liberal Church in its beliefs and policies than our Southern Church. They continue to say this even when faced with the Auburn Affirmation and an abundance of other facts.

In the July 7 issue of The Presbyterian Outlook, their weekly sermon is by a Northern Presbyterian minister, Dr. Emory W. Luccock, of Omaha, Neb. His topic is: "When We Die." The following statement is from his sermon: "It seems to me completely clear that whatever torment is to be experienced on the other side of death by anyone, is bound to be redemptive, both in its intent and its effect. It will not be punishment. It will be purging. And in the end, God will have to win."

How can the pro-union men bring that statement into harmony with the Westminster Confession of Faith and the Bible itself? Dr. Luccock states very clearly that even for those who die outside of Christ there will be no punishment in a place of eternal torment, a place which Jesus calls Hell. How can a minister who believes that put any emphasis upon the saving Gospel of Jesus Christ, no one is going to Hell according to his beliefs and message? This is just another bit of the vast amount of evidence we are supposed to close our eyes to and ignore.

I believe it was William Booth, the founder of the Salvation

LETTERS

Army, who said that "he had rather his workers spend four minutes in Hell than four years in a seminary." There is no doubt that they would believe there was such a place, would have a greater concern for the lost and more fire in their preaching.

Paul D. Hastings.

Reidsville, N. C.

Bitterness?

Dr. Ben. L. Rose,
Central Presbyterian Church,
Bristol, Tenn.

Dear Ben:

Thanks for your letter of June 30, addressed to me personally, and also for the one sent to The Southern Presbyterian Journal.

From my past friendship with you, I would never have had the remotest idea that you would be guilty of speaking on the matter at issue with bitterness. I was reluctant to come to this conclusion, but as you continued speaking, I had the following reactions:

First, you never touched the real issue involved. Your remarks were irrelevant and would probably have been called out of order except for the indulgence of a gracious Moderator.

Second, your whole argument was simply the Northern Presbyterian doctrine of church property, as developed after 1864. Not one time did you indicate that the Southern Presbyterian Church had followed the Scottish tradition and the action of the Old

School Assembly of 1839 which was followed by the Southern congregations in 1861 and explicitly endorsed as against the Walnut Street decision by the Southern General Assembly a few years later.

Third, from the tone of your voice, the flash of your eyes and general demeanor, it appeared to me that a bitter spirit was behind your utterances.

I am happy to accept your statement that there was no bitterness in your remarks, and join with you in the plea that there be none in such matters. I assure you that the officers and members of Westminster are not alarmed over this situation, as long as courts of justice function in our Commonwealth. Ecclesiastical Assemblies and Civil Courts move in different orbits. When we respect this fact, there will be no collision.

With very best wishes to you and your family, and praying that God will grant unto all of us a greater measure of Christian love and the grace to keep our discussions on an elevated plane, I am

Your fellow servant in Christ,

John R. Richardson.

This letter is in reply to a letter from Dr. Rose which appeared in the July 16th issue of THE JOURNAL. —Ed.

Important Announcement
For JOURNAL Supporters
See Next Page
Center

EDITORIAL

What Is Progress?

We Americans pride ourselves on the progress we have made in the techniques and mechanical appliances which have given us a standard of living such as no other part of the world enjoys.

Young people rebel from the thought of being "old fashioned" in their attitudes and conduct. The philosophy of modern education is to implant distrust in the established and encourage inquiry into new avenues of thought and ways of life.

In the medical and surgical sphere the advances in medicines and techniques are as startling as those to be found in any scientific field. In fact, there are diseases the treatment of which formerly took weeks and months to effect a cure but which can now be cured by one injection.

In every walk of life and in every avenue of endeavor corresponding progress can be mentioned.

change. Methods of teaching and preaching may improve as well as avenues of such teaching and preaching. Thank God that radio, television, the moving picture, the tape recorder, etc., are now being increasingly employed to preach the Gospel. But let us beware that we do not change the message itself.

Evangelical Christianity may have in years past in some measure neglected the social aspects of the Gospel, although it has been our observation that the evangelicals said little about the social phase but did a great deal about it. Over against this have been those enthusiasts who at times appeared to think that in this life only we have hope in Christ—a miserable gospel according to Paul.

The plea of this editorial is that we Christians shall all realize that it is not progress to in any way discard those truths which are the very heart and basis of Christianity itself. Sinful man *must* have a Redeemer, One who performs for him a supernatural transformation which he can never perform for himself.

The meeting of the joint committees for the continuation of the organization and witness of the Southern Presbyterian Church will be held in the Weaverville Presbyterian Church August 20 at 10 a.m. All supporters of the committees are invited to attend and have been requested to notify THE JOURNAL office.

But, there are certain things that do not change. There are some laws which are fixed. There are certain basic truths which do not vary with the passage of time. The multiplication table is not affected by time. The basic sciences in medicine are fixed. The moral concepts of right and wrong, or truth and error, of sin and righteousness, find their basis in the unchanging law of God.

Despite the truth of the above, there is nevertheless abroad in the theological world a philosophy which teaches that Christian truth is progressive and that we have now outgrown the doctrinal concepts of the Bible. This philosophy is based essentially on the belief that in the Bible we do not have God's final revelation of divine truth. The inevitable result is that a new religion is in the process of development, a religion having its authority and its expression in the mind of man. It can be attractive, plausible and *deadly* because for it there is neither divine source nor anchor.

God's eternal plan of salvation, as revealed in His Word and made effective in His Son, *does not*

True progress is towards the Lord Jesus Christ and His finished work. "Progress" and all of the attractive catch-phrases of our generation need to be evaluated in the light of one thing—do they lead *to* Christ as Saviour and Lord, or do they lead *away* from Him?

There lies the test!—L.N.B.

"Majority Rule Without Moderation Leads To Mobocracy"

These wise words were spoken by the Honorable Cameron Morrison of North Carolina to the recent Democratic Convention. He admonished "the half-educated young men" who were trying to force everyone to conform to their majority that neither the United States nor the Democratic party was governed by mere majority rule. The Constitution of the United States and the constitutions of the several states were instituted to act as limitations upon majority rule, to moderate and regulate it that

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 14, August 6, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

it may not degenerate into the rule of the mob. Without such moderation majority rule becomes mob rule.

What the sage statesman from Mecklenburg stated to the Democratic Party is more eminently true in the sphere of the Church. The Book of Church Order of the Presbyterian Church, U. S. does not set up the rule of the majority. Instead it states that Jesus Christ is "the only Lawgiver in Zion," and that "it belongs to His Majesty from His throne of glory, to rule and teach the Church, through His Word and His Spirit by the ministry of men, thus mediately exercising His own authority, and enforcing His own laws unto the edification and establishment of His kingdom."

Yet we are informed that a resolution has been introduced into one presbytery seeking to "crack down" on certain brethren because it is "reported" that they will not obey the rule of the assumed majority to which the introducer of the motion belongs.

Now the fourth of our ordination vows is a promise of subjection to our brethren in the Lord. But this is not the first vow. It follows three other vows. When the Church requires of a minister the fourth vow she has already put him under three vows and she is not asking him in his fourth vow to violate any of his previous vows. In other words, there is constitutional order, "a line of command," a subordination of each succeeding vow to the preceding ones.

Accordingly, when one takes the fourth vow he is not setting aside the first vow which makes the Holy Scriptures the only infallible rule of faith and practise, nor the third vow in which he approves of the government and discipline of the Presbyterian Church. If some dear brother is seriously seeking to set up his majority, or assumed majority, as the Lawgiver in the Presbyterian Church, U. S. may we not ask him to consider *before the Great Searcher of hearts* his own obligations under his third ordination vow. There he promised to approve the government and discipline of the Presbyterian Church in the United States—a government and discipline which makes Christ the only Lawgiver in Zion and an offense only that which violates His Holy Scriptures. And if this beloved brother is pressing a Plan of Union which leaves out the doctrinal safeguards which our Church now has may we also ask him to consider *before the Great Searcher of hearts* his own obligation under his ordination promise "to be jealous and faithful in maintaining the truths of the Gospel." We are appealing here—note it well—to each man's conscience before God. We are not asking any Presbytery to "crack down" on anyone because it may seem to us that he is not in accord with "our side."

—Wm.C.R.

August 20, important date for JOURNAL Supporters. See Page 3,

Divorce And Remarriage

Divorce and Remarriage, pamphlets by Frederick Nymeyer. 1932, 1946, 1947, South Holland, Ill.

This is a series of very careful studies made by a Christian Reformed minister on the most difficult problem facing our current church and home situation. An interesting feature in the study is the full use the author makes of the case of John the Baptist rebuke of Herod for marrying the divorced wife of his brother, Philip. "For John said unto Herod it is not lawful for thee to have thy brother's wife." Nymeyer understands from an exhaustive analysis of the matter that John was protesting against this as *continuous* adultery . . . and paid for his courageous protest with his own life. The statements of Jesus as given in Matthew 5:22; 19:9 and Luke 16:18 as well as the one in Mk. 10:11-12 are accepted as authoritative and the examination of the disciples in the longest discourse recorded on the matter, that it were better for a man in that case not to marry, is used to show the radical nature of our Lord's demand. Any careful analysis of the matter ought to consider these brochures. We are turning over our copy to the Commission on Christian Relations of the Board of Church Extension which is studying the matter for our Church.

—Wm.C.R.

Marring The Countenance!

This editorial is designed to bring about considerable discussion, and we hope, heart-searching, in certain Christian circles. It is being written with the hope, and with the prayer that it will be used to help some people realize that personal dress and appearance have a very definite part in witnessing for the Lord and that, in the judgment of the writer, some devout Christians are rendering their testimony genuine harm by *trying to live in a world which does not exist*.

This matter has been recently brought into sharp focus through a guest in our home who is a prominent business man in England and a very active layman in the Church of England. He is also one of the stewards of Westminster Abbey.

In speaking of the semi-pagan condition of England today, with only a token attendance at church services, and generally wide-spread disappearance of evangelical preaching, he told of the loss of Christian witness suffered by many godly people because of their making an issue about the use of cosmetics, thereby creating a false standard of Christian values.

Some of the best people in America today are following the same course and *because of this one thing* they are considered peculiar, maladjusted and fanatical, thereby losing many opportunities for an effective witness.

Their position is that this is a "worldly" practice and therefore not for the Christian. By the same token wearing a pretty dress or nylon stockings or flowers or any other beautifying gadget is also wrong.

The readers of this Journal should know by now where this writer stands on worldliness on the part of Christians and in the Church. We are convinced that conformity to the standards and practices of the world, whether they have to do with personal habits, or amusements which dull one's enjoyment of spiritual things or one's witness for Christ, is a great stumbling-block to Christian testimony in this world.

But, in our judgment, no such issue is involved in the use of cosmetics and to so contend is to be silly. Where such use is almost the universal practice, those who do not use a little, (and we would emphasize the word *little*), make themselves look *conspicuous, unlovely* and often actually *sickly*. To say that this "honors the Lord" is to be unrealistic. We are convinced that rather than honor the Lord the tendency is to *repel* those who need Christ so much.

We write about this earnestly because we honor and love these people who are willing to be different for Christ's sake, but we feel they have been led to accept a sense of values in which a Christian principle is not involved and which on the other hand mars their opportunity to appear the bright, happy and useful Christians they should be.

If disfiguring the face by excessive use of cosmetics makes some think of Jezebel, the disfiguring of the face by the total absence of cosmetics may cause others to think of the tomb.—L.N.B.

"No Man Can Come Except The Father Draw Him" "Him That Cometh Unto Me I Will In No Wise Cast Out"

These two statements occur in the discourse of Jesus recorded in the sixth chapter of John. Both are true. Neither denies the other, neither changes the other. Both are unqualifiedly true, for the Lord gave them. Each can be supported by a cluster of concurring texts. We need to be very careful lest in our zeal for one we draw inferences, or encourage others to draw inferences, that modify one in the supposed interest of the other.

"Him that cometh unto Me I will in no wise cast out." This is a good text on which to base an invitation. "Come unto Me all ye that labour and are heavy laden." "The Spirit and the Bride say, Come, and whosoever will let him come and take of the water of life freely." Close akin to invitation is exhortation: "As though Christ were beseeching you

by us, we beg you in Christ's Name be ye reconciled to God." Like it is command: "Repent and believe the Gospel." Certainly, this text is also a promise: "Come unto Me and I will not cast out." Charles Spurgeon was converted by God's gracious use of this text. He says: "Satan pulled and I pulled; but praise God I got sweetness from it." With it is a nearby text in John six: "I am the bread of life: he that cometh to Me shall not hunger and he that believeth on Me shall never thirst." The whole Bible is filled with promises all of which are Yea and Amen in Christ.

While we are properly developing the implications of this series of texts, let us not push them so far as to deny the need for Divine grace in salvation. The whole verse of John 6:37 is: "All that which the Father giveth Me shall come unto Me; and him that cometh to Me I will in no wise cast out." Good exegesis does not use the second half of a verse to destroy the meaning of the first half. That first half is supported in verse 44 thus: "No man can come unto Me except the Father that sent me draw him" and in verse 45 "And they shall all be taught of God. Everyone that hath heard from the Father, and hath learned cometh unto Me." John 3:16 is preceded in the immediate context by the solemn reiteration, "verily, verily ye must be born of the Spirit." The Apostle tells us that the natural man receiveth not the things of the Spirit for they are foolishness unto him, neither *can* he know them for they are Spiritually discerned. Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration, the renewing of the Holy Spirit. It is not of him that runneth nor of him that will-eth, but of God that showeth mercy. According to the power of God who saved us and called us with a holy calling, not according to our works but according to His own purpose and grace that were given us in Christ Jesus before the foundation of the world.

Let us not push the first class of texts so far as to deny man's fall and consequent spiritual inability. God offers salvation to everyone who will come. But in man's fallen state his will is enslaved by its own sinful desires from which we are only freed by the gracious regenerating work of the Spirit. When Peter professed faith, Jesus said: "Blessed art thou, flesh and blood (human ability) hath not revealed it unto thee, but My Father which is in heaven." Read again the story of his Conversion in Augustine's Confessions. I had formal freedom, no one outside myself forced me. Yet was I enchained by my own pride and lust. I had no real freedom, until Christ set me free, speaking His own Word of liberation: "Put ye on the Lord Jesus Christ and make no provision for the flesh to fulfill the lusts thereof."

"'Twas the same love that spread the feast
Which sweetly drew me in
Else I had still refused to believe
And perished in my sin." —Wm.C.R.

A Difficult Verse

By Dr. Edward J. Young

PHILADELPHIA, PA.

Have you ever been troubled in reading Genesis 2:2? The verse states, "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." The problem is found in the first words of the verse, "And God ended his work on the seventh day." If God ended His work on this day, then it would seem to follow that He also worked for a time on the seventh day. To take a very common illustration, I may say, "I finished painting the house this morning." That means, obviously enough, that I painted for a time and then brought my painting to a close on the same morning. Are we therefore to understand this verse as teaching that God worked for a while on the seventh day and then brought His work to a close? Would not this seem to contradict everything that the Bible says about the seventh day being a day of rest? On it "thou shalt not work," we are told in the Ten Commandments.

There is a very ancient Greek translation of the Old Testament which has come to be known as the Septuagint. This translation differs in quality. Sometimes, as usually in the Pentateuch, it is fairly good, and at other places it is not very good. However, it is only a translation, and it would be a mistake to give it the preference every time we find a difficulty in the Hebrew of the Old Testament. This ancient Greek translation has a very handy solution for the difficulty which we have just mentioned. It simply substitutes the word "sixth" for the word "seventh," and so would read the verse, "And God finished on the sixth day his work which he had made." This resolves the difficulty very nicely. There is now no longer any problem about God working on the seventh day. It is a very neat and a very easy solution.

However, of one thing we should be conscious. Whenever we find a difficulty in the Bible we are not to resolve that difficulty by changing the words of the Bible. What warrant have we for such a procedure? It is an admission of defeat, and it is not necessary. Hence, we must reject this easy solution of the problem. It is better to say that we cannot solve the problem than to resort to an expedient such as this. The Septuagint is wrong here; it has not really helped at all.

There is however, an answer to the problem, an answer which puts everything in its right place. The

Hebrew verb which is translated "God finished" is also capable of being used in a declarative sense. It may then be rendered "And God declared to be finished His work which He had made." That takes care of the difficulty. It shows that God did not work on the seventh day, but that, on that day He regarded His work as completed and on that day He rested from His work.

In a brief article of this kind it is of course impossible to give the evidence for the interpretation which we have adopted, since that evidence is grammatical in nature. Suffice it to say, however, that there are numerous parallel instances of this usage in the Bible. More than that, it is a very common usage in the Arabic language and appears over and over again in the Koran. We are on sure grammatical footing when we thus render. Hence, we may see that the Bible is here consistent with itself, and that this difficulty, like many difficulties in the Bible, vanishes when we take all the facts into consideration.

Where Were You?

"I came to your church last Sunday,
I walked up and down the aisle,
I noticed your seat was vacant,"
Said the Master, with kindly smile.

"Yes, I was at home," I answered,
"Some folks from up Salem way
Drove down for a week-end visit,
So we stayed in the house all day."

Or, "I had an awful headache,"
"I had a roast in the pan,"

Or, "We overslept this morning,
But I go whenever I can."

The Master gazed at me sadly,
As He was about to speak,

"My child," He replied, "Are there not
Six other days in the week?"

I saw I had grieved my Master,
As slowly He turned away,
And I vowed He'd not find me absent
Again on His holy day!

*"First Baptist Church Bulletin"
Hodgenville, Ky.*

LESSON FOR AUGUST 17

*The Tragedy of Saul***Scripture: 1 Samuel 13:8-14; 15; 18; 28;****31. Devotional Reading: Psalm 1.**

The Tragedy of King Saul, and the Tragedy of King Solomon stand out in Bible History as two striking instances of men who started out with every promise of success and ended in dismal failure. There is one difference: Solomon may have repented and turned back to God before he died; we can find no ground for any such hope in the life of Saul. As we have seen, Saul had some qualities in his character which were most commendable; he also had been endowed in some special way by the Spirit when he became "another man"; he had won a great victory and established himself as a man of valor in the eyes of the nation. Looking upon him anyone would be inclined to say, Here is a king that should and will have a glorious reign.

In Psalm 1 (our Devotional Reading), we have God's recipe for a Blessed, or Happy Life. Perhaps we can find a clue in this Psalm to the failure of these two men. "The counsel of the ungodly, and the way of sinners, and the seat of the scornful" may have led them astray. (Most certainly this was true of Solomon). Their neglect of the "Law of the Lord," and their failure to meditate upon it and obey it was another reason for their moral and spiritual collapse. Instead of being like a tree planted by the rivers of water, they became like the chaff which the wind drives away. "The way of the ungodly shall perish." These solemn words which close the Psalm might be a fitting epitaph for King Saul.

His life is a warning to every one of us. It is entirely possible for us to make shipwreck of our lives. To be a king (or preacher) is no guarantee that we will make a success of life. To have some, even many, "good qualities" of mind and heart; to do some fine deeds; to be especially endowed with talent; to rise to favor in the eyes of men; these do not insure us against failure. Only the grace of God can make us end well. May each of us study this "tragedy" with the thought in mind, "There would I be but for the grace of my loving Lord"!

I. Foolish and Hasty Presumption:
1 Samuel 13:8-14

As we saw at the close of our last lesson, the Israelites were in a critical and pathetic situation; the people were hiding themselves in caves and thickets and rocks and high places and in pits. This was a most humiliating condition and their confidence in their new king must have been shaken. It was an "emergency," and in this emergency we see a weakness of their ruler displayed.

Samuel had appointed a "set time" for an offering, and when the prophet was delayed, the king

took it upon himself to offer the sacrifice, a thing which he had no right to do. Kings and presidents have both gotten themselves into trouble more than once by overstepping their legitimate authority and attempting to do things which are unconstitutional. As I write this our country is in the midst of a controversy about this very matter. People who are accustomed to freedom wish to guard this priceless heritage. I suppose that King George III regretted his stubborn stand which gave America her freedom from England. In the case of King Saul the issue was somewhat different. The regularly anointed priests were the only ones who had the authority to offer sacrifices. He was usurping the power which belonged to the priests. It was their prerogative to offer sacrifices, and the stinging rebuke of Samuel was justified: "And Samuel said to Saul, thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel forever. But now the kingdom shall not continue." This violation of the right of the appointed priest was no trivial matter in the sight of God, and Saul's foolish usurpation of priestly prerogatives revealed a fundamental weakness in the new king.

III. Disobedience:

Chapter 15

Amalek was the enemy which had caused so much trouble to Israel on the way to Canaan (See Deut. 25:17-19, and Exodus 17:8-16). When we study this background we can understand the command of the Lord much better. Here was an implacable foe who must be exterminated, if God's people were to be safe. It was a case of Divine judgment, not simply a war between two nations. God as the Judge of all the earth—a holy and just Judge has to pronounce sentence upon ungodly nations as certainly as a human judge has to pronounce a verdict of the death penalty for murder. There is much misplaced sentiment in our day. Many sentimental men and women seem to sympathize with the crim-

ACCORDIONS

FAMOUS ITALIAN MAKES
 Available to Students, Teachers, Christian
 Workers and Missionaries at
SPECIAL DISCOUNTS
 Write Today for FREE Literature
Accordian Manufacturers & Wholesalers Outlet
 Dept. 5P, 2003 W. Chicago Ave., Chicago 22, Ill.

inal rather than the innocent person who has been wronged. Thousands of people will turn out to honor some notorious gangster or gambler who has spent his life in crime, and the floral tributes will equal those of a king. There are outlaw nations as well as outlaw individuals, and God has to deal with them.

This command was very definite. There was to be complete extermination. It was capital punishment meted out to a whole nation—a nation which deserved it. Saul was appointed the executioner. He obeyed in part, but saved King Agag and the best of the sheep and oxen. His excuse for saving the latter was, “for the people spared the best of the sheep and oxen to sacrifice unto the Lord thy God.” This brought from Samuel these stern and memorable words, “Behold to obey is better than sacrifice and to hearken than the fat of rams.” (I can still remember hearing a striking sermon preached from this text by one of the outstanding ministers of Montgomery Presbytery, when I was a boy.)

III. *Envy, Jealousy, Hatred, Murder:* Chapter 18

David had been anointed to be king in the place of Saul, but was still almost unknown. He came up to visit his brothers who were in the army of Saul, hears the challenge of Goliath, accepts it, and slays the giant. This has always been the favorite and fascinating story for children, and shows the faith and courage of David. He and Jonathan, the son of Saul, became fast friends, and the generous “heir-apparent” to the throne gives up all his claims. Not so, however, with the father. He knew of God’s decision in the matter, and his own rejection, but his obstinacy and self-will prevented him from accepting the will of God. Whenever a man sets his will against the known will of God, his ruin is certain, sooner or later.

David “behaved himself wisely,” and soon became a national hero. He captured the fancy of the multitudes and became the court favorite. When the women, in a song celebrating a victory over the Philistines, answered one another by saying, Saul has slain his thousands, and David his ten thousands, the king “eyed David from that day and forward.” This was the beginning of that jealousy and envy and hatred which led Saul to try to murder David at court, plot for his destruction in underhanded ways, and finally hunt him like a wild animal. Surely the proverb, “envy is rottenness of the bones” is strikingly illustrated in the life of the

half-mad man. It possessed him to such a degree that he seemed to hate David more than he hated the Philistines, and spent more of his time trying to get him out of the way. David had to flee to the wilderness, and later to some of the surrounding countries to escape the wrath of Saul. Envy and jealousy have an awful record in the Bible, and in secular history. They threaten us in America for they seem to have taken possession of the hearts of many of our leaders. Let us beware of envy! Let it never rear its ugly head in our minds and hearts. There is no limit to its destructive power, if we let it remain within us.

IV. *Saul and the “Witch of Endor”:* Chapter 28

Saul, who had cut himself off from God, turns now in desperation to the very ones he had put away; the wizards and those who had familiar spirits. He tried to consult the Lord, but He answered not by dreams, or Urim, or prophets, so he turns to this woman for help and asked her to bring up Samuel. The prophet, when he arises, again pronounces judgment upon the abject king, and tells him of his coming defeat at the hands of the Philistines.

(This whole incident should be pondered by us today. There is a terrible danger in “spiritism” and there is much of it in our midst. God has good and wise reasons for forbidding us to try to make contact with the dead. I have read of good people who have been led into all sorts of sin in this way.)

V. *Suicide:* Chapter 31

From a throne to a desperate suicide! What an awful tragedy! The battle is fought; the Philistines are victorious; Saul is wounded, and asks his armor-bearer to kill him; when he refused, he fell upon a sword. “So Saul died and his three sons.” A sad, sad, ending to a life that might have been great.



PULPIT & CHOIR GOWNS

Pulpit Hangings — Altar Cloths
 Bible Markers — Communion
 Linens — Embroideries — Fabrics
 Custom Tailoring For Clergymen
 1837 Marking 115 1952
 Years Of Service
 To The Church And Clergy

COX SONS & VINING, Inc.
 131 East 23rd Street, New York 10, N.Y.

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions

Presbyterian College

Clinton, S. C.

Marshall W. Brown, President



Lord - Teach Us To Pray

"Lord, teach us to pray!" Christ had just finished praying when this burst from the lips of His disciples. He had just finished talking with the Father, and the disciples, conscious of the intimate manner in which the Lord addressed His Majesty, the King of glory, desired that they too might thus learn to talk with God. The one disciple but expressed the longing present in the hearts of all: "Lord, teach us to pray!" In His answer, which we commonly call the Lord's Prayer, the Saviour set before His disciples not so much a form to be repeated, but a pattern to be followed, in which three things, among others, are set forth. First of all, there is indicated to them and to all who believe on Him their word, the *right* to pray; the right to say "Our Father."

"And he said unto them, When ye pray, say, 'Our Father . . . ' Not all are accorded the privilege of saying to God, 'Our Father,' only those who have become the sons of God through faith in the Lord Jesus Christ. Paul, in writing to Christians, says: 'For ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father.' John exclaims in holy wonder: 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.'"

John marks the difference between the sons of God and those worldlings who know not God, and the difference is that the sons of God believe with *saving* faith in the Son of God. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." The right to pray is granted to the sons of God, and only those who are born from above through faith in the Lord Jesus Christ are privileged to enter the presence of God and say, "Father."

Second, our Saviour taught the reason for prayer. Prayer is worship. In sincere prayer the child of God seeks to honor the Father, bowing in humble submission before the throne of grace, reverently saying: "Hallowed be Thy name." Thus we acknowledge the holiness of God, before whom even the angels bow and say: "Holy, holy, holy, is the Lord of hosts."

In the words, "Thy will be done," we worshipfully acknowledge the majesty of God, as Creator and Governor of the universe, of whom the angels sing: "Holy, holy, holy, Lord God Almighty . . . Thou art worthy . . . to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." The Son bowed in the presence of the Father, saying, "Thy will be done," thus honoring Him whose will He came to accomplish. How much

more should we, in humble worship, bow to the will of God, and in prayerful submission and worship say: "Thy will be done."

Then as we say, "Give us," we own our dependence upon Him from whom all blessings flow. Our daily bread we must seek at the commissary of heaven, looking to the hand of God to supply our every need. When we say, "Forgive us," we acknowledge that He alone can cleanse and make us whole. We join hands with that host who will forever sing, "Thou art worthy . . . for thou wast slain, and hast redeemed us to God by thy blood," who give thanks to the Father for and through the Son.

When we say, "Lead us," we acknowledge our need of Him who has said through His servant, "In all thy ways acknowledge Him, and He shall direct thy paths." When we whisper, in secret longings of our souls, or cry aloud in desperation, "Deliver us," we confess the strength of His right arm, which is mighty to save.

"What shall I render unto the Lord for all of His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord." Thus we worship when we pray.

The third basic thing revealed in the pattern of prayer our Lord has given is the *result*, which is implicit in His having taught us to pray. If we pray, the Father will answer our prayer. "Ask, and ye shall receive." The forgiveness we need, He will supply, for "if we confess our sins, He is faithful and just to forgive us our sins, and cleanse us from all unrighteousness." As surely as an earthly father will give his hungry child a piece of bread, so will our Heavenly Father supply our every need according to His riches in glory. The One who taught us to ask, has promised that we shall receive. When we say, in faith believing, "Our Father," our hearts may rest assured that He will hear, and will answer. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

"Lord, teach us to pray."

CHURCH NEWS

Committee On Mission Policy

MINISTERS: John A. Redhead, Chairman, North Carolina; T. K. Young, Tennessee; James I. McCord, Texas; Paul Tudor Jones, Virginia; Wm. E. Phifer, Jr., Missouri.

LAY MEMBERS: Douglas G. MacRae, Georgia, 2386 Sewell Road, S.W., Atlanta Ga.; W. A. McCutchen, Alabama, 7716 Eighth Avenue, S., Birmingham, Ala.; Dr. Chas. H. Watt, Georgia, Thomasville, Ga.; Mrs. T. Smith Brewer, West Virginia, 801 Fourth Street, Huntington, W. Va.

Resolution adopted by 1952
General Assembly.

"That an ad interim committee of nine members

GOWNS

• Pulpit and Choir •

**Headquarters for
RELIGIOUS SUPPLIES**

Church Furniture • Stoles

Embroideries • Vestments

Hangings • Communion

Sets • Altar Brass Goods

CATALOG ON REQUEST

National

CHURCH GOODS
SUPPLY COMPANY

821-23 ARCH STREET, PHILADELPHIA 7, PA.

be appointed by the permanent nominating committee for the purpose of studying the whole missionary obligation and strategy of the Church in today's world, reporting its progress in 1953, and presenting its final report, if possible, in 1954."

STANDARD OFFERS

FOR OCTOBER QUARTER

NEW TEEN-AGE COURSE YEAR 2



Even better than the very successful Year 1 course introduced last year. An ideal follow-up for those who used

Year 1 course; excellent for others as well. True to the Bible; practical as everyday life; full of week-long inspiration. Quarterly titles are "Rules of the Road," "Wayside Trails," "Men Who Traveled This Way Before," and "Companions on My Journey."

Teen-age Teacher's Manual offers 6 pages of help for each lesson in the quarter; contains Scripture reference, printed text, lesson aim, illustrations, etc. -----45c.

Pupil's Leaflet, one each week; fascinating workbook style in two colors. Price per set per quarter-----Only 30c.

REVISED 3-YR. PRIMARY GRADED COURSE



Features newly designed and simplified activity books; full of hand-work material for young child.

All inside pages 2-color; many new illustrations. Lesson story paper "Primary Child" adapted individually to each of 3 classes; now a big 8½ x 11-inch size, in color; picture-strip Bible story for first 2 years. Memory-verse poem, pictures to color, story, puzzles, etc. Ready for October. Teacher's quarterly is 45c; pupil's activity book and Primary Child are each 25c.

FREE PROSPECTUS on either or both of above graded courses.

For further information write

The Standard Publishing Co.

20 E. Central Parkway

Cincinnati 10, Ohio

1952 WORLD MISSION CONFERENCE



CANDIDATES FOR MISSIONARY SERVICE gathered recently at Montreat for a training school. The faculty and staff members of the training school are in the front row, candidates appear in the next four rows. Left to right, they are, **Front Row:** Mary Alice Mounts, Nashville, Tenn., secretary to Rev. Eugene L. Daniel, candidate secretary; Dr. P. C. Toureille, Johnstown, N. Y., French informant; the Rev. K. D. Kim, Korea, Korean informant; Miss Esther Cummings, Biblical Seminary, New York, N. Y., professor of linguistics and phonetics; Miss Lucy Silva, Brazil, Portuguese informant; the Rev. Eugene L. Daniel, Nashville, Tenn., candidate secretary; Dawn Kuyoto Aoto, Japan, Japanese informant; Maurice Tatsuoka, Japan, Japanese informant. **Second Row:** Rev. Byron Price, San Augustine, Tex.; Mrs. Byron Price, Duncan, Okla., and daughter, Ula Mae (West Brazil); Rev. Harold Borchert, Mrs. Harold Borchert and daughter, Susan, Alexandria, La. (Japan); Mrs. J. B. Jung, Phil Jung, Dr. J. B. Jung, Shannon Jung, Zachary, La. (Africa); Ruth Worth, Wilmington, N. C. (Africa). **Third Row:** Dr. and Mrs. W. W. Beckner and children, Mary Elizabeth and William Douglas, Rockbridge Baths, Va. (Africa); Rev. J. M. Guthrie, McCredie, Mo., and Mrs. J. M. Guthrie, Madison, Ind. (East Brazil); Elizabeth Templeton, North Little Rock, Ark. (Africa); Rev. Jack Scott, Greensboro, N. C. (Korea); Wilodene Smith, Charlotte, N. C. (North Brazil); Ben Kelley, Wytheville, Va. (Africa); Mrs. Manford Saunders, Mr. Manford Saunders and children, Lenore and Manford, Jr., Darlington, S. C. (Africa). **Fourth Row:** Rev. and Mrs. Dwight Linton, Orlando, Fla. (Korea); Mrs. E. W. Pettis, Conyers, Ga., and Rev. E. W. Pettis, Ellisville, Miss. (Korea); Rev. L. H. Lancaster, Jr., Kingsport, Tenn. (Japan); (Mrs. Lancaster not pictured); Rev. James Magruder, Bethesda, Md. (Japan); Jo Anne Heizer, Rawlings, Va. (Japan); Mrs. W. C. McLaughlin, missionary from Japan. **Fifth Row:** Beth Blake, Baltimore, Md. (Japan); W. L. Brandt, Mrs. W. L. Brandt, Houston, Tex. (North Brazil); Mark Meza, Rev. Herbert Meza, Mrs. Herbert Meza, Tampa, Fla. (Portugal); Rev. Don McCall, Haskell, Tex. (Japan); Juanita Connell, Albany, Ga. (Japan); Dot Moore, West End, N. C. (Africa).

KING COLLEGE

Presbyterian • Co-educational • Founded 1867

Sound liberal education under vigorous Christian influences. Fully accredited. Four-year liberal arts, sciences, business education. **FOUR TYPES OF SCHOLARSHIPS:** (1) Competitive, (2) Academic, (3) Grant in Aid, (4) Remunerative Work. Sixty-acre campus. Intra-mural sports. Dormitories. Summer session. Catalog and illustrated booklet.

R. T. L. Liston, President — Box J. Bristol, Tenn.



Missionary News

NASHVILLE, Tenn. (PN)—Mrs. W. F. McElroy passed away on July 10 in the Belgian Congo. Mrs. McElroy was for 37 years a missionary of our Church to the Belgian Congo. She is survived by her husband Rev. W. F. McElroy, Sr., a son Rev. Frank McElroy, and a daughter Miss Lucile McElroy who are also missionaries to the Congo; and another son, Dr. R. A. McElroy of Charleston, West Virginia.

Dr. and Mrs. C. Darby Fulton sailed from New York on July 12 for a visit to the Belgian Congo. They expect to be gone approximately three months. Dr. Jas. A. Jones of the Myers Park Church of Charlotte and a member of the Board of World Missions will fly to the Congo where he will join Dr. Fulton to study current problems of the Congo Mission. Dr. Fulton and Dr. Jones were invited by that Mission to survey the situation and to counsel with them on a number of problems that have arisen due to the changing conditions in that country.

Dr. and Mrs. James N. Montgomery will arrive in this country on July 31 for their furlough. Dr. and Mrs. Montgomery, long time China missionaries, have been serving in Formosa for the last several years. They are returning by way of the Belgian Congo where they have been visiting their daughter Mrs. John Knox Miller, who with her husband is a missionary in our Congo Mission. The Montgomeries will go directly to Montreat to attend the World Mission Conference.

Rev. James I. Paisley, for twenty-eight years a missionary of our Church to Korea, died on July 7 in North Little Rock, Ark. Survivors include his wife and three daughters and two brothers one of whom, Dr. E. D. Paisley, is now with the Board of Christian Education of the Presbyterian Church, U.S.A. (he was formerly President of Assembly's Training School). The other brother, the Rev. H. L. Paisley of Little Rock, Ark., retired in 1944 from the Presbyterian, U.S. ministry.

Dr. McQuilken Dies In Mountain Home Where He Established Boys' School

Dr. Robert C. McQuilken, founder and president of Columbia Bible College in Columbia, S. C. and founder of Ben Lippen School For Boys near Asheville, N. C. died July 15 in his cottage at Ben Lippen a few minutes after being stricken by a heart attack.

A member of the Fellowship of Independent Evangelicals, Dr. McQuilken, 66, had long engaged himself in educational work, formerly in Pennsylvania and in later years in South Carolina and at Ben Lippen.

He was the son of the late Robert Crawford and Lucy Kirkpatrick McQuilken of Philadelphia, Pa.

and married the former Miss Marguerite Lambie in 1912. He was a contributing editor of the Sunday School Times. After ordination by the United Presbyterian Church, he taught and ministered as an evangelist in Philadelphia Presbytery of that denomination. In 1932 he was received into the Presbyterian Church, U. S.

A well known author, he wrote *Victorious Life Studies, Outline and Message of Romans, Studying Our Lord's Parables and Can We Trust The Old Testament*.

West Hanover Presbytery Receives Two Candidates

West Hanover Presbytery met July 22 in Wadell Memorial Presbyterian Church, Rapidan, Va., in stated session to receive two candidates for the ministry, John W. Johnston and Arthur H. Stevens, Jr.

Fourteen ministers and 21 ruling elders attended the meeting, which was also attended by six seminary students employed in the Old Providence rural parish, four visiting elders and three deacons.

The Rev. S. S. Day was reported resigned from the Amherst Presbyterian Church pastorate and accepting the call of the Tabor church in Crozet, Va. where he will be installed August 31.

Dr. H. B. Overcash was appointed to succeed the late Dr. R. C. Beale on the Council of Presbytery.

Chaplain R. G. Hutcheson was elected moderator of the presbytery. The Rev. David H. Burr was the retiring moderator.

Mr. Johnston, supplying the Rockfish and Riverside churches, will be ordained at a later date. Mr. Stevens was licensed after accepting the call of the Davis Memorial Presbyterian Church and is to be ordained and installed in that church September 7 and installed in the Jamestown and Appomattox churches later that day.

\$149,821 Given By Women For Home Missions, Stillman College Objectives July 3

The largest birthday offering for home mission causes ever given by the Women of the Church was announced July 3 at Montreat's women's training school by Dr. Janie W. McGaughey, executive secretary of the Board of Women's Work.

A total of \$149,821 was given to the twin causes promoted by the Presbyterian women this year—establishment of a chair of Bible at Stillman College for which \$75,000 was designated and Sunday School extension through the Board of Church Extension for which the remaining nearly \$75,000 was given.

Dr. Vernon S. Broyles, extension board executive, and Dr. Samuel B. Hay, Stillman College president, received checks for the amounts. Dr. McGaughy said the 1953 birthday offering will be for Foreign Missions and will go toward providing furlough homes for missionaries.

Florida Presbytery

Under its new regime Florida Presbytery met in its Adjourned Summer session at the First Presbyterian Church, Quincy, Florida, July 15. Twenty two ministers were present and nineteen elders. Rev. Richard L. Scoggins, pastor of Wallace Memorial Church, Panama City, Florida, was moderator. Rev. Ralph W. Davis was received from the Methodist Church, Minnesota Conference, Fergus Falls District, May 25, and welcomed at this meeting. James V. Johnson, Jr., and Sam Magbee, candidates for the gospel ministry, presented themselves for examination for licensure. Both preached their trial sermons before presbytery. Mr. Johnson is assistant pastor of the First Church, Pensacola, and was ordained by a commission of presbytery, July 20. The following candidates for the ministry were received from Lafayette Presbyterian Church, Tallahassee: Rodney and Gary Letchworth, Emmett G. Shepard. The stated Fall meeting will be held at Gretana Presbyterian Church, September 30, 1952 at 10 o'clock.

Norfolk Presbytery

The Presbytery of Norfolk met at 10:00 A. M., July 15th in the Naomi Makemie Presbyterian Church in Onancock, Virginia. The Rev. George M. Apperson is pastor of this church which was named for the wife of the Rev. Francis Makemie.

The Retiring Moderator, Rev. James I. Lowry, preached on Eph. 2:8. Mr. Frank S. Moore, an elder of the First Presbyterian Church of Norfolk was elected Moderator. The Rev. Paul A. Chesney was chosen as Temporary Clerk and the Rev. Royce K. McDonald was made Vice-Moderator. There were twenty five ministers and thirty ruling elders present. The Rev. Henry Ewing Hale, III, was received from Abingdon Presbytery and a Commission was appointed to install him in the Severn and Groves Memorial Churches in Gloucester County, Virginia on Sunday, July 27th.

Candidate John B. Boyd was received from Congaree Presbytery and after examination was licensed in the afternoon after which a Commission was appointed to ordain and install him in the Suffolk Presbyterian Church Sunday, July 20th. Candidate Robert James Wilkins was received from King's Mountain Presbytery and after the usual examinations was licensed in the afternoon and a Commission was appointed to ordain and install him July 27th in the La Crosse Memorial Church in



Enroll Now For
FALL SESSION COLLEGE or PREPARATORY DEPARTMENT. SUMMER SCHOOL COLLEGE or PREPARATORY DEPARTMENT. Educational Excellence. Christian Emphasis. Write for Catalog.

PRESBYTERIAN JUNIOR COLLEGE
BOX B-W — MAXTON, N. C.

GOWNS
PULPIT-CHOIR
CONFIRMATION
BAPTISMAL
DOCTORS
MASTERS
BACHELORS
CAPS GOWNS
AND
HOODS
EST. 1912
BENTLEY & SIMON
7 WEST 36 ST. NEW YORK 18, N.Y.

Hampton which has recently annexed the Phoebe area. Candidate Sherwood Smith was received from Bluestone Presbytery, examined and licensed after which a Commission was appointed to ordain and install him July 20th in the Parkview Presbyterian Church in Newport News, Virginia.

Two young men were taken under the care of Presbytery: Mr. Edwin Hodges Rayfield of the Lafayette Presbyterian Church, Norfolk, Virginia and Mr. Carl Christoph Armiger of the Prentis Park Presbyterian Church of Portsmouth, Virginia.

Learning that a clause in the appropriation bill passed by the House of Representatives, forbidding the use of funds for such purposes as the sending of an ambassador to the Vatican was stricken out before the final passage by the Senate, thus leaving the way open for such an appointment the Presbytery adopted the following resolution instructing the Stated Clerk to forward it to the President of the United States:

"The Presbytery of Norfolk, of the Presbyterian Church in the United States, hereby expresses its conviction, based on the New Testament and Christian history that any official association of our government with a church is deeply injurious to civil rights and Christian life, whatever safeguards are set up; and is contrary to the Constitution of the United States.

"The Presbytery of Norfolk, therefore, respectfully urges the President of the United States to refrain from any acknowledgment of the Church of Rome, as a civil government or an ecclesiastical government, in view of the fact that in practice and in the claim of the Church of Rome, the two are inseparable. We consider that political or diplomatic advantages, now less than ever discernible, cannot offset the basic evils of association between Church and state, in the minds of informed men and in the

Summer's nearly over;
 The money's in the bank.
 I could go to college,
 But WHERE? My mind's a blank!



It's really not too late to register for the fall term,
 if you start *immediately*.

Look over the list of colleges given below; choose those nearest you, or in the location you desire; write at once for catalogues, information.

Study this material when you receive it; then choose the best college for your needs. Presbyterian colleges offer a wide variety of courses; they are interested in YOU and in YOUR FUTURE.

Act promptly, but take time to be **sure** you select the **right** college for you. This is one of the most important decisions of your life. Make it carefully; make it prayerfully; make it NOW!

Senior Colleges	President	Location
Agnes Scott.....	Wallace M. Alston.....	Decatur, Ga.
Arkansas.....	John D. Spragins.....	Batesville, Ark.
Austin.....	W. B. Guerrant.....	Sherman, Tex.
Belhaven.....	G. T. Gillespie.....	Jackson, Miss.
Centre.....	Walter A. Groves.....	Danville, Ky.
Davidson.....	J. R. Cunningham.....	Davidson, N. C.
Davis & Elkins.....	R. B. Purdum.....	Elkins, W. Va.
Flora Macdonald.....	Marshall Woodson.....	Red Springs, N. C.
Hampden-Sydney.....	Edgar G. Gammon.....	Hampden-Sydney, Va.
King.....	R. T. L. Liston.....	Bristol, Tenn.
Mary Baldwin.....	Frank B. Lewis.....	Staunton, Va.
Montreat.....	J. R. McGregor.....	Montreat, N. C.
Presbyterian.....	Marshall W. Brown.....	Clinton, S. C.
Queens.....	Charlton C. Jernigan.....	Charlotte, N. C.
Southwestern.....	Peyton N. Rhodes.....	Memphis, Tenn.
Stillman.....	Sam Burney Hay.....	Tuscaloosa, Ala.
Westminster.....	William W. Hall.....	Fulton, Mo.
Junior Colleges		
Lees Junior.....	Robert G. Landolt.....	Jackson, Ky.
Lees-McRae.....	Fletcher Nelson.....	Banner Elk, N. C.
Mitchell.....	John Montgomery.....	Statesville, N. C.
Peace.....	William C. Pressly.....	Raleigh, N. C.
Presbyterian Junior.....	Louis C. LaMotte.....	Maxton, N. C.
Schreiner.....	Andrew Edington.....	Kerrville, Tex.

PRESBYTERIAN EDUCATIONAL ASSOCIATION OF THE SOUTH

Hunter B. Blakely, Secretary.

Box 1176, Richmond 9, Va.

practical results that such an association has on public issues."

Mrs. Mary Fletcher Smythe, Missionary to Japan, Kinjo College which was formerly called Golden Castle College, spoke briefly calling for the donation of Bibles or New Testaments to be used in that country in this time of great readjustment when the people have an open mind for Christianity in a remarkable degree.

The Presbytery adjourned to meet at the call of the Moderator during Synod in the Towson Church, Towson, Maryland, and in regular stated session October 21 in the Cradock Presbyterian Church, Portsmouth, Virginia.

W. W. Grover,
Stated Clerk.



SCRIPTURE PRESS

ALL-BIBLE ADULT LESSONS

This is the most significant Sunday School course we have ever published. It is the answer to the tremendous potentialities of the largest age-group in the Sunday School.

Not just a course—a thrilling adventure in Bible study

A veritable treasure of comprehensive, sound Bible exposition. It is designed to win and to stimulate grown-ups to action for Christ. Covers the entire Bible in an 8-year curriculum.

This is not just a revision but completely new course with completely new materials. Fill in the coupon today and get complete details in your FREE sample packet.

*starting with October quarter

**FREE
ADULT
PACKET**

☐ Send me your new adult packet **FREE**

Name

Address

City () State

Church

Address

Pastor ☐, S. S. Supt. ☐, Dir. Chr. Ed. ☐, Sec. ☐

Get it at your dealer or at

Scripture Press

DEPT. SPA-82

434 South Wabash, Chicago 5, Illinois



CALVIN CAN BE YOURS FREE!

Yes, the great 45-volume set of John Calvin's incomparable commentaries on the Holy Scriptures can be yours absolutely FREE of any cost to you.

|||||||

Here's Our Offer:

YOU OBTAIN 100 SUBSCRIPTIONS TO

The Southern Presbyterian Journal

and send to us correct names, addresses and remittances collected from subscribers at \$2.50 each. We give you the complete, fine-edition set of Calvin Commentaries currently retailing for \$150.00.

But here's the BIG part of this offer! You don't have to wait until you have the 100 subscriptions to begin receiving your books. For every three subscriptions you send in, we'll send you one volume of the commentaries. By the time you have sold 99 JOURNAL subscriptions, you'll have 33 volumes of these up-to-date commentaries. Your 100th subscription will then bring you the rest of the books!

Ideal as a gift for your pastor! Get every department working on this and surprise him with a set. It's the most sought-after commentary in the world among Presbyterian preachers.

Ideal as a gift for your church library!

Ideal as a gift for a seminary student!

Ideal as a gift! That's why we want to give it to you.

The Southern Presbyterian Journal

WEAVERVILLE ... NORTH CAROLINA

Shall We Liquidate

The Southern Presbyterian Church?

a. Do you base your opposition to union with the Northern Presbyterian Church on the feeling that our Church is "sound" theologically while the Northern Church is "unsound?"

No. Some of the finest Christians and evangelical preachers in America are found within the bounds of the U.S.A. Church.

b. Why then is the doctrinal question ever raised in the discussion of the proposed plan of union?

Because theological liberalism is more widespread in the Northern Church and is more thoroughly entrenched among those who seem to wield the greatest influence and control.

c. What do the evangelical leaders in the North think of the proposed plans for union?

We cannot answer for all of them but we have letters from many saying that they would gladly welcome us but feel that we are very wise in strongly resisting this plan. The most frequent statement is that the conservative, evangelical group in our Church would be "swallowed up" in the resulting Church.

d. Is it not true that theological liberalism is just as much a problem in one Church as in the other?

The ratio of evangelicals is unquestionably greater in our own Church but there is no question that theological liberalism is increasing with us.

e. What then is the real difference?

In the North, outspoken opposition to liberalism has been largely silenced, often by ruthless ecclesiastical pressure. The conservatives in the North do not have either the organization, or the mouthpiece which we have in the South.

f. Is there any effort to change this?

Yes, such a movement is on foot today and it can well bring about the clarification which is so greatly needed.

g. Can you give one valid reason for the proposed union?

We do not know of one.

WRITE FOR INFORMATION TO:

The Continuing Church Committee

WEAVERVILLE ... NORTH CAROLINA

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

AUGUST 13, 1952

L. U. N. C.
Carolina Room
AUG 14 1952



VOL. XI NO. 15

BILLY GRAHAM AT MONTREAL AUG. 10-18

\$2.50 A YEAR

"A Man With God's Message"

LIBRARY OF THE
SOUTHERN PRESBYTERIAN
CHURCH
CAMPBELL HILL, N. C.
AUG 14 1952

Evangelism Issue



THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....

Weaverville, N. C.

Dr. L. Nelson Bell, Associate Editor.....

Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. Tom Glasgow
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. W. R. Willauer

A Man With God's Message

By H. B. DENDY, *Editor*

This issue of the JOURNAL is devoted primarily to the subject of mass evangelism and particularly to the work which God has been and is doing through His servant, Billy Graham.

When we outlined our plans, the Associate Editor demurred for personal reasons, as he is the father-in-law of Mr. Graham.

However, when God has so led and so blessed that in the short space of a few years a man has been used to preach the Gospel to more people than any person in the history of the world, it is for Christians to rejoice and to examine something of this work and the man that God is so using.

Also, we take this occasion because Mr. Graham will be preaching in Montreat from August 10th to 17th inclusive.

There is but one satisfactory explanation of the work Billy Graham is doing—the presence and power of God's Holy Spirit. Despite the questions and criticisms of those who dislike great evangelistic gatherings, these meetings are not the result of an emotional emphasis, nor are they dominated by high-pressure methods. Rather they are characterized by a spontaneous response to simple Gospel preaching which is based on an overpowering conviction of the preacher that the message is *true* and more *important* than anything else in this world.

I have received newspaper accounts of these meetings from a dozen cities in America and it is interesting to note that these hard-boiled writers all speak of the quiet during the message and the absence of outward emotional reactions when the invitation is given.

Perhaps the outstanding characteristic of Mr. Graham's work is that he *expects* results and gets them in amazing numbers. One minister has said, "God has given him in remarkable measure the gift of 'drawing the net' and when he asks men and women to accept Christ they come by the hundreds, and the thousands."

Although Mr. Graham had held numerous meetings in America and in England, during which the response had been remarkable, he did not come into national prominence until during the campaign in Los Angeles in 1949. At that time, after five arduous weeks of preaching with relatively normal results, one of Los Angeles best known citizens was converted and his conversion received immediate attention in Los Angeles and across America; for he was Stuart Hamblen, well known song writer and radio personality.

Within a few days other prominent men were converted and people saw and knew that God was doing a great work in that city. Out of these meetings came men who gave up their former occupations and who are today working full-time for God. Stuart Hamblen wrote "It Is No Secret," "King of All Kings" and "He Bought My Soul at Calvary," all of them destined to bear an effective Christian witness. Jim Vaus, former wire-tapper for Micky Cohen and Lou Zemparini, noted Olympic star began a nation-wide witness for the Lord which continues today with wonderful results. Zemparini took time out to visit Japan and look up his former captors to witness to them for Christ.

From Los Angeles Mr. Graham and his team went to Boston and preached to crowds up to 50,000 at one time. Then to Columbia, S. C. and then

back to New England where his ministry brought thousands to Christ and made the national newspapers aware of the fact for the first time that religion is major news.

Following this Mr. Graham held meetings in Portland, Oregon, Ft. Worth, Shreveport, Seattle, Minneapolis, Atlanta, Greensboro, Hollywood, Memphis, Washington, Houston, Jackson and other cities. All were characterized by very large crowds with thousands brought into the kingdom, while tens of thousands of others rededicated their lives to the Lord. The testimony of hundreds of ministers is that their own churches and communities have been changed and revitalized as a direct result of the meetings.

During these campaigns families have been reunited, wrongs have been made right, restitution of stolen property has been made and there have been such multiplied evidences of the transforming power of the Gospel in the hearts of men and women as to stir the entire community. In one city it is known that three divorced couples were converted and were remarried. Again and again people have paid old bills, squared themselves with the Internal Revenue Bureau and in many ways gave public evidence that their lives have been transformed. In some instances fugitives from justice have accepted Christ and then gone to give themselves up to the authorities. From every campaign city we have many stories of the working of God's Holy Spirit in the lives of individuals in these spectacular ways, while in addition there has been such a mighty tide of the quiet working of the Holy Spirit as to make law officers, civic leaders and local pastors unite in saying, "Our city is a better place in which to live."

Another result of the meetings is to make an entire city and state aware of the importance of religion. One minister said, "The highest tribute I ever heard paid to a minister was given indirectly to Mr. Graham. I asked a man from Columbia, S. C., what he thought of the Graham meetings and he replied, 'Every person in Columbia is asking themselves this question, Am I saved?'"

With this national and international prominence there has naturally come opposition, criticism and deliberate falsehood or misrepresentation. Newspapers have carried news items and articles about Mr. Graham which were untrue. He has maintained a policy of refusing to reply to these attacks, feeling that in time the truth will be known and that

if he should become involved in controversy over these matters it would entail endless debate to no profit.

On the other hand, many of Mr. Graham's warmest supporters today are those who viewed his coming into their community with considerable reserve, or even actual hostility. Except for ministers who are actual modernists and those extreme fundamentalists who base their work on a dogma of "separation," he has won literally thousands of ministers and pastors by his humility, his simple presentation of the Gospel and by the unquestionable fact that God has laid his hand on him in a special way to the winning of tens of thousands of souls to a saving faith in Christ.

Mr. Graham refuses to go into a community unless the great majority of the local ministers unite in the invitation. Nor will he undertake a work on any basis other than to channel all of the converts into the local churches. That some are later starved is a source of deep regret but he rightly contends that his mission is to convert sinners and strengthen the churches than in any way lead a separate Christian movement. Because of Mr. Graham's strict adherence to this principle he is under constant attack from some extreme groups, but he has the satisfaction of seeing thousands of individual congregations augmented in numbers, strengthened in their spiritual lives and even the ministers and their own work revived. He insists that revival is needed *in* the churches, that after revival comes evangelism to the unsaved.

Not content with the arduous schedule of city-wide meetings Mr. Graham has ventured into other fields of evangelistic effort on a scale never attempted by one man before. Already he and his associates have produced two outstanding Christian pictures, "Mid-Century Crusade" and "Mr. Texas," while a third film "Oil Town" is now in process of production. He has set up a separate organization to handle the distribution of these films to churches and Christian organizations, as well as schools; and through the showing of these pictures and the giving of the invitation afterwards, thousands have professed conversion.

But not only is Mr. Graham making the Christian film a real evangelistic agency; he is also using the radio and television to the same end. "The Hour of Decision" is heard over the entire A. B. C. network on Sunday afternoon and has attained the highest audience rating ever accorded a religious

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 15, August 13, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

program. Also, on Sunday night, a different version of the "Hour of Decision" is broadcast over the ABC television network. The response to the radio and television broadcasts has been as spectacular as the other channels of evangelistic effort, with thousands of souls writing in to say they have accepted Christ.

What about money? This has been the downfall of some great Christian workers and Mr. Graham is keenly aware of that fact. From the first he maintained the policy that all finances be handled by the local committee made up of pastors and laymen. After all of the expenses of the meetings were raised no more offerings were taken except one or two special offerings for Mr. Graham and his associates. However, some of these were large and some began to criticize, not realizing that much of this money went into the staggering cost of the radio and television programs. But, to steer entirely away from criticisms about money, at the beginning of this year Mr. Graham put himself and all members of his staff on a salary basis and special offerings for them are no longer taken. However, several offerings are taken for the general program of nation-wide evangelistic effort during a campaign. The present weekly cost of his radio and television programs is about \$23,000.00, part of this coming from voluntary

contributions. Neither of these programs is subsidized.

The Lord has provided a wonderfully attractive and efficient team to be associated with Mr. Graham. Cliff Barrows has outstanding ability as a song leader and platform manager. Beverly Shea is rightly known as "America's beloved gospel singer," not only with a magnificent bass-baritone voice but with a warmth of Christian love shining through his voice and in his face. Grady Wilson is the effective associate evangelist while Tedd Smith and Paul Michelson are musicians of outstanding ability and feeling.

As Mr. Graham continues his ministry of bringing to America a renewed awareness of its need for God and as he goes from city to city in his work for "revival in our time," this editor would bespeak for him the prayers of all of God's people. We should uphold his hands by prayer, not only that God's power may continue upon him but also that he may be kept from every onslaught of Satan.

It can well be that through Mr. Graham, and the many other faithful witnesses of our day, God will truly give America a spiritual awakening and revival and make our nation the spiritual blessing the world so greatly needs.

EDITORIAL

Three Marks Of Evangelism

EVANGELISM means proclaiming the Gospel. Obviously then, it can only flourish with the preaching of the Gospel. The Gospel is the message of God concerning His Son, Who was made of the seed of David according to the flesh, and shown to be the Son of God in a mighty manner by the resurrection from the dead according to the Spirit, even Jesus Christ our Lord. The Gospel tells how Christ died for our sins and rose again the third day according to the Scriptures. Foul and full of sin we are—but as our substitute He was delivered up for our offenses. We are all unrighteousness—but as our representative He was raised again for our justification.

Evangelism means a free or universal offer of the Gospel. Ho, everyone that thirsteth, come ye to the waters! Yea, come buy wine and milk without money and without price. Let him that heareth say come, and whosoever will, let him come. As we offer the Gospel to all, so we press it urgently upon each. Now is the accepted time. Today is the day of salvation! Today if ye will hear his voice harden not your hearts.

As ambassadors of God, we beseech you in Christ's name: be ye reconciled to God! It is not

using John Calvin's name aright to set up the decrees of God as an excuse for not obeying the command of God to offer the Gospel to all.

Calvin was not primarily a logician. He was an expositor of Holy Scripture, and got the view of God and man's respective decision chiefly from John 3:1-20. There he found that the whosoever will of John 3:16 is preceded by the new birth of the Spirit by which the natural man is enabled to receive the things of the Kingdom. And it is followed by the solemn warning that light is come into the world and men refuse it because their deeds are evil and thus they prefer darkness to the light. Accordingly, he compressed John 3:1-20 into the statement that the Gospel is freely offered to all: the man who rejects it has himself to blame—it is his own sin; the man who accepts has the gracious Spirit to thank.

Evangelism means trust in and prayer to God for His life-giving grace. The evangelistic Church is the living Church, or better it is the Church of the living God.

Paul the evangelist preached not in the wisdom of men, but in demonstration of the Spirit and of power that the faith of his converts might not stand in the wisdom of man but in the power of God.

He recognized that the natural man is at enmity toward God, and that the things of the Spirit are foolishness unto him. Yet under God's direction he called natural men to repent and believe the

Gospel. . . to do what they cannot do in their own strength.

Is that sensible?

Yes, if we preach as ambassadors of Almighty God—of God who commissioned us to proclaim His Gospel and who accompanies that Gospel with His own power to illumine hearts that men may believe.

Some faithful personal workers got a man of Jewish background interested enough to call on their minister. The man complained: "I cannot understand what they are trying to tell me, but I am impressed with their character and their ability to stand under difficulties."

The minister replied: "Let us kneel here and ask for the gift of the Spirit that we may understand."

Our Father is more ready to give His Holy Spirit to them that ask Him than parents are to give good gifts to their children. Jesus called Lazarus who had been dead four days to *come forth* and by the resurrection power of God Lazarus did what no dead man can do. He came forth.

We call men dead in trespasses and sins, to come forth. And by the gracious illumination and quickening power of the Holy Spirit they do come forth, that is, they do repent and believe the Gospel.

—Wm.C.R.

The Ministry Of God's Word In Evangelism

"PREACH the word!" This is indeed the watchword of New Testament evangelists, and of all who would follow in their steps. The promise of God to honor His word is as sure today as the day in which it was given. The parable of Christ concerning the seed and the sower has not lost its meaning, for now, as then, "faith cometh by hearing and hearing by the word of God." If we would reap souls, we must sow the Gospel seed.

Peter reminds us that to be born again is to be born of incorruptible seed, "by the word of God which liveth and abideth forever."

James, in his deeply spiritual and ever practical epistle, encourages us to "receive with meekness the implanted word which is able to save our souls."

John tells us that "this is the record, that God has given to us eternal life, and this life is in His Son."

The record is given that we "may believe on the name of the Son of God," and that "believing we might have life through His name," and the record is the Word of God.

David, in singing the praises of the living God,

Christian Emphasis.

Friendly Personal Attention.
Football.

Educational Excellence.

Small Classes.

COLLEGE AND PREPARATORY.

Enroll now for fall session beginning Sept. 8, 1952.

PRESBYTERIAN JUNIOR COLLEGE

Box 38R.

Maxton, North Carolina

chants joyfully: "Thou hast magnified thy word above all thy name."

The entrance of God's word gives light. The entrance of His word gives life, for He said, "The words that I speak unto you . . . are life."

"The preacher sought to find out acceptable words; and that which was written was upright, even words of truth." The need of the hour is not telling stories that illustrate a word of truth, but for the preaching of the truth of the Word that tells the story! "Sanctify them through thy truth; thy word is truth."

Every evangelist who has made full proof of his ministry through fruit that remained has been a man who preached the Word of God, *as the Word of God*, believing the God of the Word would accomplish His purpose through it.

The pattern is plain; the promise is sure. Let us go forth with weeping, sowing beside all waters, knowing that sheaves will be gathered from fields white unto harvest. "Preach the word!"—H.L.L.

*O son of man, I
have set thee . . .*

A Watchman

GETTING men to God, building men up in God, setting men to work for God was a three-fold program that I heard in my early Texas ministry from a great man of God. The order is vital, as the first objective must always come first.

The primary mission of the church of Christ and it's consuming passion must always be, bringing lost men and women and children to the only Saviour. With more than a billion lost souls living in our generation, candidates for eternity, without God and without hope in the world; our task comes into clear focus and we cannot in faithful obedience be content with any secondary commitment usurping its place.

If we inveigh against mass evangelism and emphasize, out of proportion, its weaknesses, forgetting that all methods in human hands are imperfect; we put ourselves in strange company. We are condemning the work of John the Baptist, a great, sensational, evangelistic preacher to the masses of his day. Moreover, we are judging and deriding the matchless contributions of Spurgeon and Wesley; of Moody and Sunday; of Chapman and of our own Billy Graham, besides a host of God-blessed servants and witnesses.

Personal witnessing daily must be our continual avenue of service to our Saviour and the cause of evangelism.

Visitation evangelism is being mightily blessed and honored by the Holy Spirit in our day.

Sunday by Sunday, pastor-preaching of the full Gospel with its message to lost souls, and its call and claim upon professed Christians and its warnings and promises; is the regular, indispensable method of evangelism for every minister of the Gospel.

With Paul we should all say, "That I might by *all means* save some."

However, in our scholarly discussions of the methods of evangelism we often are found following no method with any Christian zeal and deep-demanding commitment. We need to return to the eternals of our faith. We need to find and follow the foot prints of Him Who came to seek and to save those who were lost. We need to stand silently and hear again as He calls across the ages: "All power is given unto Me in heaven and on earth. Go ye therefore and teach all nations . . . teaching them to observe all things whatsoever I have commanded you . . ." and then we can claim the climax promise: "Lo, I am with you alway."

The urgency of the Gospel is being watered down. We are tempted to blink the solemn awfulness and doom of sin. We are fiddling with the fringes while millions stumble into eternal night. We are failing Him, Whose heart-passion glistened in His tears over Jerusalem, as He declared their ears, dull and their hearts, hard to His tender call, saying: "How often would I—and ye would not—behold your house is left unto you desolate." God help us to be faithful in the presence of the desolation and doom of sin all about us.—S. McPh.G.

What Is The News?

"**I**S THERE any news this morning," said a friend to Alfred Lord Tennyson, as he met him on the street. "There is old news, and new news, and the best of news," he replied, "Jesus Christ came into the world to save sinners."

Evangelism is telling that news.

Is there any news from the Lord, asks the Old Testament prophet? Yes, there is news from the Lord, the Good News, the Gospel of the Lord Jesus Christ. Evangelism is telling that News to a world of lost men; telling it so that people will be interested, listen, and their soul shall live. Ho, everyone that thirsteth, cried the Old Testament evangelist, come ye to the waters, and I suppose he was standing beside some river as he cried out.

Some of these men of God told the News in a most dramatic and spectacular manner. They used

some crude and striking illustrations; became spectacles to men; put themselves in most uncomfortable and seemingly ridiculous positions, in order that men might hear their message, and that they might turn some from sin before they died.

Paul made himself "all things to all men, in order that by all means he might save some." He was in dead earnest about this thing we call evangelism. He did not consider what men would say — perhaps that he was mad.

Are we willing to follow the leadership of the Holy Spirit, not thinking of ourselves, or of what other men might say, but only of winning souls? I am afraid I am too formal, too "set in my ways," too much of an old-fashioned Presbyterian who wants to do everything "decently and in order." I see others gladly "make fools of themselves" for the sake of the Gospel.

One thing I am determined not to do; to criticize or put a stumbling block in the path of anyone who is crying out, even in the most crude way, "Come, ye sinners, Come and be saved."

God has to use unusual men and unusual methods to reach icy hearts and hardened sinners. He did it in the Great Welsh Revival, in the Great Revival under the Wesleys. May he "do it again," and do it soon. We need A Great Awakening in America and in the world. Let us pray for it, and not be shocked or ashamed if it comes in a strange way.—J.K.P.

Oral Prayers

ONE of the texts which Billy Graham has made wide and effective use of is II Chron. 7:14: "If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways then will I hear from heaven, and will forgive their sin, and will heal their land."

The record of great revivals of the past, as well as those more recent, usually show that prayer was a major factor; promotional prayer beforehand sustaining prayer during the engagement, and follow-up prayer. This included private, or "close prayer," group prayers and assembly prayers. I have come to believe that prayer has more to do with the real success of an evangelistic effort than all the other activities combined, whether in personal work or in the mass meeting. In my own experience in evangelistic meetings the best results have been where earnest prayer, well organized, was invested in advance and throughout the effort.

While recognizing the potency and the necessity for secret prayer, I am thinking at this moment of the great need for public prayer. What a help it is to a pastor if he has a considerable number in his congregation upon whom he can call to lead the assembly in prayer. And by that I do not mean prayers made up of stereotyped phrases, but prayer which go right to the heart of the needed blessing

I visited a church with 400 members and the pastor told me that not one of them could lead in prayer. Not even one of the seven members of his session would lead in prayer. He had only recently come to that pastorate. He immediately began a campaign of organizing family prayers in the homes of his elders, as a starter for public prayers, and when I last heard from him he had gotten three of them to leading their families in prayer and also to the point of praying in the Wednesday night service.

Needless to say, they were the younger members of the session. When a man grows old in "prayer silence," it is a very difficult thing to get him started in public prayer. He will tell you, himself, "you cannot teach an old dog new tricks."

Which leads me to suggest that you cannot begin too early to teach your young people to pray—audibly. It is so easy to teach a little child to pray. True, they may not understand perfectly just what it is all about. But I have been amazed at how simple, how direct, how *wise* are the prayers of some of these little folks, and as they grow up, asking the Heavenly Father for what they want is a perfectly normal thing to do, audibly or inaudibly as the circumstances may require.

When I came to this little church of about 70 members four years ago, there were only two people in it who could pray in public. We started a Wednesday night Bible study, taking up one book of the Bible at a time.

Our first meeting was in a private home. There were four present. Gradually the attendance and interest grew and in ten months there were 10 or 12 regular attendants.

Last Wednesday night there were 25 present. We just sit around in a double circle, and after first asking the Holy Spirit to be our Teacher, read a verse at a time, pause and discuss or ask questions. I felt very much the need of prayer to follow these discussions, prayer in which each one might take a part.

One night I took to the meeting some paper slips upon which were typed verses from the Psalms—verses that are prayers, like "Create within me a clean heart, O God, and renew a right spirit within me." I asked each one to take a verse and memorize it for the next meeting. They did it very well. When they repeated their verses all around, I asked them to bow their heads, close their eyes and repeat the verse as a prayer, closing with "For Christ's sake, Amen." They did it. Then I startled them by saying, "Now each one of you has led in public prayer." I asked them to hold to their prayer verses and on the next Wednesday night to repeat them again in the same manner, except to add just one little petition of their own before saying "Amen," something for themselves, or for the church, or for the Sunday School, or for the village, or for the president of the United States, or for peace, or for the

EXTRA COPIES OF

This special evangelistic issue will be available at 20 copies for \$1. Make your order now to be certain of receiving your copies before our limited supply is exhausted.

world—just something out of their own hearts. Nearly all of them did this the next Wednesday night. Some added more than one thing. It was interesting to note how pleased they were to discover they could do this.

There are several very young people in the group; they come with their parents. They are as eager to take part in the "public prayer" as any, if not more so. One boy eight years old prayed so earnestly, "Lord, help us to finish this church!" (We are in the process of building, as you might surmise). I can now call on any one of a dozen of these to lead in prayer in one of the public services on Sunday. Our Sunday School superintendent, who up to a year ago, used only the Lord's Prayer, in concert, in the opening exercises, now leads in a prayer of his own right out of his heart, and I assure you it is an uplifting prayer.

Whenever people can come to the understanding that prayer is praise and thanksgiving and simply asking the Heavenly Father for that which He is so ready to give, it becomes a normal Christian exercise—and not an ordeal.

I hope that many prayers will be earnestly made for the Billy Graham meeting at Montreat in August, and that the Lord will be pleased to give Himself a great harvest there, and to us that rich blessing of being a party to it—in prayer.—W.C.S.

"Ye Visited Me In Prison"

I have seen few men in my life who were so wholly committed to the Lord's will and so given to His service that the things of this world made little or no difference to them. Salary, position, comfort, ease, rest, food, security—these things that mean so much to most of us are as so much trash to my friend, Floyd Hipp, who gave up his good job as an auto body builder, sold his tools, thus burning his bridges behind him, and went out as

the Lord called him to preach the love of Christ to men behind prison bars. He has turned down positions with salary and security from two churches that wanted him to conduct local city missions, and feeling the definite call of God to carry the Gospel to those who cannot otherwise hear it, he has gone out on faith to the prisons, convict camps, and penitentiaries. I have been amazed at the results obtained by this man of God. Week after week, going in cold and in heat, he has from twenty-five to seventy-five definite decisions for Christ, many with tears and repentance and an earnest desire to win their fellow prisoners.

Our Fishers of Men Club, interdenominational, begun in Chattanooga in 1920, the year after Billy Sunday conducted one of his greatest campaigns here, and which has continued meeting every week for these thirty-two years for the sole purpose of winning men to Christ, has undertaken to help in supporting our fellow-member, Floyd Hipp. We are convinced his call of God is as real as was Paul's.

The secret of his success is twofold: faith and love, faith working through love. Taunts, indignities, indifference, refusals, none of these things move him. To three men standing behind the bars, he said: "Brothers, may I read the precious Word of God to you, about Christ who loved you enough to die for you?" A pint cup of water was dashed in his face; wiping it off with his handkerchief, he said with closed eyes, "Lord Jesus, they treated you worse than this, for they spat in your face. I am happy to suffer for your sake." Then he went on to read the Word and speak to three quiet men, silenced by such patience under adversity, and two of them knelt in repentance to accept the Lord as their Saviour.

An incident from one of his recent reports to our Club will show the efforts he takes to win a soul to Christ and how the Lord honors his efforts:

"If you remember, something like a year ago I wrote about a call that I made for a prisoner to the home of a man whose name was Bob Johnson, who lived about one and one-half miles out from Rogersville. He was a brickmason. At my service that day at the County jail there was a young man who said he had given his heart to the Lord and he desired that I visit this Mr. Johnson, who was prosecuting him, and see if he would not lift his charge against him, as he was saved and would like to have another chance. He said he would prove himself to be the right kind of a man.

"I drove out to this country home and found Mr. Johnson. He was the father of ten children, most of them small. Neither he nor his wife were saved. He would not even have a Bible in his home and was very hard and wicked. I talked to him about this boy in jail and the possibility of getting him released by lifting the charges against him and giving him another chance. He blared out and said, 'No, I will not, I will give him the works!' I then appealed to him from the standpoint of his own

children, how that some of them or all of them might someday be in jail and he would want mercy for them. I tried to show him how God was so very merciful to us who had all sinned against Him and rejected Him, and how He brought down through His love for us His precious, sinless Son, His only begotten Son, to die for salvation, that our sins might be forgiven. Then I was led of the Lord to say, 'You are accountable not only for your own soul's salvation but for these dear children. You and the mother of these children should be saved and should take the children to church and Sunday School (which thing they were not doing).' I also said, 'you should gather them around you in the living room at night before bed-time and read God's precious Word to them and have prayer with them.' This seemed to get under his skin a bit and he said, 'I will give the boy another chance.' I had prayer and left them, as neither he nor she seemed ready to accept the Saviour.

"Well, I felt burdened to pray for that family, and did so for several months. A few days ago I was at Rogersville for services at the County Jail and the Lord greatly blessed at the services. Several came in acceptance of the Saviour. After the service, I felt led to drive out to Bob Johnson's home and see how things were. As I came in sight of the house I decided to withhold my identity and see if they remembered me. Mrs. Johnson came to the door. Mr. Johnson was out on the job and his wife and three of the children were at home. She remembered me immediately and said, 'My husband has desired to write you but did not have your address.' Then she began to tell me how things had greatly changed since I was there that evening. She said, 'After you were gone my husband was all torn up. He was miserable. We would catch him crying but he tried to keep it from us. Then one night he went down to the West End Baptist Church and was gloriously saved. Now he is preaching part time, and one night while he was preaching God spoke to my hard heart. I just did not believe that this thing about God giving His Son to die for us was so.' (As you remember, they would not, or he would not, have a Bible in their house.) She told me they are now taking the children to church and Sunday School and at evening time they gather them around and read God's precious Word to them and have prayer. When she had spoken these words I was so choked I could hardly speak. I said, 'Let's pray,' and down on our knees we went, thanking God for His great mercy and His matchless grace. What a Saviour!

"On the mantel of this home lay two well-used Bibles and nothing else. 'Be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord.' I Cor. 15: 58."

Brother Hipp's report for that week showed fifty-three decisions for Christ, seventy-nine engagements kept, ninety-six Gospels of John given out. Bible classes with correspondence courses are started in many places and many men on dismissal are helped in getting jobs. The life of this man, aided by his wife, who is wholly sympathetic with his work, is an inspiration to all of us who know him and love him. "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."—J.P.M.

The Campaigns

results . . . effects . . . and blessings

told by some Presbyterian ministers
and others taking part

Augusta --

By The Rev. Cary N. Weisiger, III

**Pastor, Mt. Lebanon United Presbyterian
Church, Pittsburgh, Pa.**

In October of 1948 Billy Graham had one of his first city-wide meetings in Augusta, Ga. He came as a young man not nationally known. Dr. A. Warren Huyck, able pastor of the First Baptist Church there, one day asked me: "Is Billy the one we are looking for?" He was referring to a figure of Moody's stature. I think that by now the answer has been given.

In those early days, just four years ago, Billy already had such teammates as Cliff Barrows, Grady Wilson and Beverly Shea. He had a fresh appeal and an attitude toward finances that was above reproach.

The campaign did Augusta much good. Some of the lost were reached. Many indifferent church members became assured Christians. The follow-up could have been better. That came later as a result of experience.

Am I as keen in supporting Billy Graham now as I was four years ago? The answer is an emphatic "Yes." Even as I write we are not much more than a month away from a great campaign to open here in Pittsburgh September 7.

Prayer is going up. Expectation is mounting. Organization is maturing. Billy and his co-workers will come. God will touch Pittsburgh.

Memphis --

By R. B. Clinton

Presbyterian Elder, Memphis, Tenn.

In May, 1951, Billy Graham came to Memphis to hold a four weeks evangelistic meeting, but was persuaded to stay a fifth week. From the first the services were well attended, although they were held in an iron clad building at the Fair Grounds and the weather was very warm.

Later the meetings were moved to Crump Stadium, a football field with unroofed stands. Twenty thousand attended the first meeting there, on a Sunday afternoon and no one left in spite of the extra hot sun.

On the Sunday evening that the final meeting was held, the cooperating churches did not have services. The 28,000 seats in the stadium were filled, several thousand people sat on the football field, and about two thousand others could not find a seat even on the ground.

During the five weeks 4,500 were converted or reconsecrated. Thousands were helped who did not go to the front when the invitation was given. Many church members who had lost interest were moved to take their places in the church again. Pastors and people of the cooperating churches were well pleased with the results.

Billy Graham is a great evangelist who bases his messages upon the Bible, saying again and again, "The Bible says." A fine team travels with him, among them Cliff Barrows, his song leader, who is a fine director, and a consecrated Christian. Beverly Shea, his soloist, has no equal anywhere. The Graham meetings made a lasting impression upon thousands of Memphians.

Seattle --

By The Rev. Albert J. Lindsey, D.D.

**Pastor, First Presbyterian Church,
Tacoma, Wash.**

Almost a year has passed since the soul-moving meetings held by Billy Graham in Seattle entered into the files of history. The Great Northwest, known for its indifference to spiritual things, reputed to have the smallest percentage of church attendance in the nation, will long remember the countless blessings and new life which these meetings brought to the entire Puget Sound area.

With the thousands who found Christ there came a new respect for the ministry of the Gospel. Church after church found a new spiritual enthusiasm. While some liberal churches were irritated, yet

evangelical churches were strengthened and many "border-line churches"—stepped over the line to now carry forth a clear witness in their ministry for Christ.

While it is not given to evaluate such spiritual movements—that record is above—yet we of the Northwest thank God for Billy and his ministry in our midst.

By William G. Barnet

Chairman, Seattle Crusade Evangelistic Committee

The Greater Seattle Gospel Crusade closed Sunday, September 2, 1951, with 30,000 people present. This brought the total attendance to 443,000 persons. During this time 6,841 converts responded to the invitation.

The members of our own church who so faithfully served their Lord during these past weeks, in the choir, nursery, ushers and personal workers, felt they were well repaid for the many hours given, and all who attended received a great blessing. Many have expressed regrets that the meetings ended all too quickly, yet feel that it *must be* just the beginning of a greater spiritual work in our own beloved church.

Many times the evangelist warned the American people that the oppression of Communism, which has swept over the Orient and parts of Europe, could engulf America, unless we have in this country a great spiritual revival.

Three of Billy Graham's sermons were on the subject of conversion, dealing with repentance, faith and the new birth and brought the theological terms and doctrinal conceptions into every day language and made them readily understandable by everyone present.

One of his finest sermons was about the importance of a God fearing home life.

"A nation is only as strong as her homes," the evangelist warned his listeners. "The greatest men of our day were not fashioned on battlefields, but in cradles and at the firesides of their childhood homes. Our country should fear disloyalty and contention at the fireside more than any political force, because the very root and the very foundation, the heart and the soul of our society is the home." The evangelist deplored the high American divorce rate and said, "I am convinced that there is only one thing halting the destruction of the American way of life and that is the existence of Christian institutions."

Those of us who listened to this man of God tell us what "the Bible says" and "God says" felt our hearts burn within us and many rededicated their

life anew to the advancement of God's Kingdom and the cause of Jesus Christ our Lord.

Atlanta --

By Dr. R. McFerran Crowe

**Pastor, North Avenue Presbyterian Church,
Atlanta, Ga.**

The Billy Graham meetings in Atlanta (fall, 1950) made a great impact upon the church members themselves. To sit with 12 to 20 thousand others and have your soul searched by the Word of God until you wait before Him, alone, repentant, realizing that the same sword has touched the quick in most of the others there—students, clerks, truck drivers, thieves, soda fountain boys and girls, bankers, city officials, ministers of the Gospel and the Governor of the State—is to experience the radical effects of God's cleansing power which accompanies His forgiveness.

It was like a clean, crisp breeze on a heavy, sultry night. It brought reassurances of the power of God to deal with any number of people, even the entire world. And we knew intuitively that the depth of all sin was not beyond His reach.

The campaign was directed to the conversion of those who had never been Christians. This was as it should be. The fact that many professing Christians made professions of faith all over again in no wise detracted from the effectiveness of the campaign, for while it was a testimony to their (the subjects') bad theology, it was at the same time an evidence of the convicting power of the Holy Spirit. He it was, you recall, who moved upon His saint of old, David, to confess his guilt and record it for all to read in Psalm 51.

Billy Graham is an instrument in God's hand for our day. Any city will do well to have him.

By Dr. J. McDowell Richards

**President, Columbia Theological Seminary,
Decatur, Ga.**

It is impossible to estimate aright the spiritual good which was accomplished by the Billy Graham meeting in Atlanta, but I am confident that it was great and lasting. Large crowds were drawn nightly to the tabernacle which had been erected in the local baseball park, and to these the Gospel was preached in simplicity and with power. This fact was in itself sufficient to justify the meeting, for many of those who went to hear the evangelist were not regular church goers, and, assuredly, God's Word shall not return unto Him void.

Although the number of accessions to Atlanta churches which could be attributed immediately to

the meeting was not large, there were thousands of reconsecrations to Christ, and multitudes of lives must inevitably have been touched both directly and indirectly. I was particularly pleased by Dr. Graham's attitude toward the churches, and by his earnest desire to work hand in hand with the local ministers at all times. His message to the students of Columbia Seminary, delivered in our chapel on Thanksgiving morning, 1950, was one of the finest I have ever heard from any one at any time.

By Morgan Blake

Sports Editor, The Atlanta Constitution

In the six glorious weeks of Billy Graham's baseball park revival in Atlanta (October 29, 1950 through December 10) more than 6,000 conversions resulted and thousands of Christians were blessed and their faith strengthened.

It was during the meeting in Atlanta that Billy Graham and his party started the special Sunday afternoon services on a national radio hookup. His Atlanta congregations helped launch the program with a special offering of \$15,000. In addition to the weekly radio programs, Dr. Graham's Sunday afternoon meetings are now on a national television chain. It was also in Atlanta that one of Dr. Graham's regular revival services was first telecast. WSB, the T.V. station of the Atlanta Journal, did the televising.

The Graham Tabernacle in Atlanta was built around and over the diamond and part of the outfield at the baseball park. The platform and speaker's stand were in center field. Just behind were seats for the 1,000 voice choir that Cliff Barrows directed. The front entrance of the auditorium, at the center of the baseball grand stand was left open. The sidewalls were made of canvas. In good weather, the sides were raised during the meeting, permitting overflow crowds both in the grand stands and bleachers. The top capacity was around 25,000.

During the Crusade here we had bad luck with the weather. That fall was one of the coldest in the history of Atlanta, and there was so many nights when it was too disagreeable for the sides to be raised.

Despite this, the average attendance was very large from the opening Sunday afternoon when 25,000 greeted Dr. Graham until the final meeting six weeks later, over a half million people heard the young evangelist.

The revival in Atlanta was sponsored by some one hundred and thirty five churches of all evangelical denominations. Church attendance increased greatly following the meeting and the impact on Atlanta's religious life nearly two years after is still great.

Washington --

By The Rev. L. R. Elson, D.D., Litt.D.

**Pastor, National Presbyterian Church,
Washington, D. C.**

For five weeks last January and February Evangelist Billy Graham preached the Gospel of Christ in the nation's capital. He preached the great central truths of our faith and left the marginal and bizarre interpretations to others. He preached Jesus Christ as man's personal Saviour and Lord and the hope of the world. His sermons were intelligently orthodox, vigorously evangelistic, modern in application and persuasive in their eloquence. Men and women and youth confessed Christ as Lord and Saviour, the evangelistic impulse of the churches was quickened, the life of the city moved God-ward.

Most of the Presbyterian Churches in and among Washington participated. The Presbytery of Washington City commended the campaign to its ministers and churches for voluntary participation. The spiritual tone of many churches was lifted, the evangelistic program was intensified, and there were many reaffirmations and confessions of faith.

The Monday morning ministers' breakfasts were of inestimable value and brought together some two hundred fifty ministers. Here clergy of the historic Reformation Churches and the representatives of the later sects all received inspiration.

The "follow-up" efforts for the integration, conservation, and nurture of those who made decisions has been very effective.

After many weeks of careful planning, diligent works, much prayer, five weeks of meetings, and continuous "follow-up," the nation's capital and its churches are better for Dr. Graham's visit.

Houston --

By The Rev. Charles L. King, D. D.

**Pastor, First Presbyterian Church,
Houston, Tex.**

Billy Graham's five weeks meeting in Houston, Texas, brought together more churches in joint effort than any undertaking in recent years. The good effects of this fellowship will remain.

Religion and the Christian Gospel had a larger place in the press and in general conversation than ever before. People were made to think about the claims of the Gospel.

The two luncheons for business men brought out well over a thousand men. The messages of Billy Graham moved these men as the writer of this testimonial had never seen them moved. Many came to the evening services and brought others.

Tremendous crowds heard the Gospel preached. The services of the first weeks were in the Coliseum which seats 15,000. The last two weeks were in Rice Stadium which seats 70,000. On a Sunday evening, 62,000 were present and profound quietness and reverence prevailed. Two thousand responded to the invitation.

There were thousands of reconsecrations. Whole families rededicated themselves to God and His Church. There were thousands of confessions of faith. It will be well nigh impossible to determine the exact number. Many who signed confession cards were or had been members of the church. Should the number of confessions turn out to be fewer than some of us think, we would still believe that the meeting brought Houston tremendous good.

More than one Presbyterian minister has written asking for counsel as to whether or no he and his church should cooperate in a Billy Graham meeting. My answer has been cooperate wholeheartedly.

Jackson --

By The Rev. Marc C. Weersing

**Pastor, Central Presbyterian Church,
Jackson, Miss.**

The city of Jackson, Miss., its churches, its people, have experienced a gracious, powerful revival such as they have never known in their history. For 23 nights, over a period of four weeks, an average nightly attendance of 15,752 people heard this mighty man of God preach God's Eternal Truth. A closing night attendance of 25,000 gave brilliant and enthusiastic witness to the power of the Gospel appeal. A total of 5,927 decisions were made, an estimated 38 per cent being first decisions or acceptances of Jesus Christ as Saviour and Lord. A remarkable follow-up program has been instituted and is working. Tremendous permanent value will be received from the Holy Spirit's use of the Graham group in our city.

The movement to bring this group of evangelists to Jackson was initiated by a layman and a great part of the preparatory organizational load was carried by laymen. The churches and ministers in the Protestant tradition were enthusiastically cooperative. There were 60 out of a possible 64 churches which cooperated. Concerted prayer, compassionate seeking of non-Christians, and consecrated service of a high order marked the entire experience of planning and participating in the Crusade.

The matter of financing the Crusade appeared at first to be somewhat of a hurdle. However, by simply presenting the budget needs, the nightly offerings were sufficient. For about one week, no offer-

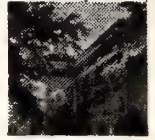
A Living Investment in American Youth

- *Christian Education Building High Moral Values*
- *Fully Accredited; In Liberal Arts Tradition*
- *Military Training for Reserve Commissions*

Presbyterian College

Clinton, S. C.

Marshall W. Brown, President



ings were necessary. Five special offerings were allowed for the Hour of Decision Broadcast.

We of the church in this city are humbly and enthusiastically grateful to God for this experience. Blessings beyond our highest expectations have come and will stay. The Billy Graham Crusade was honored by God in our city.

By The Rev. John Reed Miller

**Pastor, First Presbyterian Church,
Jackson, Miss.**

I have never heard a more dynamic, Spirit-filled and gifted evangelist than Billy Graham. I am convinced that he is God's man to bring the revival in America for which all of us have been praying. During the four weeks of his ministry in Jackson, the city was shaken to its very foundations. Thousands were brought to decisions in a solemn and sane way. The Holy Spirit truly used this young man here to stir the consciences of thousands.

I gave all-out support to Billy Graham—and how grateful I am that I did! There has been a spiritual awakening throughout my entire church. Last week we had 320 persons at the mid-week prayer meeting. More than two score of my own young people went forward to re-dedicate their lives. God has worked miracles among us.

I am convinced that God has chosen Billy Graham to stir our nation and to turn the tide back to God.

By Chalmers W. Alexander

**Elder, First Presbyterian Church,
Jackson, Miss.**

The Billy Graham Campaign in Jackson, Miss., was a tremendous success. It brought a great spiritual blessing which will continue in this community for many years to come. At the closing service some 27,000 persons were present, and this was the largest crowd ever assembled in Mississippi's capital city for any purpose. In all, during the campaign, the total attendance at the night services amounted to 371,800 persons. At the invitation times, 5,930 came forward to make personal decisions.

There were several reasons why the campaign was such a great success. First, thousands of people were praying for a great out-pouring of the Holy

Spirit, and their prayers were answered. Secondly, most of the churches put their full weight behind the meeting. Every Presbyterian church in Jackson backed the meetings to the limit. In the third place, Billy Graham and his associates sought only to do the will of God. Everything they sought was for the glory of God. All the messages were Spirit-filled and Bible-centered. All were anchored to the rock of God's Word. They appealed to the mind and touched the heart. Fourth, the inquirers who came forward were shown the way to Christ by use of God's Word.

All were channeled into the local churches. As a result, many new members have been added to the local churches. Old members have been revived, and there is a new spirit present in the church services. On July 23, there were 320 present at the mid-week prayer meeting of our First Presbyterian Church. This was the largest prayer meeting crowd that we have ever had in our local church.

I endorse, without reservation, all of the work which Billy Graham has done here.

By The Rev. R. D. Bedinger, D.D.

**Superintendent of Home Missions,
Central Mississippi Presbytery**

In my 41 years in the ministry it has been my pleasure and profit to hear many of the great evangelists of our country.

But never have I been so stirred as during the Billy Graham meeting, June 15-July 11. Never have I seen so perfect an organization. It seemed to me that there was not one mistake, one false step.

As my 74 year old neighbor testified, "Billy Graham and his team are fine, I cannot find one word of criticism, and if an old man such as I finds nothing to criticize, then they must be all right!"

I was impressed with the deep spirituality of every member of the team; with the passionate, pleading messages of Billy, his absolute loyalty and appeal again and again to the Scripture, his perfect command of vast audiences, the multitudes asking for prayer and coming forward to make decisions.

It was my good fortune to be on the platform one night toward the close of the meeting when Billy challenged the youth to come forward in signifi-

SUPPORTERS OF THE SOUTHERN PRESBYTERIAN JOURNAL THE CONTINUING CHURCH COMMITTEE

And Other ALLIED GROUPS

*Are invited to attend the annual
meet in Weaverville, First Pres-
byterian Church, Wednesday,
August 20, 10 a. m.*

tion of their desire to give themselves to full time Christian service in the ministry, as missionaries, or otherwise.

Never, never shall I be able to erase that scene from my memory; surely there must have been hundreds, perhaps more than a thousand young people, white and black, who stood there with upturned, glorified countenances as Billy told them what such a decision meant.

How can I ever forget the stream of converts, each evening, at the close of the service that wended its way slowly, impressively, in perfect silence, with the great throngs standing, praying, looking, to the tent for counsel and advice from Billy and a multitude of personal workers.

More than 500 made decisions, 56 per cent for the first time, confessing Christ.

People came from all over the state, from Texas, Louisiana, Alabama, Tennessee, England, Paris, thousands and thousands, one night 27,000.

Billy never berated the Church, nor the ministers. He was not extreme on anything, but a Spirit filled prophet of God, against sin and fearless in its denunciation. Jackson will never be the same again. Something of tremendous importance happened here. Church members have been revived. Souls have been saved. The churches have been blessed. Hundreds have already united with local churches and they keep coming every Sunday.



NEED A CHRISTIAN BOOK?

We probably have it. If you don't know the price, just order today and we'll bill you. We have a large variety of Christian literature. Our catalog is yours for the asking.



MAIL TODAY FOR FREE CATALOG

MOODY BOOKSTORE

Dept. X/67

La Salle at Chicago Ave., Chicago 10, Illinois

Please send me your free catalog.

Name _____

Address _____

City _____

Zone _____

State _____

LESSON FOR AUGUST 24

David Becomes King

Scripture: *I Samuel 16; 18; 22:1-2; 23:15-18; II Samuel 1:1-2:4a; 3:1; 5:1-5. Devotional Reading: Psalm 21:1-7.*

David had many weak spots in his character and committed two of the most heinous sins known to mankind, but with all his faults he was never disloyal to Jehovah. He was never an idolater, and his love for God and trust in God are seen in many psalms of thanksgiving and praise, and these psalms were often set to music and sung in the service of the Lord. In Psalms 21 we have one of these characteristic expressions of his heart's devotion: "For the king trusteth in the Lord, and through the mercy of the Most High he shall not be moved." From the abundant and interesting material which we have for our study I wish to select some of the most salient facts. Suppose I divide the lesson in this way: (1) David anointed by Samuel, (2) David a court favorite, (3) David a hunted fugitive, (4) David on the throne. Many facts will have to be omitted, but can be gathered from the lesson material.

I. David Anointed by Samuel:

I Samuel 16:1-13

God commanded Samuel to go to Jesse the Bethlehemite and select one of his family to be king to succeed Saul. Samuel hides the real purpose of his going for fear of Saul and calls Jesse and his sons to the sacrifice which he is to make to the Lord. None of the older boys who were at the meeting were designated as the one chosen of God, so the prophet asks if there is another. When the lad David, "ruddy, of a beautiful countenance, and goodly to look at" is come, God tells Samuel that he is His choice. So Samuel takes the horn of oil and anoints him in the midst of his brethren: "and the Spirit of the Lord came upon David from that day forward."

II. David, the Court Favorite:

I Samuel 16:14 - 18:9

Saul, who had been rejected by the Lord, now begins to be afflicted with an evil spirit. His servants suggest that "a cunning player on the harp" be found whose music might soothe the mind of the king. One of the servants tells him of David and he is brought to court and Saul is much attracted to him: "and he loved him greatly and he became his armorbearer." Saul asks Jesse to allow David to remain at court: "And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him."

In chapter 17 we have the story which entrances children, (and older folk, too); the story of David slaying the giant Goliath. Suffice it to say that this courageous act enhanced David's popularity at court. Jonathan, the king's son was completely won

over. "The soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul." Thus there began that classic friendship which has been a proverb for all time.

David behaved himself wisely, and Saul set him over the men of war. His popularity increased and when he returned from the slaughter of the Philistines the women sang their refrain, "Saul has slain his thousands, but David his ten thousands." This was too much for Saul and there came into his heart the spirit of envy and jealousy which soon became an obsession with him. "And Saul eyed David from that day forward," is the way the Bible states it.

III. David, the Hunted Fugitive:

18:9 - through Chapter 24

The first serious evidence of this insane jealousy is seen in 18:10. As David was playing before Saul, the king suddenly cast a javelin at him, but the youth evaded it. Then Saul became "afraid of David," for he saw that he behaved himself wisely and that the Lord was with him.

His next move was more subtle. He promised him Merab, his eldest daughter, as his wife. (This would have been an acknowledgment of David's claim to the throne). He encouraged David to be valiant in his fights with the Philistines, hoping that he would be slain in battle. He breaks his promise, and gives his daughter, Merab, to another.

Saul finds out that Michael, his younger daughter, loves David and sets another trap for him, asking for evidence of his slaying one hundred Philistines. This time he keeps his promise and Michael becomes the wife of David. But Saul's hatred increases, and he became David's enemy continually. He gives orders to Jonathan and his servants to kill him. In chapter 18 we have the account of his increasing enmity and his determination to get David slain. "So David fled and escaped, and came to Samuel to Ramah." In chapter 20 we have the renewal of the covenant between David and Jonathan, and his signal to his friend that he would

have to flee for safety. Saul even tries to kill his own son in a fit of anger. In chapter 21 David goes to Achish, king of Gath, where he passes himself off for a madman and is spared. He now makes his home for a time in the cave of Adullam, and begins to gather around him a body of men, a sort of bodyguard and army of desperadoes, some of whom became his celebrated "mighty men" of latter days. "And everyone that was in distress, and everyone that was in debt, and everyone that was discontented, gathered themselves unto him: and he became a captain over them: and there was with him about four hundred men."

He goes to Mizpeh in Moab and his father and mother come to him there. He makes raids against the Philistines. All this time Saul is hunting him like a wild animal. Twice David spares his life, and Saul has some temporary spells of seeming sorrow and repentance, but his old jealousy reasserts itself. "And David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me to seek me any more in any coast of Israel: so shall I escape out of his hand." This move got him into a most embarrassing position when the Philistines went to war with Saul. The overruling Providence of God together with the suspicion of some of the princes of the Philistines, rescued him from this dilemma, (much to his relief, no doubt). "Then Achish called David, and said unto him, Surely as the Lord liveth thou hast been upright . . . nevertheless the lords favor thee not. Wherefore now return, and go in peace, that thou displease not the lords of the Philistines." God moves in mysterious ways to protect His children. David would have had to betray his country, or this king who had befriended him.

There is a very fine treatment of "David in the School of Adversity" in the New Analytical Bible, John A. Dickson Publishing Company, which I wish to quote in part: "In this school of adversity David came to know and handle men. It was an invaluable experience that was destined to be of the

greatest service to him as king of Israel. . . . He not only came to know and handle men, but he came to know and handle himself . . . Finally, it was not only the occasion to know men and himself, but to know and trust God. How clearly this is exhibited by the psalms of this period. It kept his heart and spirit right. . . . In all of these things David's school of adversity gave him a rare training for the problems and perplexities, the duties and demands of his coming kingship."

IV. David on the Throne:

II Samuel 1:1 - 2:4, and 3:1, 5:1-5

Saul and Jonathan are both slain in the battle with the Philistines. It was a terrible defeat.

When the news came to David he makes great lamentation over them. One can easily see how he could be genuinely and deeply grieved over the death of Jonathan, but his eulogy and grief over Saul is a bit forced, perhaps, for Saul had made complete shipwreck of his life. He was king, however, the Lord's anointed, and David had respect for the office he held. There is a lesson for us, we should respect all who are in places of authority. His attitude and reaction showed good statesmanship, and enhanced his popularity.

Note in 2:1 a phrase which is characteristic of David; he "enquired of the Lord" before he made any move toward being king. This was habitual with him and explains much of his success. God tells him to go up to Hebron. The men of Judah came out and made him king over the house of Judah. He does another very "wise" thing, for it helped to unite the country. He sent messengers to the men of Jabesh-Gilead praising them for their kindness to Saul in burying him.

Now there was long war between the house of David and the house of Saul: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker. Finally Joab slew Abner, the leader of Saul's house. It was a treacherous act, but it brought matters to a climax. Then came all the tribes of Israel to David, ready to make him king over the entire nation.

YOUNG PEOPLE'S DEPARTMENT

REV. H. LAWRENCE LOVE, JR.

YOUTH PROGRAM FOR AUGUST 24

"What's The Answer?"

To pray in the name of the Lord Jesus Christ is to enter the presence of God in the Person of Christ, "accepted in the beloved." There is no other basis upon which we may merit a hearing. We do not deserve to be heard, nor will we be heard, except as we approach the Father through the Son, for no man is worthy to appear before the throne until cleansed in the blood of Christ and robed in His righteousness. As we approach the Father in the name of the Son, we may be assured of a hearing, for as the Father heard Him

(and He said, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always . . ."), even so will he hear us, for we are in Him and He is in us! But now the question: "What's the answer?" Will God answer all prayers? Yes, and no. He will *hear* every prayer of the believing child; for even the faintest whisper arising from a heart of faith finds lodging in the waiting ear of God. And He will answer every prayer, though sometimes the answer is "no."

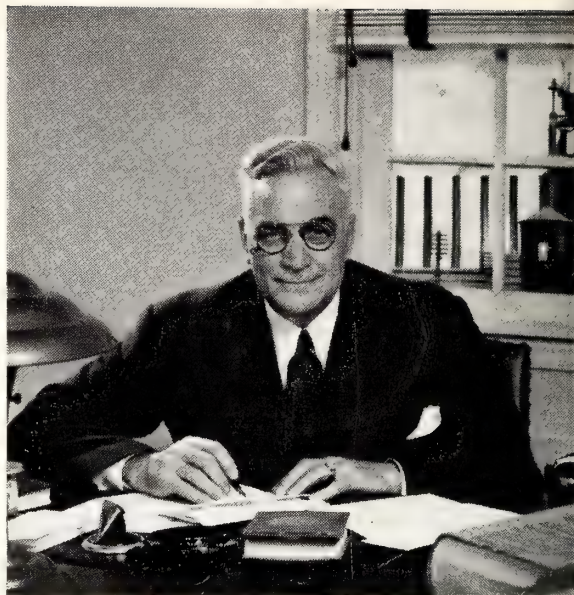
The answer may be "no" because we ask amiss. "Ye ask, and receive not, because ye ask amiss, that ye might consume it upon your own lusts." Or as David phrases it: "If I regard iniquity in my heart, the Lord will not hear me." He did not mean that God would fail to *hear*, but rather that He would not give His attention to a prayer from a heart that looked with favor upon its own sin. Only when we pray out of a heart that has looked with abhorrence upon its sin, that has purposed to forsake it, will we be able to pray *in faith*, thus obtaining an answer.

Then the answer may be "no" because we ask what is not best for us. If a child were to approach an earthly father and ask for a loaded pistol with which to play, the wise and loving father would certainly refuse. How much more our infinitely wise and ever-loving heavenly Father will refuse that which would not be for our best interests.

Three things are necessary if we are to receive an affirmative answer to our prayers. One, we must pray in faith. Jesus said, "All things are possible to him that believeth." Too many of us do not really expect an answer to our prayers, and the answer is according to our faith. As someone has proverbially said, "He who expecteth nothing will not be disappointed," implying that we will get just what we expect.

Then we must pray in the will of God. Too often we ask without taking time to consider whether or not we are asking in the will of God. Our Lord knew the Father would hear and answer because He prayed in the will of God. If our delight is to do the will of the Father, and we truly desire to know His will, it will be made plain. As we ask for that which has been laid upon our hearts by the Holy Spirit, we may pray with complete confidence that God will answer. John, in his first epistle, puts it thus: "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth: and if we know that he hear us, whatsoever we ask, we *know that we have* the petitions that we desired of him."

Then last, but of vital importance, though possibly it may seem unrelated until examined more carefully; we must walk in the obedience of faith. If we are to pray in faith, and in the will of God, we must walk in faith, in the will of God.



Are you satisfied with your Will?

HAVE you omitted something, or someone?

Is there one bequest you intended to make . . . but didn't?

Do you think you should leave a part of your possessions to further the cause of the Master?

By including the Board of World Missions in your will, you can provide for the continuous advancement of Christianity throughout the world. Many such bequests have been received by our Board and invested in the work of Foreign Missions.

In drawing or revising your will, consult a good lawyer. We will be glad to supply any information desired as to the form of bequest or the use of your legacy. Address



CURRY E. HEARN, TREASURER

BOARD OF WORLD MISSIONS

PRESBYTERIAN CHURCH IN THE UNITED STATES

POST OFFICE BOX 330, NASHVILLE 1, TENN.

"To Foreign Missions a Share"

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

AUG 21 1952

AUGUST 20, 1952

AUG 21 1952

Whom Shall We Honor?

To many of us there comes the necessity for making a decision, a decision from which we naturally shrink. It has to do with whether we shall honor a man and his opinions, his scholarship, his sincerity and piety, or whether we shall honor God's Word.

If the Bible is a record of historical facts and divine truths then the accuracy of the record is in no way invalidated because men may choose to deny the accuracy of this record.

"It is better to trust in the Lord than to put confidence in man."

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....

Weaverville, N. C.

Dr. L. Nelson Bell, Associate Editor.....

Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. Tom Glasgow
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. W. R. Willauer

EDITORIAL

Is The Revised Standard Version "Our Most Accurate" Bible?

The new advertisements for the Revised Standard Version describe it as "certainly the most accurate" translation offered. In the notices the R.S.V. is contrasted with the King James Version made three hundred years ago, but little or nothing is said of the English Revision of 1881 or of the American Version of 1901—in both of which works the revisers had the benefit of the Westcott & Hort text—one which some of the New Testament revisers of 1946 have admitted using.

Let us check the R.S.V. in a few New Testament passages. The last Nestle's Text, the one which the R.S.V. professes to use, gives, at John 1:18: "God only begotten who is in the bosom of the Father." R.S.V. translates, "the only Son who is in the bosom of the Father," and gives no marginal note to indicate that the other is the reading preferred by Nestle. On the other hand, both the English Revision of 1881 and the American Revised or Standard Edition of 1901 gives, at least in the margin, "many very ancient authorities read *God only begotten*." Which is the more accurate?

In First Corinthians there are several passages in which the Greek adjectives *psychical* and *spiritual* occur. The former of these adjectives is translated in the King James by the English word *natural*. This translation is followed by the 1901 translation, but with an added note in the margin under I Cor. 2:14 and I Cor. 15:44 stating that the Greek word translated *natural* is really *psychical*.

In I Cor. 15:44-46 the R.S.V. translates the Greek adjective *psychical* by a different word for

which there is a different Greek adjective, namely, by the word *physical*. This mis-translation occurs three times in these three verses. The cognate noun *soul* occurs in Verse 45 and is translated by the R.S.V. *being* in distinction from the translations of 1611, 1881, and 1901. By this mis-translation of *psychical* as *physical* the present body is given a material connotation, with the result that the contrasting adjective *spiritual* is read as implying that the resurrection body will not be physical or material but be a kind of ethereal or ghost body, or not a body at all but a spirit. When the Greek adjective is correctly read as a *psychical* or *psychological* or an *inanimate* or a *natural* body, it is seen that the Apostle is not describing the material or the composition of the body—but its controlling principle. Our present bodies are controlled by our fallen, Adamic psychology. In contrast the resurrection bodies will be *Spiritual* bodies, that is, bodies (real bodies) controlled by the Holy Spirit. In these verses Paul says nothing about the material or the composition of either the bodies that are buried or about the bodies that are raised. But the inaccuracies of the R.S.V. say much.

Can the R.S.V. carry this mis-translation of *psychical* with its consequent mis-implication as to the meaning of *spiritual* through this one letter? By no means. The same two adjectives occur in I Cor. 2:14. If the R.S.V. translated there as in I Cor. 15:44 the verse would read: "The *physical* man does not receive the gifts of the Spirit of God . . . because they are spiritually discerned. The *spiritual* man judges all things." If I Cor. 2:14 were interpreted the way R.S.V. interprets I Cor. 15:44-46 it would mean that the unregenerate man is a physical or material man, but that at his regeneration he ceases to be physical and becomes a man composed only of Spirit, that is, an angel. But the R.S.V. knows that the regenerate men still have physical weight and material substance, so they shy off their translation of I Cor. 15:44-46,

and at I Cor. 2:14 translate the Greek adjective *psychical* not *physical* but *unspiritual*.

The Geek adjective which is made to imply non-physical, non-substantial, non-material by the R.S.V. mistranslation in I Cor. 14:44-46 occurs again in I Cor. 10:2-4. Here the adjective defines the manna which the Children of Israel ate in the wilderness and the water which they there drank. Was that food and drink non-substantial, non-physical, æthereal, ghost food? Certainly not. Consequently, the R.S.V. does not follow its implication of I Cor. 15:44-46 that the adjective spiritual means non-material. To avoid that implication they translated the Greek adjective *spiritual* by another word, namely, the word *supernatural*. This despite the fact that they read the same word as spiritual in Chapters 2-12-14-15.

Is a translation accurate which mistranslates the Greek adjective *psychical* by a different word *physical* and so foists upon the text of I Cor. 15:44-46 a meaning that the text does not bear, and then where this mistranslation would be clearly impossible translates the same Greek adjective *psychical* by the word *unspiritual* (I Cor. 2:14), and the same Greek adjective *spiritual* by another term *supernatural* (I Cor. 10:2-4). Is this an accuracy of which one can properly boast? —Wm. C. R.

The Captured Smithies

"Now there was no smith found throughout all the land of Israel: For the Philistines said, Lest the Hebrews make them swords or spears: but all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his ax, and his mattock."

The Philistines were smart, they had a corner on the smithies so that the Israelites were kept in a state of disarmament, even having to go down to them for major repairs to their agricultural implements. All they had for use at home was a file.

Are we guarding our smithies?

The Word of God is the Sword of the Spirit. Without it is impossible to wage a successful fight against the Devil and his works. A bent sword is of only limited usefulness. A rusted sword is an impaired instrument. An untempered sword is not one

with which to win a battle. A defective sword can fail when it is needed most.

The churches of America are blessed with a great company of young people who have caught the vision for Christian service. They have met the Lord Jesus Christ and have acknowledged Him as Saviour and as Lord.

These young people enter church-related institutions across America to the better fit themselves to live as Christians and to work as servants of the living Saviour. They go to these church-related institutions to sharpen their swords—to study God's Word and to learn how to use it.

But—tragic to relate—they find that some of these smithies have been captured by the enemy of souls. Instead of learning to trust God's Word and to rely implicitly in its inspiration and in its authority, doubts of both are implanted in their minds, and they come away with a *compromised faith* in the one and only weapon with which Satan can be put to flight.

Only recently we heard of a young minister of brilliant scholastic record, both here and abroad, who gave this testimony: "I found myself assailed with questions and doubts and I found it impossible for me to resolve them. Through importunate prayer I determined to stay with my Bible until these doubts were overcome. As I continued to pray and to study the Scriptures there dawned upon me the glorious *fact* that the Bible is true, that I can trust it completely and implicitly."

As the Philistines maintained the ascendancy through the monopoly of the smithies, so Satan would destroy the power of effective Christian witness by capturing the smithies where the Sword of the Spirit should be sharpened.

"But with Saul and with Jonathan his son was there found (a sword.)"

And it was Jonathan who took his sword and spear and went out to win a great victory over the enemy. So today the Christian battle will go to those who in humble reliance in the power which the Holy Spirit accords to those who accept and use His Word, go out to use that Sword in its appointed task to overcome the forces of evil.

Some of the smithies may be captured—but the Word of God abideth forever. —L.N.B.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 16, August 20, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

Diverse Weights And Diverse Balances

*"Both are an abomination unto me,
saith the Lord."*

*"He that is without sin among you,
let him cast the first stone."*

IN THESE two texts, one from the Old and one from the New Testament we have the Word of the living God Who sets justice to the plummet line, the Word of the living Christ Who has been exalted because He loved righteousness and hated iniquity.

Resolutions have been introduced into one of our Presbyteries asking the General Assembly to investigate the reported intentions of the members of the Continuing Church Committee, apparently with a view of disciplining these brethren if their reported intentions are not in accord with what the advocates of the motion assume the vote of the Church will be.

This editorial is designed for those who are pushing this resolution. Brethren, be sure your own hands are clean; and also consider whether reported intentions are appropriate matters for discipline. Not every reported intention is correctly reported; not every accurately reported intention is carried out. And if discipline be in order let those who engage in it make sure that their own record of obedience to the acts of the General Assembly will bear scrutiny. For every earthly judgment gets its sanction from the Great White Throne of God at which we shall every one give account of the deeds done in the flesh.

The General Assembly has unanimously asserted that "the acceptance of infallible truth and Divine authority of Holy Scripture" is involved in our traditional vows. Ere you push this proposed action against the reported intentions of the Continuing Church Committee, have you kept this act of our Assembly?

The Assembly similarly declared that our ordination vows involve acceptance of the doctrine that Christ offered up Himself a sacrifice to satisfy Divine justice and reconcile us to God. Yet one hears "liberal" voices from certain pulpits declaring that a Presbyterian minister may accept any view of the atonement he wishes. If you have not kept this declaration of the Assembly tread softly in pressing the proposed resolution.

Likewise the General Assembly *unanimously* declared that the acceptance of the virgin birth of Christ is involved in our ordination vows. If you were a leader in a Presbytery which accepted and ordained one who does not believe this precious doctrine, take heed how you now plan to discipline your brethren for their reported intention not to obey a possible *majority* action.

A few years ago the General Assembly instructed the Executive Committee of Foreign Missions not to unite in the National Council. While that was the official and, at that time, final action of the Assembly a number of "progressives" in our Church put out a round robin designed to pressure the said Executive Committee into doing what the General Assembly instructed it not to do. If you signed that round robin asking the violation of the instruction of the General Assembly, take care how you push the current resolution to crack down on brethren whose intentions are reported as being willing to disobey an assumed majority vote on Church Union.

Again there are a number of ministers who are encouraging congregations, youth groups, Women of the Church, and even synods to act otherwise than the General Assembly has repeatedly directed in reference to the Japanese Christian University. Surely these brethren will have the grace and propriety to take no action against men who are reported as not willing to abide by possible majority vote. For there is no respect of persons with God.

Wm.C.R.

Compliment Or Command?

In the notable Sermon on the Mount there are words which have often failed to register their importance: "Ye are the salt of the earth . . . Ye are the Light of the world." On the face of it these words are in what we call the indicative mode. Behind and beneath them lies a force which must place them in the imperative mode. It is as though the Saviour said: "You are and you must be salt . . . You are and you are enjoined to be light." The words then we take to be not a compliment but a command. They are not optional but are obligatory. Here then is the connection, the logic of the text, there is an unescapable, and inevitable obligation resting upon those who are Christians, that they be to the world what salt and light are. This is no generous gesture on the part of our Lord: it is an inexorable injunction.

These words with their import we first examine in the light of what the Gospel is in itself. On what account are Christians salt and light? What lies behind the idea? It is due to the fact that with the followers of our Lord Jesus Christ rests the Gospel. Foolish would it be to suppose that a group of people, no matter how educated, and no matter how greatly refined and disciplined, could be salt and light to all the world. A few nationalities on earth have supposed themselves to be supermen, children of heaven, and destined to lead the earth's races. It is an impotent hallucination. It is a national nightmare. Only something superior indeed, something super-human, something from above, from the one true God, Lord of life and destiny, Lord of love and glory,—only some such force as this, could by

the remotest possibility challenge and receive the homage, the allegiance, the cooperation of all mankind. And this is just what the Gospel claims to be and is. It is God's good news. It comes down from above. It possesses man with divine power and grace. We have no right to claim Lordship over others. The facts show that no race is in itself superior to others. But in the reality that Christians of all races and tongues have the power of God in the supernatural blessings of the Gospel,—in this alone is there superiority, claim to uniqueness, ability to bless all the earth. Here also is the only justification for going "into all the world." We believe in and love our country and its ideals; but we have no right and no call to impose our institution upon others. It is due solely to the divinely given Gospel of salvation that Christians of all races and nations make approach to other people, and because of that power, that privilege, that promise, that command, we must do so. Christianity is supernatural, divine, unique. Therefore Christians with that priceless, invaluable trust, are solely on such account, salt and light. These ideas certainly lie behind that which is implicitly the command of our Lord in his use of such strong figures of speech. To be salt and light is not to be flattered: it is to be placed under the most serious and weighty obligation.

Let us now look at what the Gospel is for mankind. Inasmuch as the world cannot live without salt and without light, our Lord strikingly conveys the thought that the world must have that which is put in the trust of Christians. This is a colossal statement. History seems to be showing how true it is. Over the records of the race, there have been great objects of search for the answers to men's deepest needs. We have heard of the Elixir of Life, some fabulous potion to cure all the diseases of man. Certainly Christianity under whose aegis the great advances in medicine have been made, may not be improperly looked upon as the answer to the sick man's dream of hope. In vain did the ancients prosecute their search: the elixir of life is found only in the Gospel of our Lord. Whether in mental or actual physical sense, nothing compares with that which the Gospel provides or fosters.

Again the ancients sought the fables Philosopher's Stone, some precious substance which would transmute all basal metals into gold. Mrs. Motte Martin thrills her audience with the story of a once polygamous witch doctor, deep-dyed in all corruption, a cannibal, an enemy of Christianity. But the grace of God in the Gospel of His Son touched the heart of this powerful though perverted potentate. He became a Christian; and at the last report of him, he was the pastor of the largest Presbyterian Church in the world. Nothing but the philosopher's stone of Christianity could change such base human life into the new man in Christ Jesus.

The Fountain of Youth has been another of the great pursuits of men. We recall the story of Ponce

Christian Emphasis.

Friendly Personal Attention.
Football.

Educational Excellence.

Small Classes.

COLLEGE AND PREPARATORY.

Enroll now for fall session beginning Sept. 8, 1952.

PRESBYTERIAN JUNIOR COLLEGE

Box 38R.

Maxton, North Carolina

de Leon searching the new world. There is a pathetic picture of the battle-clad warrior plunging into puddles to regain his vanished youth, but all in vain. The only Fountain of Youth is provided in the Gospel. It is interesting that from ancient Babylonian lore comes a story of Hades guarded by Allat, from the threshold of whose palace issued a spring with life-restoring property for all who bathed or drank. Here Ishtar descended pursuing a lover Dumuzi, renewed but held captive until Ea, King of all gods, secured for both of these the waters of life from Allat's realm. "The water that I shall give them shall be in him a well of water springing up into everlasting life." Is the reason why no one ever asked our Lord to make him young again, that the true Christian has the secret of eternal youth?

Lastly, there is the Universal Solvent, which was supposed by men of former times to dissolve any substance. The practical question of where to keep it, never seemed to have entered their heads. We pay proper tribute to such conferences as Dumbarton Oaks and San Francisco; and the Atlantic Charter doubtless contains much idealism. But the tragic, and to the Christian, the strange fact is that the only Universal Solvent for all ills is the Gospel, which men refuse to take!

In the light of the foregoing, the only thing for the true Christian to do is to obey. There is no option for His followers. It was when Christians lost their savor and hid their candle that the East was overrun by the Mohammedan hordes. And only for the same reason did the West fall later under the blight of Romanism. In true, historic, Biblical Christianity lies the source of blessing for all. Ten righteous men would have saved Sodom. Those are remarkable but true words that the Lord Jesus Christ has done more for mankind than all the armies that ever marched and all the courts that ever sat, and all the judges that ever ruled, and all the police, and all the laws, which men have known.

One of the strangest contradictions of history is in the neglect of Christians to be salt and light. In the record, there is the story of our Lord's healing a man in sore distress, who was enjoined to say nothing about it. (We may understand the reasons which entered into the case). But the man contrary to orders, blazed abroad the fact of his healing. How indefensible, how inexcusable, how inexplicable is the fact that we who by the same Saviour have experienced the incalculably greater blessing of soul salvation, and have the explicit command to tell everyone, remain dumb!—R.F.G.

The Presbyterian Doctrine of Church Property

A Reply

By The Honorable L. Elmo Holt

ATLANTA, GA.

IN the issue of *The Presbyterian Outlook* of June 23, 1952, is published an article by the Rev. Ben Lacy Rose, D.D., entitled "The Presbyterian Doctrine Of Church Property," appended to which is a note stating: "This was the decisive word spoken before the Charleston Assembly on an important issue."

We respectfully submit that no such doctrine of church property as set forth in this document now exists or has ever existed in the Southern Presbyterian Church, and nothing more indecisive has ever been uttered. The article contains loose statements and unwarranted conclusions, unsupported by legal precedent, that melt away into nothingness in the searching rays of analysis.

The matter under attack is the provision of the charter of Westminster Presbyterian Church of Atlanta Presbytery stating that such church holds its property "for the absolute, sole and exclusive benefit of the members of the congregation (of said church), without any right, title, interest or estate, legal or equitable, existing in favor of any denomination, presbytery or other ecclesiastical body whatever."

After quoting the above provision and asserting that he is going to show that it violates the express provisions of that "noble document," the Book of Church Order, the author makes this fatal and startling admission: "If the charter said 'in fee simple forever,' no one would object." The veriest tyro lawyer knows that in making such admission he absolutely destroyed his case, and nothing that he said afterwards could breathe any life into his contentions.

If the case had been on trial in a civil court, all that counsel for the opposition needed to do was to await until the harangue was ended, and then quietly move the court for judgment on the admission that if the charter had declared that the corporation held the property in fee simple for the members of the congregation of the Westminster Church, it would be invulnerable. No civil court could refuse the motion for judgment based on such admission.

Because of the scope and effect of a fee simple title. What he is contending is that this charter should be rejected because it stated that the corporation holds the property for the benefit of the members of the congregation without any right, title, interest or estate, legal or equitable, in favor of any presbytery or other ecclesiastical agency.

This would be exactly the effect of a fee simple title because such title carries every possible interest and estate, legal, equitable or otherwise, that can possibly exist in real property.

Hence when property is conveyed to a corporation by a fee simple title for the benefit of the members of the congregation, such title shuts out beyond peradventure any claim whatever to such property by any presbytery or any other ecclesiastical body. And the effect of this provision of the charter is exactly the same as a fee simple title—no more and no less.

There is a complete refutation of the entire article, and it is really unnecessary to say anything more. However, we now propose to expose the legal fallacies and misstatements that fairly bristle throughout the document.

The first contention made is that a local church is organized by presbytery, and is always under the authority of presbytery, for which position Paragraph 26 of the Book of Church Order is cited as authority.

Further reference is made to Subdivisions (2) and (3) of Paragraph 26, emphasis being laid on the covenant agreement of the members to "walk together as an organized church on the principles of the *Faith and Order* of the Presbyterian Church in the United States, and *** to study the purity and harmony of the *whole body*."

These provisions relate solely and wholly to the organization of a body of believers into an ecclesiastical institution, and for the government thereof. *Not one word is said about property or the ownership thereof.* The "faith and order" of the Presbyterian Church in the United States has never yet asserted that the property of a local church is not its own, or that such property is subject to control by presbytery or higher ecclesiastical authorities.

It is settled law in this country that the title to church property is determined by the deed, will or other instrument that created it, and that the civil courts have the sole and absolute authority to decide the question.

54 Corpus Juris, Pages 10, 11, 14, 15, 47, 53, 55, 61, and 89.

45 Am. Jur., Page 764.

Shields v. Jolly, 18 S. C. Equity 379.

Attorney General v. Jolly, 21 S. C. Equity 379.

Turbeville v. Morris, 26 S. E. (2d) 821.

In fact, the Presbyterian Church in the United States has clearly and unequivocally disclaimed any

authority to pass on such questions, as appears from Paragraph 57 of the Book of Church Order relating to church courts, which declares: "These assemblies are altogether distinct from the civil magistracy, nor have any jurisdiction in political or civil affairs." (Emphasis added).

The trouble with the author of the article under review is that he has wholly confused, whether intentionally or not, the difference between Westminster Presbyterian Church, the ecclesiastical organization created by Atlanta Presbytery, and Westminster Presbyterian Church, the civil corporation created by the sovereign State of Georgia.

This distinction and the rights that flow therefrom have never been better stated than they were by the famous Chancellor Harper, one of the ablest judges ever to grace an American court, in his circuit decree in *The Johns Island Presbyterian Church Case* (19 S. C. Eq. 192), decided by the South Carolina Supreme Court in 1846. Said he:

"I think it necessary to repeat, what other Judges have thought it necessary to say, that the civil tribunal possesses no authority whatever to determine on ecclesiastical matters—on a question of heresy, or as to what is orthodox, or unorthodox, in matters of belief. So the ecclesiastical tribunals have no authority, as recognized by the law, to entertain any question, or in any manner effect a disposition of property by the decisions of their judicatories. I think that some difficulty may have arisen from the ambiguous use of the word **church**. In one sense (and the common sense), the word church is understood to mean a number of Christian persons, agreeing in their faith, usually assembling together in one place, for purposes of worship—submitting to its ordinances, and receiving its sacraments. This is entirely distinct from the meaning of the word "church" as applied to a corporation. In the former sense of the word, many persons are usually members of the church—and most commonly a large majority, who neither are, nor can be, members of the corporation, married women, infants and slaves. When persons are incorporated by the name of "church," this can be regarded only as a name of designation—or at most, as indicating, when property is given to them, the trusts upon which it is given. This does not constitute the **corporation a church**, in which I consider the proper sense of the word, any more than if they were called by any other name. Nor do I consider a corporation, for the managing of church funds, can properly be called an ecclesiastical corporation, any more than if property were given to the South Carolina Society, for the support of the minister of St. Michael's Church. In either case, they are merely regarded as trustees for the entire body of worshippers, and are merely a civil institution for the management of property. It is solely from their having the management of funds or revenues given for a specific purpose, that this court has any power to control or interfere with them.

* * * * *

"As the civil tribunals have no right to interfere with anything but property, so the ecclesiastical judicatories have no authority whatever except over spiritual matters; nor

any means of enforcing their determinations, except spiritual ones, spiritual censures, appeals to conscience, or the refusal of communion. Their jurisdiction is over the church in the sense which I have first attributed to the term. If any member of that church shall be found guilty of heresy or immoral conduct, they may inflict those spiritual penalties of censure or excommunication. But they have no power at all over the corporation, so as to affect its existence, or dispose of property."

It is the settled law of Georgia that courts of equity will not interfere with the internal or temporal affairs of a church, unless a property right is involved. Where a property right is involved, the courts will take jurisdiction and decide the question.

Gibson v. Singleton, 149 Ga. 502.
McCluskey v. Rakestraw, 167 Ga. 199.
Mack v. Kime, 129 Ga. 1.
Knowles v. White, 199 Ga. 772.
Tucker v. Paulk, 148 Ga. 228 (2).

FROM this statement of the law by this pre-eminent authority, it is evident that the writer of the article under review persuaded the General Assembly to violate Paragraph 57 of the Book of Church Order by assuming *jurisdiction* in a *purely civil affair* and in attempting to exert over the corporation created by the State of Georgia a control that effects its existence and seeks to dispose of its property. Atlanta Presbytery may regulate the ecclesiastical affairs of Westminster Presbyterian Church, but under the civil law of the country, it cannot regulate or control the corporation that holds title to its property. Such corporation is a creature of the state and so long as it exists, it is subject only to the laws of the state and will, in the end, be dissolved only by the state.

The author of the article in question seems to think he clinches his argument by the veiled threat that Westminster Presbyterian Church can retain its property by sufferance so long as it remains a member of Atlanta Presbytery, but when its ecclesiastical organization is destroyed, presumably by the Presbytery, its property then goes to the Presbytery under Paragraph 164 of the Book of Church Order. The contention is wholly without merit. Paragraph 164 provides:

"If a church shall be dissolved by the Presbytery, or otherwise cease to exist, and no disposition has been made of its property, those who hold the title to the property shall deliver, convey and transfer to the Presbytery of which the church was a member, or to the authorized agents of the Presbytery, all property of the church; and the receipt and acquittance of the Presbytery, or its proper representatives, shall be full and complete discharge of all liabilities of such persons holding the property of the church. The Presbytery receiving such property shall apply the same or the proceeds thereof at its discretion."

A very able civil court recently had occasion to construe this paragraph, and in so doing had this to say:

"The proper construction of Section 164 is that it was intended to provide for only one

contingency, namely, the disposition of the property of a church that has ceased to exist as such. Manifestly, the purpose of this section was to prevent an escheat of the property to the State. The section, however, shows conclusively that the Presbytery has no title to the property of the individual church because even in the case of the contingency mentioned, the property does not automatically pass to the Presbytery or its authorized agents, but it acquires title thereto only as the result of a deed executed by 'those who hold the title to the property.' This is a clear recognition of the fact that the property belongs to the local church."

A lawyer of long practice and large experience thus disposes of Paragraph 164 in an article in *The Southern Presbyterian Journal* of September 20, 1950:

"The paragraph is intended merely to protect presbytery investments, and is but an application of the rule of resulting trusts that enables one who furnishes money to purchase property to force a conveyance of such property to him."

Under the Fourteenth Amendment to the Constitution of the United States, no state, by its legislature, courts, or any other agency, can deprive any person or corporation of property without due process of law, or deny the equal protection of the law.

In the recent case of *Shelly v. Kraemer*, 334 U. S. 1, 92 L. ed. 1161, where a state court had enforced a restrictive covenant in a deed prohibiting the sale of the property to certain persons, the Supreme Court of the United States reversed the judgment on the ground that such enforcement of forfeiture by the state court constituted state action and denied the equal protection of the law in violation of the Fourteenth Amendment.

To dissolve an organization and take its property amounts to an illegal and unconstitutional confiscation of property with due process of law, and the courts will not enforce such a forfeiture of property.

Not only is Paragraph 164 unconstitutional as violating the Fourteenth Amendment, if construed as the writer of this article contends, but it is also absolutely null and void as an attempt by an ecclesiastical court to render a ruling respecting the disposition of real property, which under the law universally prevailing in this country it is wholly powerless to do.

The next position taken is that the General Assembly of 1950 ruled that a local church does not own its property without reference to the denomination. The General Assembly made no such ruling, but even if it had, the ruling would be utterly worthless in the light of the universal rule that a civil court alone can determine the ownership of real property.

The author of the article here under review challenges anyone to produce any action of the General

Assembly that sustains this charter. The General Assembly could take no position whatever either to reject or to support the charter, as that is purely a civil matter to be determined solely by the authorities of the sovereign State of Georgia. But we accept his challenge and point him to Paragraph 57 of the Book of Church Order, which is conclusive authority against every contention he has made.

He next runs in the Walnut Street case (*Watson v. Jones*, 13 Wallace 679, 20 L. ed. 666), which it is quite evident he has never read, as he absolutely misquotes its holding. Aside from the matter of jurisdiction, that case presented for decision the sole issue as to whether the members of the congregation of the Walnut Street Presbyterian Church that adhered to the union cause or those that adhered to the confederate cause in the War between the States constituted the true congregation of such church.

The court assumed that the decisions of the Northern General Assembly and the Kentucky Presbytery adhering thereto respecting the matter were those to be followed rather than those of the Southern General Assembly and its Kentucky Presbytery.

As a matter of sound law, the decision is correct on the only issue properly before the court, if the Northern Assembly rather than the Southern Assembly had jurisdiction to decide what members constituted the true congregation; but the big question has always been by what authority did the Supreme Court assume that the Northern rather than the Southern Assembly had jurisdiction to decide the question as to the true congregation.

The opinion contains much extraneous matter and statements wholly irrelevant to any issue before the court, and as to these it is of no value as a precedent, as in legal parlance these are but *obiter dicta* and of no binding authority.

What is supremely important, however, and what has been wholly overlooked in every discussion of this case is the fact that it was largely predicated on the two leading South Carolina cases of *Harmon v. Dreher*, 17 S. C. Eq. 87, and *The John's Island Presbyterian Church Case*, *supra*. Just as was done in the John's Island Presbyterian Church Case, the property was awarded to the holding corporation or trustees to be held for the members of the local church, who the court declared "*are the real beneficiaries of the trust held by them*" (emphasis added), and not to be held for presbytery or any other ecclesiastical agency whatever.

If the Charleston General Assembly numbered among its members any outstanding lawyers and judges, they must have hung their heads with shame to see the vote of such body determined by the misstatements and misinformation so recklessly dealt out by the misleading address fervidly delivered by

this minister—which address we have carefully analyzed and found to be wholly wanting.

He concludes with the statement that this provision of the charter under attack “is not in accord with the Book of Church Order,” but he miserably and totally failed in his effort to show how and wherein it so failed.

He has attacked a charter granted by a sovereign state of the American union, and has stampered the General Assembly into voting on a question of which they did not have the slightest jurisdiction. It is utterly impossible for the General Assembly to rule that the charter violates any provision of the Book of Church Order, but the conclusion is irresistible that the action of the General Assembly in voting on such question is in the teeth of the positive mandate of Paragraph 57 of the Book of Church Order which unequivocally denies to any church court jurisdiction to pass on any civil matter.

In short, the General Assembly assumed more authority and jurisdiction than has ever been granted to any body, judicial or otherwise, when it presumed to sit in West Virginia and decide property rights and title to property located in every state wherein the Southern Presbyterian Church is located.

It occurs to the writer that when the agenda of the Assembly became so devoid of worthy and proper matters to discuss and it became necessary to render empty and worthless “judicial decisions,” then and there would have been an opportune time to adjourn. Despite all discussions, speeches, debates, decisions and votes, the title to church property in the Southern Presbyterian Church reposes wherever it was prior to the Charleston Assembly and there it will remain until conveyed by proper instrument or judgment of a court of competent legal jurisdiction of the state wherein such property lies.

SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

LESSON FOR AUGUST 31

The Reign of David

Scripture: II Samuel 5:6-25 8-9. Devotional Reading: Psalm 72:1-7.

Our Devotional Reading is from “A Psalm for Solomon” and more aptly describes his reign than that of David. It is prophetic in its larger outlook and points to the reign of David’s Greater Son. Verse five says, “They shall fear thee as long as the sun and moon endure, throughout all generations.” The reign of David is a great and glorious one, but is marred in places by David’s sins and weaknesses. Then, too, there was almost constant war for the peace of Solomon’s time had not come. Our lesson takes up various phases of his reign: (1) Growing Great (2) Conquering Nations (3) Showing Justice and Kindness.

I. Growing Great:

II Samuel 5:6-25

“And David went on and grew great, and the Lord God of Hosts was with him.” (verse 10)

The first evidence of this “growing greatness” was his capture of the stronghold of Zion. The city had been partly subjugated in the time of the Judges (See Judges 1:8 and 21), but evidently the Jebusites had regained control. The importance of the capture of Jerusalem is very apparent. It became the capital of the nation and the center of influence in all its future history and a symbol of religious life.

He forms that most friendly and profitable alliance with Hiram, king of Tyre, which lasted throughout his life and on into the reign of Solomon. They built David a house. This was but the beginning of an extensive “Building Program”

which David and his sons carried out with the help of this king.

David saw clearly that it was the Lord Who had established him king and exalted his kingdom. In view of this it seems strange that the very next verse tells of a departure from the Lord. There had been given a plain command in Deuteronomy 17:17. In speaking about the king that should come when they were settled in the land, God says, “Neither shall he multiply wives to himself, that his heart turn not away.”

In verses 13-16 we are told how David violated this command: “And David took him more concubines and wives out of Jerusalem.” Thus began that sad and tragic story of David’s miserable home life which is one of the worst blots on his character. In fact, it had begun before this, for he already had several wives, but it became far worse after he became king. This sin on the part of David not only marred the happiness of his home, but brought trouble and near disaster to the nation. We pity the

weeping monarch as he cries, "Oh Absalom, my son, my son," but we cannot but remember that it was David's fault that there was an Absalom to lead a rebellion against his own father.

Next we have two wars with the Philistines. Again we see that characteristic note about David: "David enquired of the Lord." He was never a man to rely upon his own wisdom or strength, but consistently consulted God. It is a pity that he did not "enquire of the Lord" in regard to his domestic affairs. In these wars with his constant foes he showed his reliance upon God and was victorious. This trust in God was one of his finest traits of character, and explains his great success as a soldier. It would be well to compare him with Joshua in this respect: both were great soldiers, and both put their trust in Jehovah.

I would like for us to pause long enough to get a very obvious lesson for ourselves, both personally, and as a nation. It is much better and wiser to consult God *before* we make our plans than afterwards. So often men make their plans without any thought of prayer and then when they get all tangled up and "are at their wit's end" they turn to God and implore Him to help them out. I feel that this is our trouble in America. We have gotten ourselves into a "mess." All agree on this, except some partisan politicians. Many are praying that God will get us out. If we had "enquired of the Lord" I do not believe we would have allied ourselves with those who hate Him. We have taken the serpent into our bosom. When we help those who hate the Lord then we become involved in their sins, as good king Jehoshaphat found out to his sorrow.

II. *Conquering Nations:*

II Samuel 8:1-14

David not only defeated the Philistines but extended the borders of his kingdom in all directions.

He smote Moab and the Moabites became his servants and brought presents. He smote Hadadezer, the son of Rehob, king of Zoab at the river Euphrates, and when the Syrians of Damascus came to help Hadadezer, David defeated these and put garrisons in Syria of Damascus, and the Syrians became subject to him and brought him gifts. When Toi heard of this victory he sent Joram his son to congratulate David. Joram brought with him vessels of silver and gold and brass, which David dedicated unto the Lord, together with that of all the nation which he had subdued. Thus the new king got himself quite a name among the surrounding countries.

He put garrisons in Edom and this country became tributary to Israel. David was a great and experienced soldier. He had endured privation and hardship for a long period. He was a man of courage and his faith in God was one of his outstanding traits of character. These qualifications fitted him

for the task of clearing the land of all enemies and enlarging the borders of his country. His hands were "full of blood" and at times he seemed vindictive and cruel, but he was dealing with cruel enemies. He was getting the land ready for the peaceful reign of Solomon, the "Golden Age" of Israel. He ranks among the great soldiers, not as fine in character as Joshua, nor as great in some respects as that leader, but occupying a place of more prominence since he was king and poet and musician as well as soldier. He is a lovable man in spite of his faults and failures and deep sins.

III. *Showing Justice and Kindness:*

8:15 - 9:13

We turn now from his career as a soldier and conquerer to the character of his reign, and find that as king and ruler of his people David showed those qualities which make him one of the great kings of history. He had already manifested tactfulness, shrewdness and statesmanship in the "wise" way in which he acted both while Saul was living and at his death. I do not suppose that David ever studied psychology but he knew human nature and the workings of the human mind; he knew how to "handle men," and this is one of the most important things in a ruler.

One of the first evidences of his wisdom as a ruler was in the "mighty men" that he gathered around him. Like Queen Elizabeth in English history, he had the ability to pick able men to be in his "cabinet" and to help him in his administration. Joab was an able soldier, albeit harsh and unscrupulous, as we see in his treachery connected with Abner, the leader of Saul's house (see chapter 3) David came to fear the rough old soldier. (For a fuller account of these mighty men see I Chron. 11:15-47).

He executed judgment and justice to all the people. As a whole, while not as noted in this respect as his son, Solomon, he was fair in judging cases which came before him. He showed much greater ability in public duties than in his duties in his own home. This is often true of rulers. He seemed to take on added dignity and a sense of responsibility when in the role of a king, than he had as a father.

One of the best, if not the best, things about David, was his "tender heart." He could be cruel and harsh and unreasonable when angered, but he had a compassionate heart and a regard for the sacredness of promises.

He and Jonathan had made a very solemn covenant. I have always felt that Jonathan was the one to be most admired and honored, for David had everything to gain and nothing to lose, while Jonathan had much to give up, even the kingdom itself. It was pure, unselfish love on the part of the heir to the throne. Let us hope that this was true of

David also. His lament over his friend at his untimely death seems to indicate that this was true.

"And David said, Is there any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?" They found a servant by the name of Ziba, and enquiring of him they located a son of Jonathan, a cripple, by the name of Mephi-

bosheth. He is called before the king and is extremely fearful, as well he might be, for it was not the custom in those days to deal gently with any rivals. David reassures him, restores his property, which the servant Ziba is to manage for him. The cripple is to have a place at the king's table and be treated royally all his days. This episode reveals the innate kindness of David.

YOUNG PEOPLE'S DEPARTMENT

REV. H. LAWRENCE LOVE, JR.

YOUTH PROGRAM FOR AUGUST 31

In His Name

In His name! the name of Jesus! the name at which every knee shall bow, and that every tongue shall confess to be Lord to the glory of God the Father! the name above every name! And in this matchless name, exalted of God above all others in heaven, in earth, and under the earth, *we* enter the presence of God! Because of Him we are granted an audience with the King of heaven, being received, not through any merit of our own, but because of Him in whom we are accepted of God. The name of Jesus isn't a password, nor an "open sesame" by which anyone may enter the presence of God. It is not a magical symbol which insures a hearing before the throne of grace when tacked on to the end of a prayer. It is the name which we must *bear*, having been baptized into His death, being identified with Him, as members of His Church, which is His body! It is the name, the only name, whereby we must be saved. Having received Him, in Him we receive power to become the sons of God; the right to enter the house not made with hands, eternal in the heavens, drawing near with a true heart in full assurance of faith, knowing that we will be received *in Him*!

Only as we receive the right through identification with Jesus Christ, do we dare approach the throne of grace. To pray in His name, is to be in Him, accepted of God in the beloved. All things are ours, because we are His, and He is God's! Therefore, in His name, we may draw upon the infinite resources of heaven, for all belongs to Him, and we are in Him.

The bank of heaven will honor every check that is drawn in the name of Jesus Christ, and we are authorized to use that name, for we, with Him, are joint heirs of the eternal riches of God. Every resource of heaven is available to every child of God, not to do with as we please, but to do as God wills, for His glory. If we pray in the name of Jesus, as those who are in Him, we will desire above all else, the glory of God, and will delight to do His will. Then we may use the matchless name of Jesus with confidence and peace.

It is a startling thing to say, yet gloriously true, that we may enter the presence of God as boldly and freely as the Lord Jesus Christ, for we enter only as we are in Him, "who of God is made unto us wisdom, righteousness, sanctification, and redemption."

Often we try to create an "atmosphere" of prayer by soft lights, and through gentle strains from the organ. We make much of posture, and often are led

to believe that pictures and stained-glass windows, with lighted candles on an altar, will lend reality to prayer. What a tragic misunderstanding of the true meaning of prayer! That which has an aesthetic appeal to the mind does not contribute to the worth of prayer. It may have sentimental value, but not spiritual.

The prayer of faith is offered from a heart that loses sight of all that is earthly and enters the heavenly presence, having access to the holy of holies in the name of Jesus Christ! It does not need any "props" or setting. It contemplates with the eye of faith the One who to every other eye remains invisible, and, beholding Him whose suffering and death provided redemption and opened a new and living way to God, enters boldly, and says, "Our Father!"

God is of purer eyes than to behold evil, and no sin is allowed in His presence. "The face of the Lord is against them that do evil." How then may we, all of whom have sinned and come short of the glory of God, who like sheep have gone astray, of whom nothing good can be said, for in us, in our flesh there dwelleth no good thing; how may we enter the very presence of God, boldly approaching the throne of grace? Only as we are cleansed through the precious blood of the Son of God, robed in His righteousness, credited with His obedience, one with Him who is one with the Father.

Our Saviour said: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." Having entered through the veil, through the broken body and shed blood of Jesus Christ, we, because we are in Him, are free to come and go, freely approaching the presence of God, in the name of Jesus. Through Jesus Christ we have been delivered from the bondage of corruption into the glorious liberty of the sons of God! Through Jesus Christ we have access to the Father. Hallowed be thy name!

1952 Women's Training School Features Bible-Centered Program

"God Has Spoken" became in truth the program theme of the 1952 Women's Training School held in Montreat, July 2-8. A large open Bible with these words beneath it, was above the great auditorium platform. One Thousand forty-nine delegates were registered for the School while between 1,500 and 2,000 shared the blessings of the week.

The opening evening featured as the special messenger the Moderator of the 1952 General Assembly, Dr. W. A. Alexander.

Every day was begun by God speaking through great hymns of the Church, heard over chimes to open and close the 7 to 7:15 morning worship period, which was observed personally through the use of daily guides for morning worship under the theme: "Christ In You — You In Christ."

The platform Bible hour by Dr. James A. Jones of Charlotte, N. C., each morning, 8:50 to 9:50, featured "Things We Know For Sure."

Every day's program included classes for which the women made preparation and worked for recognition in completed units of study in the Church's program of missions, stewardship, evangelism, Bible Study, Christian Citizenship, etc. The faculty this year was unique in that it included the three executive secretaries of the General Council, Board of Church Extension, and Board of Christian Education. Three classes offered extension sessions for work toward accreditation of teachers in Christian Witnessing, the Home and Church Working Together, and Informal Ways of Learning.

One thousand four hundred twenty-one credits were given by the faculty to those who completed assigned work in the various classes; 49 women completed eight units of credit work and received certificates, and 42 women completed the 12 units of credit work and received diplomas.

Afternoon conferences were offered on interest and responsibility levels giving specific help to officers and chairmen of committees.

Special Guests

Special guests of the School on this 40th Anniversary of organized women's work were: *the former chairmen of the Committee of Woman's Work or Board of Women's Work*—twelve of these were present; the first chairman, Mrs. John Bratton, died in 1948. These former chairmen were honored in the Saturday evening program and the afternoon party on the lawn; they shared especially in the Candlelight Consecration Anniversary Service.

Other special guests were Mrs. James D. Wyker, the president of the General Department of United

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

Church Women of the National Council of the Churches of Christ in the U.S.A., who spoke on the subject "This Nation Under God," and put to us the burning question: "Do American women care?"

Mrs. W. Murdoch MacLeod, the General Director of the General Department of United Church Women, was present and led a most informative open forum on the work of the Council.

The Rev. and Mrs. R. Leonard Small of Crumond Parish Church in Barnton, Midlothian, Scotland, were present for several days of the conference.

Among other guests were Mrs. Archibald H. Davis of Sandusky, Ohio, the daughter of Mrs. W. C. Winsborough, and Susan Martha Francies, age 3, of Cleveland, Ohio, the great-granddaughter of Mrs. Winsborough. Both of these were special guests at the unveiling of the portrait of Mrs. Winsborough and shared in the Candlelight Anniversary Service. Mrs. Davis was honored with a life membership in the Women of the Church and the pin was presented by the executive secretary and Chairman of the Board of Women's Work, on the closing evening of the School.

The 1953 Birthday objective was announced for furlough home for missionaries, to be equally divided among Mission Haven at Columbia Seminary, Mission Court at Union Seminary and the two proposed homes at Austin and Louisville Seminaries.

The Friday afternoon social on the lawn, under the direction of the synodical presidents, was an occasion of joy and beauty. It featured the 40th Anniversary of organized Women's Work and the 50th Anniversary of the Missionary Education Movement (now the Joint Commission on Missionary Education of the National Council). There were receiving lines of missionaries, former chairmen and other honored guests, faculty, board and staff of Women's Work. Beautifully arranged refreshment centers were maintained to serve women from designated synods.

The Sunday morning worship messenger, Dr. Andrew R. Bird, Jr., of Huntington, W. Va., called us again to our knees in faithful and believing prayer. This was an especially helpful preparation for the missionary appointee night, when on that Sunday evening we were introduced to 33 newly appointed missionaries who will serve in our world

mission task, and heard the testimony of two of them who spoke on "Why I Am Going to the Mission Field."

The climax of the week was the *Consecration Candlelight and Anniversary Service* entitled "Forward Under the Light of the Cross." This was prepared and directed by Mrs. Sarah Lee Timmons. In this service, memory candles were lighted for the representatives across the years from 1912 until 1952, the first candle being lighted by Susan Francis, the great-granddaughter of Mrs. W. C. Winsborough. As a part of this consecration service, the executive secretary installed the new officers of the Board of Women's Work, Mrs. W. H. Hopper, Louisville, Ky., chairman; Mrs. A. R. Craig, Ruthersfordton, N. C., vice-chairman; Mrs. J. Percy Terrell, Navasota, Tex., secretary and the Women's Advisory Council: Mrs. W. B. Harkins, Morristown, Tenn., chairman; Mrs. W. Everarde Jones, Tchula, Miss., vice-chairman and Mrs. Joe B. Moore, Port Lavaca, Tex., secretary.

The entire audience united in a "Prayer Personal for the Coming Year" and raised their torches high, which flooded the auditorium with light, and reminded us anew of His words "And I, if I be lifted up, will draw all men unto myself." In silence the women went in processional from the auditorium to the lakeside for a spoken final Paean of Praise and spoken charge, and the singing of Mallotte's "The Lord's Prayer." From that scene the women moved in silence toward their rooms as the chimes played softly:

"Master, let me walk with Thee,
In lowly paths of service free,
Tell me Thy secret, help me bear
The strain of toil, the fret of care."

CHURCH NEWS

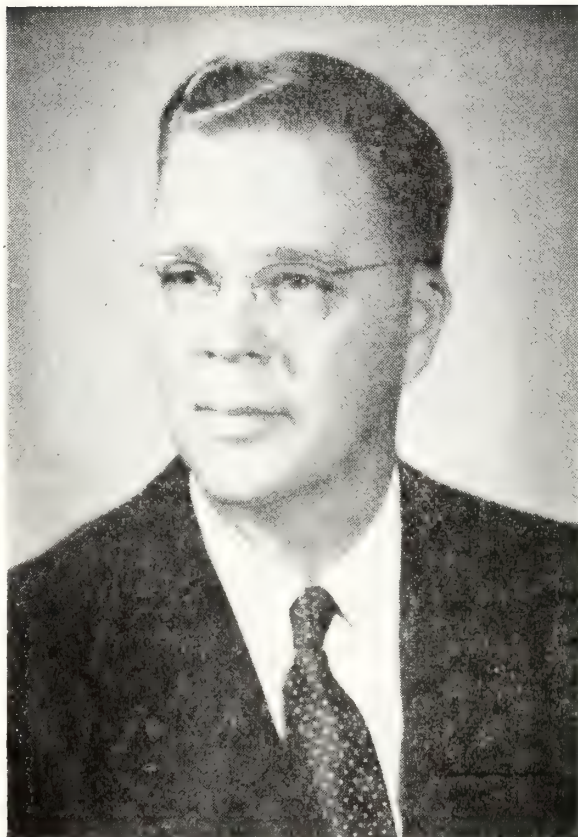
Fifty Attending UTS

Summer Graduate School

Fifty ministers from 13 southern states will study during August in the graduate department at Union Theological Seminary according to an announcement today by John Newton Thomas, dean of the graduate department.

All of these are pastors of churches except two who are college professors. There are Methodists, Christian Reformed, and Presbyterians numbered in the group.

This is the tenth summer that Union Theological Seminary has conducted graduate instruction for ministers earning the Master of Theology and Doctor of Theology degrees. During June and July candidates for these graduate degrees spend time in residence studying under the supervision of the professor in whose field they are majoring. During August special classes in courses are offered,



DR. G. ALLEN FLEECE

Announcement Of Appointment Of Acting President Of Columbia Bible College

"For it pleased the Father that in Him should all fullness dwell." The full salvation in Jesus Christ has been the message and motive of Columbia Bible College, under the leadership of Dr. Robert C. McQuilkin, at Columbia, S. C., since 1923. For almost a third of a century this glorious good news of victorious Christian living through faith in the indwelling Christ has inspired thousands to a higher life, a deeper faith and a wider testimony to the fullness that is in Christ.

The hearts of all who know and love Columbia Bible College and its Christian life conferences at

GOWNS

Pulpit and Choir
Headpieces for
RELIGIOUS SUPPLIES

Church Furniture • Stoles
Embroideries • Vestments
Wangings • Communion
Sets • Altar Brass Goods

CATALOG ON REQUEST

National

CHURCH GOODS
SUPPLY COMPANY

821 - 23 ARCH STREET, PHILADELPHIA 7 PA

Ben Lippen, near Asheville, N. C., were saddened by the sudden translation of our great leader and teacher, Dr. McQuilkin, on July 15, 1952, at Ben Lippen, but will now rejoice in the selection to, and acceptance of, the position of leadership by Dr. G. Allen Fleece. It was in the providence of God that Dr. Fleece had resigned last fall from his pastorate of the Westminster Presbyterian Church in Chattanooga, Tenn., to return as Professor of Bible and Theology at Columbia Bible College during the recent illness of Dr. McQuilkin.

Dr. Fleece assumed the duties of Acting President on August 1, 1952, and is assured of the hearty co-operation of the Board of Trustees, of the Faculty and Staff, of the Student Body and Alumni.

Dr. Fleece is a graduate of Washington & Lee University and of Columbia Theological Seminary, and is widely known for his exposition of Scripture at many Bible Conference centers. Dr. Fleece has been pastor of three different churches in Georgia and Tennessee and was a member of the faculty at Moody Bible Institute as well as previously of Columbia Bible College. The influence of Dr. McQuilkin upon Dr. Fleece's own life has been marked indeed. It is assured now that the distinctive message of Columbia Bible College that Dr. McQuilkin gave it will be carried on by Dr. Fleece, who is greatly beloved by all who know him for his life and spiritual teaching.

"Praise God from whom all blessings flow" is the constant refrain of those who love Columbia Bible College. May God's richest blessings be upon Dr. Fleece in his new and greater responsibilities.

THE BOARD OF TRUSTEES,
COLUMBIA BIBLE COLLEGE,
H. T. Patterson, President.

World Missions Receipts

Apr. 1, 1951, to Aug. 1, 1951	\$327,767.40
Apr. 1, 1952, to Aug. 1, 1952	359,035.39
Gain	\$ 31,267.99

Program Of Progress Net Receipts

Apr. 1, 1951, to Aug. 1, 1951	\$ 41,530.44
Apr. 1, 1952, to Aug. 1, 1952	58,469.21
Gain	\$ 16,938.77

Dr. Wilds To Leave

Thirty-Year Pastorate

The Rev. L. T. Wilds, now in his 30th year as pastor of the Hendersonville (N. C.) First Presbyterian Church, has resigned from the pastorate of the church to become effective when his successor has been selected, it has been announced.

According to reports from the church, Dr. Wilds is planning to retire from the active ministry and enter pulpit supply work at that time.



DR. WILLIAM B. OGLESBY, JR.

Oglesby To Occupy Pastoral Counseling Chair At Union Seminary

A professorship of Pastoral Counseling is being established at Union Theological Seminary, Richmond, Va., by Frank W. and Pauline Massengill DeFriece of Bristol, Tenn., according to an announcement by Dr. Ben R. Lacy, Jr., president.

The new chair is designated as a memorial to their daughter, Marthina, who died tragically in 1948 at the age of twenty-four.

The first occupant of THE MARTHINA DEFRIECE MEMORIAL CHAIR OF PASTORAL COUNSELING will be the Rev. William B. Oglesby, Jr., former pastor of Pulaski Heights Presbyterian Church, Little Rock, Ark. Actually appointed to the proposed professorship in 1951, Dr. Oglesby has been studying the past two years at the University of Chicago.

According to Dr. Oglesby the purpose of this pioneering professorship will be (1) to teach Seminary students methods in the "cure of souls"; (2) to counsel students during their Seminary careers; (3) to assist pastors in the field by means of clinics on pastoral counseling and instruction during summer sessions in connection with the Graduate Department program of the Seminary.

"The pastoral counselor is not an amateur physician," according to Professor-elect Oglesby, and this Seminary training "is not designed to compete with the disciplines of psychiatry or psychotherapy."

Mr. and Mrs. DeFriece, members of the First Presbyterian Church, Bristol, Tenn., where their daughter was also a member, have said that they feel the memorial professorship will help meet one of the greatest needs of the church today—that of

adequate spiritual guidance and counseling by thoroughly qualified and competent ministers.

In preparation for assuming the new professorship Oglesby has just completed two years of graduate study at the University of Chicago. He has served as a member of the Counseling staff of the University and minister of counseling at the Fourth Presbyterian Church of Chicago. Oglesby also had an intern period at the Minninger School of Psychiatry and at the Topeka, Kansas, State Hospital. The first Doctor of Philosophy degree in this particular field ever granted by the University of Chicago will be conferred on Oglesby in November.

Dr. Oglesby is married to the former Janice Meredith of Sherman, Texas. They have two children, Anne Allen and Janice Meredith. The Oglesbys have moved from Chicago to Richmond and Dr. Oglesby will begin his new work in September.

Grant Resigns As Executive Secretary

Dr. Edward D. Grant, Richmond, Va., has resigned as Executive Secretary of the Board of Christian Education, Presbyterian Church, U. S., to accept the position of Director of Institutions for the State of Louisiana.

Dr. Grant telegraphed and wrote his acceptance to Governor Robert F. Kennon on Tuesday, July 29, stating that he would officially take over his new duties the middle of October.

In his new post Dr. Grant will have charge of seventeen State-owned prisons, hospitals and mental institutions which have a biennial operating budget of fifty million dollars. In addition, more than six million dollars in capital funds are available for immediate construction purposes.

When the post was first offered Dr. Grant said he declined because he thought it was a political position. However, he was asked by Governor Kennon not to decline until he could go to Baton Rouge to investigate.

According to Dr. Grant, Governor Kennon has taken an especial interest in institutional reform in Louisiana. It was through his leadership the Legislature approved steps to appoint businessmen to the Board of Institutions and eliminate politics. The eight-man Board of Institutions as now set up is independent of the Legislature and responsible only to the public, Dr. Grant said.

As Director of Institutions, Dr. Grant will be in direct charge of budgeting, operation, maintenance and improvement of all State-owned penal institutions and mental hospitals. Although he has long been interested in this type of activity, Dr. Grant said he has had no direct experience in it.

Born in Glasgow, Scotland, in 1897, Dr. Grant came to the United States in 1909. During World War I he served as a lieutenant in the infantry. In 1920 he was graduated from Austin College in Texas, and in 1933 received the doctor of literature from that school.

Prior to becoming Executive Secretary of the Board of Christian Education in 1934, Dr. Grant had served for thirteen years as Educational Secretary of the Presbyterian Foreign Mission Board, Nashville, Tenn., and for four years as Secretary of Stewardship for his denomination.

Dr. J. G. Patton, Jr., Executive Secretary of the General Council and an associate of Dr. Grant for many years, said: "It would be impossible to estimate the impact that Dr. Grant has made on the Southern Presbyterian Church. Although a layman, he is known throughout the Church as an eloquent speaker and preacher. Since joining the Board of Christian Education eighteen years ago he has been responsible for instituting financial and program reforms unequalled in the history of Christian education."

Dr. Grant came to the Board of Education when the organization was still feeling the effect of the devastating depression. By the end of the fiscal year 1951 net sales of the Board's Division of Publication amounted to \$1,417,635.68, an increase of \$209,758.00 over the previous year of 1950. During the past two years the Board under Grant's leadership has also completely remodeled its Richmond Headquarters and finished a new \$3,000,000.00 bookstore in Dallas, Tex.

Dr. Grant said the Board of Christian Education is already working to employ a successor and that it hopes to have someone lined up by the meeting of the Board on October 16-17, at which time Dr. Grant's resignation becomes effective.

Crowley Church Gets New Education Director

Miss Margie Irving of Durant, Miss., has been named director of religious education for the First Presbyterian Church of Crowley, La., and assumed her duties there August 1, it has been announced.

She is a graduate of Belhaven College and has been until recently a public school teacher in Natchez, Miss. The Rev. Richard A. Braun is pastor of the church.

ACCORDIONS
FAMOUS ITALIAN MAKES
Available to Students, Teachers, Christian
Workers and Missionaries at
SPECIAL DISCOUNTS
Write Today for FREE Literature
Accordian Manufacturers & Wholesalers Outlet
Dept. SP, 2003 W. Chicago Ave., Chicago 22, Ill.

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....

Weaverville, N. C.

Dr. L. Nelson Bell, Associate Editor.....

Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. Tom Glasgow
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. W. R. Willauer

EDITORIAL

The Basis Is Revelation

The *basis* of Christian truth is divine revelation, *not* human experience.

Failure to appreciate or accept this fact has led to theological liberalism, heresies, and to the grossest kinds of error as found in the multiplied cults of our day.

God has given man the *basis* of his faith in a divine revelation and when man, by faith, accepts and acts on that revelation he has received into his heart the truth from which will spring the glorious experiences of the Christian faith. But, man does not discover such truth primarily by experience, rather he accepts it by faith.

This is no matter of minor importance. Its importance is of the first magnitude because in it is found the difference between divine certainty and human uncertainty, between divine infallibility and human error.

Here is an illustration of what we are trying to say: A room is wired for lights, all of the fixtures are installed and the connection with the outside current is properly made. But, it is necessary for one to turn the switch on the wall for the room to be lighted.

Turning the wall switch is the act of faith which makes operative all of the installation, and the current which is available. When this is done the individual experiences the resulting blessing of the light. All of the necessary preparations had been made, he simply appropriates them through the act of faith embodied in turning the switch. He does not experiment, putting together a switch and the other necessary equipment; *they are already there*. Nor

does he produce the current he uses; *it too is already there*.

So it is with Christian truth. God has ordained that truth and He has revealed it in His Word. Man, by an act of faith, appropriates that truth and then enters into the glorious realization that not only is it true because God has given it, but it is also experimentally true because he has experienced its light and warmth.

The fallacy of some modern teaching is that the emphasis is reversed; man assumes the prerogative of putting together his own plans, theories and interpretations and out of these he hopes to produce, experimentally, a religious faith. In doing this he fails to recognize that which God has *revealed* is incapable of being arrived at by human speculation alone. God's power and wisdom may be assumed speculatively from the evidences of creation around us. But, His love, mercy, righteousness and holiness are revealed in His written Word.

The value of Christian experience cannot be over emphasized and the fruits of such a vital experience should be in evidence: assurance of salvation, a daily consciousness of God's presence, guidance and help, and a clear sense of one's personal responsibility in the work of His Kingdom.

But, the *basis* of Christian truth is divine revelation, *not* human experience and it is those who have had the deepest experience in the exercising of a child-like faith in this divine revelation who in turn have the deepest personal experience in God's saving grace and His call to service.

The Bible enjoins believers again and again to declare their experience of God's love and mercy. But at the same time it makes it clear in repeated verses that such a vital experience comes only to those who have exercised an act of faith in accepting the divine revelation of His way of salvation.

The *basis* of Christian truth is divine revelation, *not* human experience.
—L.N.B.

No Distinctions . . . Except Those Made By God

There are two different views of man's relation to his fellow men. The Biblical view is that one recognizes only those distinctions which God has made. The Modernist and Marxian view is that no distinctions are valid.

The Bible says: Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee. Our Church properly interprets this as meaning that we should show proper respect to our fellow men in their several relations to us of superior, inferior, and equals.

On the other hand Marxianism says away with all discriminations . . . no distinctions are valid. At least they say that in theory. Behind the iron curtain those who are in the party, or in the good graces of the party, or those who are in high position in the party are given every consideration—the others must yield absolute obedience to party dictates.

Some in our land, however, are swept off their feet by the Marxian claims of no discrimination and even object to God's making distinction between Jacob and Esau—or His having a chosen people in the Old Testament—or having elected in Christ a great host that no man can number from every nation and kindred and tribe in the New Testament. Marxianism insists on absolute equalitarianism of salary and of the use to which the income is put, or a continuing reshuffling of salary and holdings, of privileges and opportunities, regardless of the use to which one has put his time and his income in the past. Before swallowing the communist or socialist line—from each according to his ability and to each according to his need—remember that this catch phrase is interpreted by them on the basis of their major premise: *No discriminations no distinctions.*

The Bible recognizes the distinctions in the life of the home, of industry, of races, and of social life that God has made. The Boy Jesus went back to Nazareth and was subject to Mary and Joseph. He paid the Temple tax and taught: "Render unto Caesar the things that are Caesar's and unto God the things that are God's." The Apostle Paul called on those who would eat, to work. God's mercy to us calls us to show mercy to others. But it does not call us to establish a regime which will forcibly take

from those who have been diligent in order that the indigent may have funds to waste on idle riotous living. Let us recognize the distinctions God has made, while the grace of God in Christ softens and sweetens every contact in these several relations of superior, inferior or equal. —Wm.C.R.

The Fear Of The Lord

"Now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul. . . . Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He is thy praise, and he is thy God, that hath done for thee there great and terrible things, which thine eyes have seen." (Deut. 10:12, 20, 21).

What God required of ancient Israel He requires of the Israel of God today; that we walk before Him in fear, and rejoice with trembling. The Lord has spoken, "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." And again, "His mercy is on them that fear him from generation to generation." And again, "In every nation he that feareth him, and worketh righteousness, is accepted with him." And again, "Whosoever among you feareth God, to you is the word of this salvation sent."

Truly the fear of the Lord is the beginning of wisdom. The heart that has not known the fear of the Lord will never know the favor of the Lord; and the heart that knows His favor will continue to pass the time in fear.

We live in a presumptuous age. There is no fear of God before men's eyes. Denying the wrath of God, ignoring the warnings of the Word, rejecting the truth concerning the reality of hell, propagating the false doctrine of the universal fatherhood of God and the universal brotherhood of man, those ministers of Satan who have transformed themselves into ministers of righteousness have removed all cause for fear and are blindly leading the blind to judgment and hell. Piously they despise the "fire and brimstone" preachers (of which there are all too few) and declare that we must not seek to scare people into heaven. Blandly they ignore the clear teaching of God's Word concerning the wisdom of the fear of the Lord, and fail to sound the warning to multitudes who are plunging into hell.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the post office at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 17, August 27, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

"O fear the Lord, ye his saints: for there is no want to them that fear him." Both saint and sinner should fear before the Lord. The sinner should fear, lest he perish; the saint should fear lest he fail to please the Lord.

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire."

Let the prayer of the psalmist ascend from every heart: "Teach me thy way, O Lord; . . . unite my heart to fear thy name." —H.L.L.

Some Aspects Of The New (?) Religion

Some of the present deviations from evangelical Christianity, carried to their logical conclusion, lead to a new religion. This statement is not based on a wild hypothesis but rather on the mounting evidence that the departure from historic Christian doctrine is gaining at least a tentative hearing in places where it should meet with the strongest opposition.

If one accepts the widespread teaching of the universal fatherhood of God and brotherhood of man he has taken a step following which the second becomes relatively easy.

Admitting, of course, that God is the Father of all creation, one is forced to do violence to the whole system of evangelical Christian theology if the *universal* sonship of mankind is believed, for our Lord made it crystal clear that only those who are born again are God's children. He said to some of His Jewish opponents: "*If God were your Father, ye would love me: . . . Ye are of your father the devil . . . He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.*"

Having accepted this premise, or doctrine, a whole galaxy of other false doctrines loom over the horizon, and they are being taught today.

The *lost state* of the sinner out of Christ is denied; while sincerity of purpose and morality in living will win eternal life for those who live. Ghandi is cited as an example of a "great Christian" who was saved by his own good works, despite the fact that he consistently refused to accept Christ as Saviour.

Not only is it taught that men can be saved by living a good life but it is also affirmed there is *no such thing as Hell*—no place of eternal suffering and separation from God. While the Bible clearly teaches the reality of such a place; while it further teaches that our Lord came and gave Himself as a redemption for our sins to save us from Hell, nevertheless, according to the new religion, the Bible is wrong: modern scholarship has "proved" it to be wrong.

But, with the new religion the news improves with each turn of the wheel. Not only is there no Hell but eventually all men will be saved because "God is the perfect pedagogue" and He must succeed. This universalism is pleasant for the unregenerate mind to contemplate but its effect is eternally *deadly*.

Again, with this new religion the new birth is not necessary because man is already God's child. True, Christ said, "Ye must be born again," but He was mistaken, or He meant something else. All one needs to do is to perform a psychological trick of self-reformation, part of which includes following the "example" set by Christ, and the necessary adjustment has been made. No need for the regenerating work of the Holy Spirit or the cleansing blood of our Lord.

Finally, the Devil is not a real personality; rather he is just an evil influence which can be overcome by the will and determination of men.

This new religion—and there are many other aspects and ramifications of its teaching—combine the errors of Russellism, Universalism, Christian Science, and some of the other false religions.

Brethren—the one sure antidote to these perversions of truth is a constant and intelligent study of God's Word under the guidance and blessing of the Holy Spirit.

Become *saturated* with the Word and these and the many other errors of Satan will glance harmlessly off. The shield of Faith grows in size and in thickness as the Christian warrior makes daily use of its blessed protection.

—L.N.B.

Flying Saucers
By L. T. Newland, D.D.
Union Point, Ga.

A short while ago I was watching a T-V program called the Juvenile Court. This is one of the many programs seen on T-V where a panel of children from 5 to 10 attempt to settle with their fresh wisdom certain questions which are sent into the one in charge of the panel by mail.

On this occasion some one with a strong sense of humor wrote in asking the court to explain just what were the flying saucers which were causing so much excitement all over America.

When a certain pert little girl of six was asked to give her opinion her answer was something like this, 'Well, my mama says there are no such things as flying saucers, they are just the coasters under the beer glasses on our table.' The answer brought down the house, so to speak, and the program was held up for minutes until the announcer could stop laughing. The little girl said later she had never heard of flying saucers in the sky but insisted that her mama had called the beer coasters flying saucers;

evidently referring to the many times the beer glasses had to be refilled.

The answer and the pert, sophisticated way it was given struck me as being very funny and I laughed as heartily as anybody. Later I began to think, could it be possible that wisdom came forth from the mouth of a little child? Let the flying saucers stand for drinking in our modern homes, then when our huge drink total in America is broken down into the glassful then indeed the saucers are flying day and night and foolish parents joke about it to their children.

Right after seeing this program I read in several reputable magazines that the weight of evidence gathered by skilled, scientific observers was that in very many, if not most instances, the reported flying saucers were not real at all but some sort of optical illusion. This set me to thinking about the 23rd chapter of Proverbs and I came to the conclusion that the little girl and the scientists were both right. Here are the verses in a modern version. Prov. 23: 29-35.

Who have woe? who have pain?
Who have strifes? who have complaints?
Who have wounds without cause? who have
redness of eyes?
They who stay long over wine,
Who go often to test the mixture?
Look not on wine when it is red,
When it sparkles in the cup.
It may go down smoothly;
But at the end it biteth like a serpent,
And stings like an adder.
*You shall see strange sights,
And will utter weird words.*
You will be like a man asleep at sea,
Asleep in the midst of a violent storm.
"They may strike me, but I feel no pain;
They may beat me, but I know it not.
When shall I awake from my wine,
That I may seek it again?"

After all the more dangerous flying saucers, as far as America is concerned, are the coasters under the liquor glasses set on the tables in American homes.

It Can't Happen Here—But It Did!

By The Rev. Henry Schum

GUERRANT, KY.

Two years ago we were told that it would be of no use to conduct revival services here in the summer time because no one would attend. But the session, feeling the real need of revival, decided to try summer meetings for the community people. Last summer there was mild interest and three came forward during eight nights of services.

This year, revival really came in a new way. The Rev. George Hayward of Orlando, Fla., preached straight-from-the-shoulder Gospel messages. The pastor, the Rev. Henry Schum, directed the music.

In addition to congregational singing, there was special music by the young peoples' choir, vocal trio, a duet, solos, with piano, accordian, and bass viol accompaniment. Direct invitations to accept Christ were given each night. Attendance was fine from the first. Only five homes in the entire area were not represented. Delegations came from other churches in the area.

Highland Community Day was observed on Saturday. Games and contests began at four o'clock. Then everyone enjoyed a fine picnic supper after which all went to the revival service.

The second Wednesday night was set aside as "Family Night." The visiting preacher gave a gift to the oldest person present. He also rewarded the man with the largest family in attendance.

Elder C. C. Anderson who has lived in these parts practically all his life said that this was undoubtedly the greatest revival at Highland for over 40 years. The Holy Spirit awakened the Christians to new zeal. Eight rededicated themselves to the Lord publicly. Twenty-two persons, several of whom were community leaders, accepted the Lord Jesus Christ. Nineteen united with the Highland Church on profession of their faith and baptism. It couldn't happen at Highland — but it did! We thank God for what He has done for us.

Dr. Elio Eynard To Serve

As Guest Professor

During the Fall Quarter of 1952 Columbia Seminary will welcome to its campus a distinguished representative of European Protestantism in the person of Dr. Elio Eynard, a member of the Waldensian Theological Faculty in Rome. Dr. Eynard, who has been awarded a travel scholarship under the Fulbright Fund, will spend much of his time here in study, but will also be able to teach an elective course on the History of the Waldensians in Medieval Europe, the Reformation in Italy, and the Contemporary Religious Situation in Italy. It is hoped that Mrs. Eynard will be able to accompany her husband to this country. The Eynards will occupy a guest room on the campus of the seminary, and Dr. Eynard will be available for a limited number of speaking engagements in churches of this area.

Rev. F. Sidney Anderson

Appointed As Instructor In Industrial Church Work

One of the great needs in the life of the Presbyterian Church is for the development of a strategy which will enable us to meet the needs of industrial populations. A first step in this direction will be taken at Columbia Seminary this year as Rev. F. Sidney Anderson, Pastor of the Presbyterian Church at Porterdale, Ga., teaches an elective course on "The Work of the Presbyterian Church in an Industrial Community."

Mr. Anderson is a native of Farmville, Va., and a graduate of Hampden-Sydney College. He holds his B.D. degree from Columbia Seminary where he was awarded a fellowship for post-graduate study, and he earned his Th.M. from this institution in 1952, writing his thesis on the subject which has been chosen for his class discussion. Following his ordination in 1944, Mr. Anderson served as pastor of the Barnett Presbyterian Church in Atlanta for a brief while before going as a missionary of our Church to Brazil. His retirement from Mission service for reasons connected with the health of his family became necessary after three years of work in Lavras, Minas, Brazil. Since 1948 he has been the highly successful pastor of the Presbyterian Church at Porterdale, Ga., a textile community.

In further preparation for his course, Mr. Anderson expects to visit various industrial communities in the South, and to study methods which have proved successful in other churches. His program of teaching at the seminary will be carried on in conjunction with his work as a pastor.

Dr. Paul Leslie Garber To Teach Course In Archaeology

Columbia Seminary takes pleasure in announcing that Dr. Paul Leslie Garber, Professor of English Bible at Agnes Scott College, has accepted an invitation to offer elective work in the field of Archaeology for seminary students during the winter quarter.

Dr. Garber is a son of the manse and is a graduate of the College of Wooster and of the Louisville

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

Christian Emphasis. Educational Excellence.
Friendly Personal Attention. Small Classes.
Football.

COLLEGE AND PREPARATORY.

Enroll now for fall session beginning Sept. 8, 1952.

PRESBYTERIAN JUNIOR COLLEGE

Box 38R.

Maxton, North Carolina

Presbyterian Seminary. He holds the degrees of B.D. and Th.M. from the latter institution, and was awarded his Ph.D. by Duke University in 1939. He was ordained to the ministry in 1937 and has had successful pastorates in the First (U. S. A.) Presbyterian Church of Bloomfield, Indiana, and in the Trinity Avenue (U. S.) Presbyterian Church of Durham, N. C. He has served since 1943 as a member of the faculty at Agnes Scott.

Dr. Garber is the author of "A Functional Approach to the New Testament Doctrine of the Holy Spirit" and of "The Religious Thought of James Henley Thornwell." During the past year he has traveled extensively in Palestine and the Near East. He is well equipped to teach seminary students, and the work which he offers will serve to enrich the curriculum of the seminary.

SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

LESSON FOR SEPTEMBER 7

A Humble And Great Hearted Leader

Scripture: II Samuel 11:2 - 12:23; 15:24-26; 18:5, 31-33; 19:1-6, 18b-20; 24:18-25.
Devotional Reading: Psalm 51:1-7.

Psalm 51 is the greatest of the Penitential Psalms. It is the prayer of an humble and brokenhearted sinner, David. It is a most familiar portion of God's Word and reveals to us the depth and genuineness of the repentance of one of the world's greatest kings, poets, musicians, and soldiers. Many of its expressions have sunk into the hearts of sinners everywhere and have been the hope of their hearts as they, too, see the awfulness of their sins. Its pitiful cry for mercy, for forgiveness, for cleansing, for restoration, is the natural outcry of all who understand something of their own heart's needs.

We turn today from our study of David as king to a more intimate look into his life and character. I wish to divide the lesson as follows (1) David, a Great Sinner (2) David, a Great Sufferer, and (3) David, a Great Saint.

I. David, a Great Sinner:

II Samuel 11:2-12:23

I well remember Dr. Theron H. Rice's comment on verse one of this chapter. He said that David's great sin was made possible (and probable) when the king and soldier tarried at Jerusalem instead of

going with his army to the battle front. Notice what this verse says: "And it came to pass after the year was expired, at the time when kings go forth to battle, that David sent Joab . . . But David tarried still in Jerusalem."

Underscore those words, "*at the time when kings go forth to battle*," for if the king had been at his post in the line of duty, at the battle front with his army, he would not have been exposed to the subtle temptation which came his way. At the time when kings go to battle, David was loitering in ease at Jerusalem. Many of us meet our worst temptations when we are at ease, when we, perchance, are neglecting our duty or just enjoying a time of relaxation. This does not mean, of course, that we have no time of relaxation, but that we spend that time profitably, and be on our guard against the "wiles of the devil." A time of relaxation may well be a time of temptation, especially if our duty calls us elsewhere. From the way it reads in verse one, David's duty seemed to be at the battle front. As Dr. Rice pointed out to us in class, (I am grateful to God that he allowed me to study under this consecrated man of God) we are to watch our time of leisure, for the devil can use it to his advantage, and our undoing.

The temptation came, David yielded to it, and in doing so, first committed adultery, and then murder, for he planned the murder of Uriah. This brave soldier puts the king to shame by his faithfulness to duty. No sin was ever more inexcusable than this sin of David. He stands before us as one of the world's greatest sinners.

Nathan the prophet brings this out in the story which he related to the king in chapter 12. David's reaction was characteristic of his tender heart and his innate sense of justice. The man that hath done this thing shall surely die. Nathan's accusing words, "Thou art the man" have run down through the ages as an inspiration to prophets and preachers to rebuke even monarchs on the throne, as well as ordinary men and women.

"And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die."

When we read Psalms 51 and 32 we realize the genuineness of David's repentance. He meant what he said in the words "I have sinned." Evidently Saul was not really repentant when he used the same words in I Samuel 15:24. David seemed to see clearly that his sin was "against the Lord." It was a sin against his fellow-men, but all sin is primarily against the Lord. David, in Psalm 51 says, "against Thee, thee only, have I sinned and done this evil in thy sight." For instance, men seem to think sometimes that they only sin in relation to their fellow-men, and forget that their chief obligation is to God.

David, of course, sinned grievously against both Bathsheba and Uriah, but his sin against the Lord was even more heinous.

God's forgiveness of David has given hope to many other terrible sinners. In His dealings with David He reveals Himself as a God of mercy and forgiveness. How many great sinners have read and repeated the 51st Psalm and made it their prayer!

II. *David, a Great Sufferer:*

Sin always brings suffering. Nathan warned the king of the fearful consequences of this evil deed. Shame would come to his house, and the sword would never depart from it. He suffered in person. Before he repented he was like a man with the fever. Listen, as he describes his condition in Psalm 32: "When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer." Then the child which Bathsheba bore died and we have the king grieving while the child is sick.

His most awful suffering and sorrow came through his children, and his home. There was first the awful affair of Tamar, Absalom's sister, and Amnon, the son of David, which resulted in the murder of Amnon by the servants of Absalom. Absalom fled and David mourned for his wayward son.

(This son, so wicked and treacherous, seems to have had the first place in his father's affection).

He is brought back from exile and immediately begins to plot the overthrow of his father. He was a handsome man, and very shrewd; a typical politician of the worst stripe, and soon won a large following and started his rebellion, which almost succeeded. Finally, however, the army of David under Joab is victorious. The rebel is caught by his long hair in an oak tree and slain by Joab, who took three darts and thrust them through the heart of the traitor. The grief of David is heart-rending as we see the old father going up to the chamber over the gate weeping and repeating these words, "O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son." It is hard for us to understand his grief in view of Absalom's perfidy.

Joab, the rough, but faithful old soldier had to sternly rebuke the king for his excessive grief. Listen to his words: "And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life . . . In that thou lovest thine enemies, and hatest thy friends. . . . Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the Lord, if thou go not forth, there will not tarry one with thee this night." David heeded this stern rebuke and warning and national disaster was averted. The people return to their former allegiance, and the rebellion is put down, but the suffering of the king and father is intense. This was a part of the penalty he paid for his sin.

This was followed by Sheba's revolt and other intrigues. Not only his home, but the entire kingdom was affected and David's last days were days of sorrow.

III. David, a Great Saint:

God loves to make great saints out of great sinners. Church history, as well as the history of Israel, is full of examples. The greatest saint in the New Testament calls himself the "chief of sinners." In the Old Testament we have the striking case of Jacob. His sins were different from those of David, but God persevered with Jacob, the supplanter, until he became Israel, a Prince with God.

The Lord has to chasten those whom He changes into saints. David was severely chastened, as we have seen, but the dross was taken from him, and he became a better man. It was good for me that I have been afflicted, is his own testimony.

There are three striking traits of character which mark David as a real child of God, a real saint.

One is deep and sincere repentance. This we have already noted.

Another is submission to the will of God, both in his chastening and in the plans of God. David does not complain, or murmur, at the stroke of the rod, but bears it patiently, and when God does not allow him to build the House of the Lord, he acquiesces gladly and does all he can to get ready for his son Solomon to build the House.

A third trait which makes him a saint is his trust in God and loyalty to Him. With all his faults, we never see David swerve from belief in and loyalty to the true God. We see his submission also in the attitude he takes toward some of those who proved disloyal and abusive. (See the cursing of Shimei, compare 19:16 with 16:5).

YOUNG PEOPLE'S DEPARTMENT

REV. H. LAWRENCE LOVE, JR.

YOUTH PROGRAM FOR SEPTEMBER 7

What In The World Can I Do?

With the need so great, the world so wide, the people so many, the condition so confused, what in the world can *I* do? Truly it does appear that any effort on our part would mean so little that it would hardly be worthwhile to attempt to do anything at all. With my own eyes I have seen the multiplied thousands of displaced persons that dwell in the devastated areas of Europe. Homeless, helpless, and virtually hopeless, they live amid the shattered ruins of their once proud cities and once beautiful and picturesque villages. Their dreams of a future filled with plenty have long since been shattered, and the nightmare of war's hellish and ghastly reality still startles their souls with terror, casting a shadow over any hope that might arise on the horizon.

Throughout the vast regions of eastern Asia multiplied millions are held in the vise-like grip of Communism, the few enslaving the many while offering liberty for all. Teeming multitudes whose aims and objectives have been reduced to a desire for a morsel of bread to satisfy their gnawing hunger reside under the banner of red atheism, which, while promising lasting prosperity for the common people, preys upon them, body, soul, and spirit.

India's vast hordes, with their systems of caste, their varied religions, their poverty, disease, and filth, could claim our attention, and drain to the last drop our reservoirs of pity, if we would but fasten our attention there.

Africa, a sprawling, dirty, ragged, poverty stricken giant, stretches sullenly across half a world, ravaged by disease, harassed by superstitions, haunted by evil spirits, darkened by ignorance and neglect, demands our consideration and looks with hopeless, fear-filled eyes for a love it has never known and does not see

today. To the maddening beat of savage jungle drums, perfumed by the stench of rotting, leprous flesh, naked and scarred, the benighted people of this land are crying, "Is it nothing to you, all ye that pass by?"

South America, with its atmosphere of revolutions, its parade of pompous, self-styled generals, its isolated gems of wealth in settings of mass poverty, struggling to shake off the shackles of religious oppression, striving to extract from her vast potential of natural wealth sufficient means to purchase a place in the ranks of other earthly rich, invokes her demands for our interest and concern if we would love our neighbors, for she lives next door.

Then our own attic, basement, and back-yard, littered with garbage, cluttered with debris, crowded with noisy, dirty, underfed and neglected orphans, jammed with cursing, brawling, and resentful souls, whose dusky skins have denied them justice in the courts, equality of education, and opportunity in proportion to ability, need our attention and diligent labors.

To paint a picture of world needs is beyond the power of man, and words could not suffice. We can

only see the surface, and that in part, while beneath the surface, in the hearts of those for whom all appears to be well, the need is as great as where apparent.

What in the world can I *do*? The bread-basket of our land is much too small to satisfy the hunger of those who want for food. The vast resources of our nation are far too small to provide means to house the homeless, clothe the naked, teach the ignorant, and care for the sick. The Marshall plan of our nation, the over-seas relief of the church, for which we offer sincere thanks, are as a drop of water in a thirsty Sahara, a single star in a sea of night.

Thank God, the situation is not hopeless! For a starving world, there is the bread sent down from heaven to give life unto the world, even the Lord Jesus Christ! For tortured and twisted minds there

is the blessing of His peace. For sin blackened souls, there is the precious, cleansing blood of the Son of God. For the darkness of despair there is the light of truth and hope, even the knowledge of the glory of God in the face of Jesus Christ! For distressed and broken bodies there is the tender touch of the Great Physician who can heal both body and soul!

What in the world can I do? You can obey the word of our Lord, who looked with eyes that clearly saw and understood every need of man, and instructed His disciples as to the manner in which the need might be met by saying, "Go ye into all the world and preach the gospel!" We can offer to the world a Saviour, for every need of man will be supplied according to the riches of God's glory, by Jesus Christ, God's eternal and only-begotten Son.

The Status of Church Property

in the
**Southern
Presbyterian Church**

By Judge C. Ellis Ott
Bogalusa, Ala.

The question of who owns and has the right of control of church property in the Southern Presbyterian Church has given rise to much discussion and difference of opinion in recent years. There should be little difference on this point in view of the Book of Church Order and the practice of the church since its founding ninety years ago. The whole question can be stated clearly and simply so that anyone can readily understand it in the following sentence: So long as a local church continues as an organized church, all property standing in the name of the church belongs to the local church and can be sold, mortgaged and controlled by the congregation of the church, without the consent of the presbytery or any other church court. The following reasons make this statement clear:

(1). Paragraph 163 of the present Book of Church Order provides that a particular church which is not incorporated shall have the right to elect trustees or

officers of like nature who shall have the power and authority to buy, sell or mortgage property for the church, to hold and defend the title to church property, subject always to the instructions and authority of the church which they serve. Nowhere is the approval or consent of Presbytery or any other church court required in these acts. If the Church is incorporated, these officers may be given similar powers in the charter, subject at all times to the authority granted by the members of the incorporated body, who consist of all communing members of the church. It does not require the opinion of a lawyer for any one to understand these plain and simple provisions of the Book of Church Order which is the law of the church on this question.

(2). The General Assembly itself when dealing with local church property has always recognized the property of a local church to belong to the congregation with the right to sell, mortgage and control the property, through its local officers, without the approval or consent of presbytery or any other church court. For instance, in 1903, (Min. 1903 p 493), the Assembly directed that a loan made by it to a local church to assist in the erection of a church edifice ordinarily should not be made unless the *congregation own, in fee simple, free from encumbrances, the property on which the building is to be erected and a mortgage taken on the property to secure the loan.* A local church could not own property in fee simple if some superior church court had a veto power over the sale or other disposition of the property.

(3). The public records throughout the South show hundreds of transfers of church property by a local church without any approval or consent by presbytery or other church court. One such transfer will suffice to illustrate the point. In 1938, the congregation of the First Presbyterian Church in New Orleans (the church served for many years by one of the great founders of the Southern Presbyterian Church, Dr. B. M. Palmer) sold its property

to the United States Government for \$150,000 for the erection of a federal building costing over a million dollars. The records show that the deed was signed by the Board of Trustees of that Church, and the sale was authorized by a resolution passed by the congregation, and resolutions passed by the Session and Board of Trustees. No approval of presbytery or any other church court was required by the United States Government. If the Government took the title from the Church, the local church must have been the full owner of the property with the right to sell the property without getting approval from any superior church court.

(4). And, finally, the Southern Presbyterian Church was founded on the principle that each particular church owns its property in full right. When the Southern Presbyterian Church was founded in 1861 by withdrawal from the Northern Presbyterian Church each church so withdrawing and entering into the newly organized Southern Church took all of its property with it, and no claim has ever been made that the Northern Church owned or now owns, controlled or now controls, the Church property of every church in the Southern Presbyterian Church.

Whatever confusion which has been created in the minds of some people on this point arises from two or three erroneous arguments which may be briefly mentioned here.

(a). Some say that the Presbyterian system of church government is based on the rule by presbyters, and consequently the presbytery should have some authority with reference to the property of a church organized and controlled by the presbytery; that for a local church to have full ownership and control of its property is a form of congregationalism. The right of ownership and control of property is purely a civil matter. This right is derived from the State, and not from any religious or ecclesiastical body. The members of the local church as an organized body of Christians are under the jurisdiction and control of the Presbytery and the other superior church courts only in religious and ecclesiastical matters, but they do not thereby lose their rights as citizens of the State to own and control property under the laws of the State. Indeed, the Book of Church Order itself makes this very clear. In Chapter IV the church is defined as a spiritual commonwealth; that the sole functions of the Church as a kingdom and government distinct from the civil commonwealth are to proclaim, to administer and to enforce the law of Christ revealed in the Scriptures.

Likewise, paragraph 57 of the Book of Church Order declares that church courts are distinct from the civil magistracy, and have no jurisdiction in political or civil affairs. The state laws control property rights and not the rules of ecclesiastical courts.

(b). Some are confused because of paragraph 164 of the Book of Church Order which provides that if a church be dissolved by the Presbytery, or other-

wise cease to exist, and no disposition has been made of its property, those who hold the title to the property shall convey it to the Presbytery for such disposition as the Presbytery may determine to make of it. This paragraph itself recognizes the ownership of the property in the local church, and merely provides a method of disposing of the property if the church is dissolved or ceases to exist as an organized church. The ownership is recognized in the congregation for the reason that this paragraph only applies where the church is dissolved and the church has not disposed of all of its property before the dissolution takes place. The provision is made so that some disposition can be made of property which must be abandoned for the lack of a church to use it, and in order to keep the property from escheating to the State.

(c). Some have gotten the impression that the United States Supreme Court has decided that local church property belongs to the denomination as a whole and not exclusively to the congregation of the local church. The Courts have not so held. These cases involved questions of who constituted the members and officers of a local church where there was a division in the church, or whether or not the deeds conveying the property to the church created a trust in favor of the denomination as a whole. The courts will accept the decision of the highest church court as to who constitute the members and officers of a local church and decisions of ecclesiastical discipline, but the civil courts have never surrendered the right to ecclesiastical courts to determine property rights of citizens of the state.

In the light of the foregoing, the correctness of the statement made in the beginning of this article as to the status of church property in the Southern Presbyterian Church can be re-iterated and re-affirmed: So long as a local church continues as an organized church, all property standing in the name of the church belongs to the local church and can be sold, mortgaged and controlled by the congregation of the church, without the consent of the presbytery or any other church court.

Reprints of this article are available at 15c per dozen or \$1.00 per 100 postpaid.

"A New Opportunity Of Service To The Shut-Ins"

When after years of attendance and work in a certain Church one is obliged by reason of health to be confined to one's home, a great desire arises in such a one to hear the preacher and the hymns and other parts of the service. To hear on the radio another service does not fulfill that desire. A call by the minister does help and calls by other members of the Church, some of whom can bring some of the music, add to the satisfaction.

A new aid has recently been put at the command of the churches to accomplish the task of aiding the shut-ins in their very real desire. Wire and tape recorders have been created that will enable amateurs to record church services in whole or in part. Sermons can be taken and played back with remarkable fidelity. Music is somewhat difficult but can be made passable. And so the shut-in can be served with a little effort on the part of members of a congregation. Those who have given the time and effort to this work have been uplifted in an unusual way.

There are a number of styles and makes of recorders and this article is not intended to advise on the purchase of any one recorder, but it is a very good beginning to have someone in the congregation who is familiar with radios and similar equipment to head any committee formed to do this recording and such a one could well advise on the purchase of the equipment and its use. —E. M. Russell.

The writer of the above has done a remarkable piece of work in recording and scheduling the services in homes of shut-ins. The service is unique and has brought great blessings into homes where people would otherwise be shut away from their own church worship.

Some Goals Of Local Women Of The Church Groups

The following are some worthwhile goals set by leaders in the local Women of the Church groups for the church year 1952-53. Believing that these will be suggestive to other local groups, they are shared here.

To work for Him with more zeal, especially through a visitation program.

Enlist more women in all of the phases of our work.

More prayerful study of the assigned books and more practical application of Christian principles.

Every woman enlisted for Christ.

To increase interest in local charities and evangelism.

An active visitation program to be worked through a visitation chairman in each circle in co-operation with the pastor's aid; more active service in the local community.

We hope to interest 30 or more women who are now inactive. We are forming a new circle enlisting all new women—those who are not now active in any circle.

Fellowship Day on the fourth Monday with an Officers' Training Course.

To encourage each lady to strive to attain the goals in spiritual growth (spiritual life goals for the Women of the Church—poster—sets forth these goals).

To create an interest in each woman in our Church and to make it so that each woman will want to come to our meetings.

We hope to provide a means of transportation to Sunday School and Church for the un-churched children in our district.

We will form a home circle so that every woman can really feel that she is a part of our organization.

We plan to use every woman at some time during the year on a program.

We plan to concentrate on getting a family altar in every home before the end of the year.

It is our purpose to put greater emphasis upon spiritual values.

If you have not set some definite goals for this church year why not ask the Executive Board of your local Women of the Church to consider some such goals as those listed above toward which you will work for the remaining months of this church year!

Those who set their sight beyond their present reach and keep on reaching will attain new heights in spiritual and moral growth and outreach.

—From some Local President's Questionnaires of Georgia, Women of the Church.

Going To The Congo?

You may be going to the Congo, but the possibility is that instead, you are helping to provide and send some White Cross supplies to one of our medical mission centers in Congo Belge. From the Rev. Vernon A. Anderson, Mission Secretary at Lulua-bourg, has come, through the office of the Treasurer of the Board of World Missions, the following action taken by the Mission. It should be noted carefully by each Synodical and Presbyterian Chairman of White Cross who has supplies to ship to Africa.

"The Mission requests the Women of the Church through the Board of World Missions to ship White Cross supplies to the Congo by freight and in metal barrels, if possible. It also requests them to continue to send baby dresses."

Mr. Anderson added this helpful advice:

"The metal barrels requested are the 50-gallon size with removable tops. They can be obtained from bakeries at very reasonable prices, being the used containers in which lard has been purchased. During recent years doz-

ens of missionaries have shipped their baggage to the field in these sturdy serviceable containers."

You will appreciate this encouraging statement:

"Let me take this opportunity to assure the Women of the Church that they are rendering the Mission an inestimable service in sending us White Cross supplies. I often hear our medical personnel and those working with children say that they would feel lost without the aid of the splendid variety of articles which the shipments contain."

You may go to visit the mission work in Congo some day, but meanwhile many of you who live in the Synods of Appalachia, Florida, Georgia, Kentucky, Louisiana, Missouri, North Carolina, Oklahoma, South Carolina, Texas, Virginia, and West Virginia, are helping to provide and send White Cross supplies to our missionaries in Congo and you will be encouraged by these words of our missionary, Vernon A. Anderson.

Jesus Is All In All

By Alice Barbour (Mrs. Wm. H.) Bennett

In the world are tribulations,
Trials and woes and strife;
Only in Christ is found
The more abundant life.

All who are weak and weary,
With cares and fears oppress;
"Come unto Me," He is saying,
"And I will give you rest."

Touch the hem of His garment,
As did the women of old;
You, too, will feel His power,
Will be made completely whole.

His love is past understanding,
He offers to you and to me,
Not for today or tomorrow,
But for all eternity!

BOOKS

"FOR LOVE FOR LIFE," by Nell Warren Outlaw;
Published by the Fleming H. Revell Co., 316 3rd
Avenue, Westwood, N. J.; Price: \$2.50.

Truly, the author of this book expresses a deep longing to share the love-constrained life with others. She has given a deep clarion call to experience the glorious salvation in Christ and the rich, ever present Eternal Life in Christ for the believer. Each chapter of the book presents an opportunity for appropriating the Giver and His gifts for victorious living. The reader is led from strength to strength

To You Who Are Ill

To you who are ill I would speak, especially to those who never know what it is to feel "whole." You wake in the morning and for the first split second, before the benumbed and possibly drugged, nerves can begin to carry their messages, there is a fleeting sense of freedom from pain and well-being. But it is only momentary and then the same old aches and pains descend—and it is another day.

I was born with a set of jangled nerves and I have known almost all the horrors that nerves can produce. But oh, praise God, Who has led me into peace and joy and His victory over pain. I woke the other day and the thought occurred: "What is the use of anything?" Ah, Satan, how cleverly you can speak! But then came flooding upon me the Heavenly joy and strength that is only to be found in Jesus Christ.

The use? Am I not God's own child? Has He not said that through faith in Christ, acceptance of His death and judgment as mine, that I am His child, joint-heir with Christ of all His resurrection glory?

The use! Ah, blessed privilege to be in this body where I can use my tongue to speak of Him, my pen to tell of His love, and if I can show patience and sweetness, I am also witnessing of His power. This is more than angels are permitted to do. Then I actually become sorry for those who have strong bodies and calm nerves and pleasant ways of living—for what is there to turn their thoughts to God?

—Anonymous.

as he is shown how to experience Christ and all the graces He affords in our human experience.

How rich God is toward us in Christ Jesus! We have not because we "want" not. If you desire the "Presence of Christ in Human Experience," enjoy this book, "FOR LOVE FOR LIFE," alone, with a friend, or in a group. It is rich in materials for devotionals for young people or adults.

Thanks to the author, Nell Warren Outlaw, for showing us how to practice the presence of Christ in all our human experiences. Her message is a rich benediction to the lives of those who read and study "FOR LOVE FOR LIFE."

Elizabeth W. Richardson.

COMMENTARY ON THE GOSPEL OF LUKE — by *Norval Geldenhuys*. Published by *William B. Eerdmans Publishing Co., Grand Rapids, Mich.*, price \$6.00.

Under the general editorship of Dr. Ned B. Stonehouse, the William B. Eerdmans Publishing Company is publishing a seventeen-volume Commentary on the New Testament. The volume under review is the first one in this series. This project has been undertaken to provide students of the New Testament with an exposition that is thorough and abreast of modern scholarship, and marked with a distinctly Reformed point of view. The goal is to set forth the message of the New Testament, and not a modernization of it. Since the work is designed to appeal to the untrained student of the Bible, the expositions contain only a minimum of Greek and Hebrew terms, and the more technical aspects of interpretation.

Professor F. F. Bruce, head of the Department of Biblical History and Literature in the University of Sheffield, has an interesting foreword to this volume. He reminds us that the Bible is not really an academic book—although it is preeminently worthy of academic study. It deals from first to last with the most urgent and practical issues of human life. He points out that Dr. Geldenhuys possesses a fine academic equipment, to which Cambridge, Princeton and Pretoria have made their distinctive contributions; but that he is more than a scholar. The Commentary reveals him to be a preacher, pastor, and theologian, and one well versed in the practical issues of human life.

The introductory section deals with the authorship of the Gospel, the sources drawn upon by Luke, the time and place of writing, the language, style and vocabulary of the author, the historical trustworthiness of Luke, the aim of the Gospel of Luke, and special characteristics of the Gospel. It is amazing how much solid material is pressed into these first 47 pages. The remaining part of the volume is taken up altogether with exposition.

In the author's discussion of Luke's narrative concerning the virgin birth, he comments, "Right through the centuries until practically the beginning of the nineteenth century, the whole Christian church accepted the fact that Jesus was born of a virgin, without the intervention of a man, and it was taken up in all the great Confessions of the Church. . . . and these words found (and still find) a deep echo in the heart of every regenerated child of God. The conviction that Jesus was born of a virgin who had been overshadowed by the Holy Ghost was not a later development in Christian thought, but existed from the beginning. And in the church of the first centuries, there were only two inferior and degenerate sects that denied the fact of the virgin birth—those Gnostics who denied it because they also denied His birth from a woman and His true humanity; and the Ebionites who denied His divinity." On the basis of real scholarship, the author

shows the baselessness of the objection of modernists concerning this article of the Christian faith.

It is gratifying to find this author true to the historic Christian belief in demons. He has a very fine chapter on, "The Cure Of the Man Possessed Of A Demon In Capernaum." Here he maintains, "In order to be truly the Redeemer, Jesus had also to engage in strife with demon-possession, and to prove that He had indeed overcome the power of the evil one. This is the reason why in the Gospels, numerous instances are described where Jesus delivered demon-possessed persons. Luke realized the importance of this matter, and therefore he relates at this early stage in his Gospel a striking example about Jesus' triumph over the forces of demons by casting out an evil spirit." This learned author does not share the view that demon-possession was merely an ordinary form of mental disease, as some writers have alleged, but it was a special phenomenon which was particularly frequent during Jesus' earthly sojourn, and thus was directly connected with His coming to destroy the powers of darkness. He concludes, "Demon-possession is therefore not merely a mental state which someone suffers from a delusion, or is subjected to some subjective disturbance of the world of ideas. Neither is it only a kind of physical disease, although spiritual and physical disease often accompany it."

THE SOUTHERN PRESBYTERIAN JOURNAL is delighted to set its approbation upon this first volume in the New International Commentary on The New Testament. It is a volume that will add strength to any Christian student's library.

—John R. Richardson.

GOD SPAKE BY MOSES—by *Oswald T. Allis*. Published by *Presbyterian Reformed Publ. Co.*, 525 Locust St., Philadelphia 6, Penn., price \$2.00.

One of the most brilliant defenders of the Mosaic authorship of the Pentateuch in our day is Dr. Oswald T. Allis. He is a scholar of highest distinction. He speaks with authority. His monograph on this subject is most convincing. The present volume accepts the Mosaic authorship of the Pentateuch without arguing the case, and deals with this portion of the Scriptures in a practical manner. The purpose of this volume is to demonstrate the essential unity of the Pentateuch, and lucidly expound the contents.

The author contends that the Bible is its own best interpreter, and that the aim of the Bible student should always be to find out what the Bible actually teaches. At no time does Dr. Allis try to impose his own interpretations upon the first five books of the Bible. He draws out of these books the messages which he believes the Holy Spirit would have us to receive from them. He believes that the keynote of the Bible is found in God, who is before all things, and who has made all things. The Bible, he tells us, is the word of God, not only because God is its author, but because God and His doings are its pervasive theme.

In the chapter dealing with the book of Genesis, Dr. Allis points out that the teachings of this book are trustworthy in every respect. For example, the "law that begets life" is one of the most obvious facts of everyday experience. He comments, "It has been the aim of evolutionists for many years to prove that like begets *unlike*; and so to bridge all the gaps which separate the different forms of existence, one from the other, in order that all may be evolved ultimately from 'protoplasm.' But the gaps are still there. Naturalistic evolution is as much an 'unproved hypothesis' today as it ever was. Those who reject the Biblical doctrine of creation are shut up to it as a 'working hypothesis,' but those who accept the robust theism of the Bible do not need to succumb to a spell or submit to a tyranny."

All through this volume the author shows that when the critics reject the Mosaic authorship of the Pentateuch, they involve themselves in all sorts of difficulties and contradictions.

After presenting the vital message of the first five books of our Bible, the author adds a penetrating appendix on "The Interval Theory." Here he demonstrates that the "interval theory" that sets forth the idea that between Genesis 1:1 and Genesis 1:2 there is an interval of millions of years, has very little solid ground to support it. He says that this theory throws the account of creation completely out of balance. It seems highly improbable that the original creation, which according to this theory brought into existence a world of wondrous beauty, would be dismissed with a single sentence, and so many verses be devoted to what would be in a sense merely a restoration of it."

He concludes, "We should not hesitate to assert that infinite time and endless process are no adequate substitute for an explanation of that fiat creation by an omnipotent God of which this sublime chapter speaks so clearly and emphatically. . . . The great word in this account of creation is one word, 'God,' and in Him we have the only key to all His mysteries and profundities."

This book is a "must" for every minister and layman who would discover the real meaning and true interpretation of the first five books of our Bible.
—John R. Richardson.

IDEA BOOK FOR THE SUNDAY SCHOOL,
By Richard J. Mullin; Published by Moody Press, Chicago, Illinois. Price: \$1.50.

The author has visited numerous Sunday Schools and found almost a total lack of variety in the Sunday School program, both in the worship service and in the class session. This book was written for the purpose of adding variety to church schools. Alert minds can readily adapt the valuable suggestions found in this book to fit every situation.

GREAT MISSIONARIES TO INDIA, *By J. Theodore Mueller; Published by Zondervan Book Co., Grand Rapids, Michigan. Price: \$2.00.*

Here, in a series of startling and factual accounts of missionary life in India, Dr. Mueller brings this mystery-shrouded land to the very door-step. His deft pen brings to life the great missionaries to India. You will come face-to-face with the heathenish customs of the people, and the overcoming power of the grace of God. This book will be a challenge to the reader to do more for the cause of Christ. There will be no place for lethargy in your life after you have read about these missionaries.

MUSIC LEVELS IN CHRISTIAN EDUCATION, *by Herbert G. Tobey; Published by Van-kampen Press, Wheaton, Illinois. Price: \$2.00.*

This book deals mainly with the spiritual approach to the music problem in the Sunday School, although its content can be of tremendous help in all the departments of the Church. The author has served in every department of the Church and is eminently equipped to speak with authority. His ideas are excellent, and all of this volume is designed to help win boys and girls to Christ.

THE EPISTLE TO THE PHILIPPIANS, *by F. B. Meyer; Published by Baker Book House, Grand Rapids 6, Michigan. Price: \$2.50.*

Anything written by F. B. Meyer is worth reading. We warmly recommend this practical, verse by verse Commentary on Paul's Epistle to the Philippians. The Commentary is in the form of twenty six easy reading, expository messages. This volume will help ministers and teachers in presenting the message of this Pauline letter.

WHO IS JESUS? *By George W. Truett; Published by Wm. B. Erdmans Publishing Co., Grand Rapids, Michigan. Price: \$2.50.*

The editor of the Truett Memorial Series has selected fourteen excellent sermons delivered by Dr. Truett which are concerned with the person, the mission and the message of Jesus Christ. Throughout the volume, the reader confronts the crucial figure of Jesus Christ, who is man's rightful Lord, who reveals to him his true identity in relationship to his Creator. Here the reader will find the faith that overcomes the world.

1001 STORIES FOR CHILDREN AND CHILDREN'S WORKERS, *By Alice M. Knight; Published by Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. Price: \$3.95.*

Here is a fresh lot of new stories, anecdotes and illustrations carefully selected to interest and teach the young, and which can be used by the Pastor, parent or teacher in religious instruction. There are more than fifty categories under which Miss Knight has compiled the most apt and interesting stories

that would lead a child into an understanding of such concepts as kindness, consecration, growth, suffering, etc.

PRESBYTERIAN PANORAMA, By Clifford Merrill Drury; Published by the Board of Christian Education, Presbyterian Church, U. S. A. Price: \$3.75.

This book is in a series issued in connection with the Sesquicentennial celebration of the Presbyterian Board of National Missions. Dr. Drury traces the story of the Presbyterian Board of National Missions which began in 1802, when the first standing committee on National Missions was appointed. Since this was the first such national body of any denomination, the story in effect epitomizes the growth of Mission work in America.

BIBLICAL TEXTS, By Paul W. Nesper; Published by the Wartburg Press, 57 E. Main Street, Columbus 15, Ohio. Price: \$3.95.

The reader of this volume will find that the texts under the various headings will stimulate thoughts along these particular lines, even when none of the selected texts are used. The book will be of special help to ministers who follow the church year. It will become a useful adjunct to the library of every Pastor who wants to make his preaching as effective as possible.

BLUEPRINT FOR ABUNDANT LIVING, By Grace Cash, 255 Washington Street, S. W., Atlanta, Georgia.

Miss Cash has assembled twenty directives or guides which define Christian living which can bring this wonderful peace to the battleground of men's souls. This book is written in an informal, conversational style. It will provide moral stimulation.

IN PRISON, By A. Roy Beazley; Published by Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price: \$2.50.

This is the haunting, personal account of a minister who served large city churches for thirteen years, and then chose to become chaplain of the human wrecks of the notoriously famous Parchman Prison, Mississippi's state penitentiary. It is also the story of the constricting, spiritual oppression that is the real contribution of a prisoner who cannot escape the hot tortures of his twisted mind, bent on absolving itself of any real guilt.

THE VERY THOUGHT OF THEE, by Bernice Bangs Morgan, Zondervan. \$2.50. A prize-winner in the Zondervan Christian Biography and Missionary book contest. It is a richly rewarding account of missionary life in the mysterious land of Alaska. The hand of God can be observed working in mighty power throughout the hinterlands of Alaska as Mrs. Morgan tells her story.

3000 ILLUSTRATIONS FOR CHRISTIAN SERVICE, by Walter B. Knight, Eerdmans. \$5.95. Here is a book of outstanding illustrations needed by pastors, Sunday School teachers, and Christian workers. They have been collected from a wide range of source material over a period of better than twenty years. They are classified according to subjects and can be used easily. This is an unsurpassed collection that will be of tremendous value to any minister.

OF MEN AND ANGELS, by Lon Woodrum, Zondervan. \$2.50. Another prize winner in Zondervan's Second International Christian fiction contest. It is furthermore a Christian Herald Family Bookshelf Selection. This volume is not only a tender love story; it is a dynamic record of spiritual achievement.

AFTER THIS MANNER, by J. C. Macauley, Eerdmans. \$1.50. This is a popular treatment of the Lord's Prayer. It deals with the major problems in connection with this prayer. This volume will help the Christians to see himself in true relation to God the Father, so that any utterance of the Lord's Prayer will be for him an occasion for spiritual renewal.

IN YARDS AND GARDENS, by Margaret Waring Buck, Abingdon-Cokesbury. \$3. This book is for boys and girls, and for all those who wish to know more about the living creatures and growing things in their yards and gardens. It is based on the author's year-round observation in her own yard and garden, supported by her many field trips, much reading, and extensive study. It gives authentic and fascinating information about the world which lies just outside our door.

THE SECRET OF PULPIT POWER, by Simon Blocker, Eerdmans. \$3. Dr. Blocker is Professor of Practical Theology at the Western Theological Seminary of the Reformed Church. He is an authority in the field of Homiletics. It is a volume for the minister or the Seminary student. The emphasis is upon thematic preaching and the author gives a number of Biblical texts or passages to illustrate various types of thematic preaching.

THE BIBLICAL ILLUSTRATOR, Edited by Joseph S. Exell, Baker. \$4.95. *The Biblical Illustrator* is the largest collection of homiletic material of all time. Every book of the Bible is profusely treated and explained verse by verse with complete sermons, condensed sermons, sermon outlines, expository notes, practical lessons, geographical and historical references, and information, illustrations and anecdotes. These books are being reprinted on high quality, offset paper, in enlarged type. This is the first of the set of fifty-seven volumes, averaging 650 pages each.

IN KOREA—

the boy who can't stop crying

Kang Suk's widowed mother, sitting on her doorway step, called him. Playing across the road from her, he pretended not to hear. He loved his mother but he did not want to stop playing. When she called again, he started toward her. And then it happened—a roar, thunder in his ears, the earth shook and he fell. When he got to his feet again and looked, his mother was gone, his home was gone. There was only smoke and burning debris. Calling, "mother," he stumbled toward her but young as he was, he knew she was in the flames and he could not reach her.

Kang Suk's experiences from then on were much the same as thousands of other children. There was the trudging for mile after mile with the other refugees, all hungry, too. As he grew weaker, he stumbled more and more. But he kept walking and stumbling and—crying. Finally he was picked up

by Operation Kiddie Car and flown with other dirty, ragged, vermin-infested boys and girls to a Christian Children's Fund orphanage on Cheju Island. His teachers, the other children, even food does not interest him much. He seems to want to be alone and he stands by himself and cries. When he is spoken to, he only repeats, "I did not come when my mother called me and now she will not call me anymore."

How much tact, patience and love will it take to cause him to stop crying? And what of the other thousands like him, who lost home and parents and have not been admitted to an orphanage and still are homeless orphans, wandering and starving and freezing in the snow? Such children can be "adopted" by individuals and groups at ten dollars a month. The child will be cared for in a CCF orphanage-school. You will receive the child's name, address, picture and information about the child. You can correspond with the child. You are not obligated to continue the "adoption" beyond a year, unless you should wish to do so. Gifts of any amount are very gratefully accepted.

CCF assists children in 26 orphanages in Korea and children may also be adopted, at the same cost, in CCF orphanage-schools in Brazil, Burma, Finland, Free China, India, Indonesia, Italy, Japan, Lapland, Lebanon, Malaya, Mexico, Okinawa, Pakistan, Philippines, Puerto Rico, United States and Western Germany.



For information write to:

Dr. J. Calvitt Clarke

CHRISTIAN CHILDREN'S FUND, INC.

RICHMOND 4, VIRGINIA

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

SEP 4 1952

Meeting Of The Association For The Preservation And Continuation Of The Southern Presbyterian Church

Weaverville ... North Carolina

Approximately four hundred representatives from over the entire Southern Presbyterian General Assembly, ministers, elders, deacons, teachers and many laymen and women of the Church gathered on Wednesday, August 20, at the Weaverville Presbyterian Church for an all day conference.

There was repeated emphasis that the primary aim of this group is the preservation of an *Evangelical Witness*, not just the preservation of a particular church; with the strongly expressed opinion that union with the U. S. A. Presbyterian Church would submerge this witness, placing the emphasis on numbers and organization rather than on Christian truth and witness.

Merging of the former Continuing Church Committee with another committee to form the *Association for the Preservation and Continuation of the Southern Presbyterian Church* was one of the main items of business.

Speaking on the goals before us Rev. S. B. Lapsley of Knoxville, Tenn., said: "No one wants to enter into controversy with his brethren and jeopardize his standing in the Church, but throughout Her history the Church has demanded of Her members that they take a stand and jeopardize their standing when the faith was at stake."

The following organization was set up for the *Association for the Preservation and Continuation*

of the Southern Presbyterian Church. All members of the Board of Directors of THE SOUTHERN PRESBYTERIAN JOURNAL will constitute the over-all Committee. The Executive Committee is as follows: Horace H. Hull, Memphis, Tenn., Chairman; C. C. Dickinson, Charleston, W. Va.; Hugh Dickson, Atlanta, Ga.; Richardson Ayres, Alexandria, La.; Dr. L. Nelson Bell, Montreat, N. C. The Special Committee to superintend the work of THE SOUTHERN PRESBYTERIAN JOURNAL is: L. Nelson Bell; H. B. Dendy; C. C. Dickinson; Dr. J. P. McCallie, Chattanooga, Tenn.; V. G. Philips, Tallahassee, Fla.; W. G. Foster, Alexandria, La. The Finance Committee is: T. Walker Lewis, Memphis, Tenn., Chairman; Milton Scott, Atlanta, Ga.; Hugh Dickson; Dr. H. E. Dustin, Houston, Tex.; Gettys Guille, Salisbury, N. C.; William Cannon, Concord, N. C.; H. B. Dendy, Secretary.

The special committee to push the organizational plans for the *Association for the Preservation and Continuation of the Southern Presbyterian Church* is: Richardson Ayres, Chairman; Samuel B. Lapsley, Knoxville, Tenn.; Paul Hastings, Reidsville, N. C.; Dr. R. W. Cousar, Chattanooga, Tenn.; Dr. John R. Richardson, Atlanta, Ga.; Henry Davis, Florence, S. C.; Dr. C. G. McClure, Charlotte, N. C.; Chalmers Alexander, Jackson, Miss.; J. P. McCallie; Rev. Donald Graham, Pensacola, Fla.; Thomas H. Taylor, Lutz, Fla.; Henry Boney, Lake Worth, Fla.; George Norris, Danville, Va.

Cash and pledges were received that assure the Association of adequate financial support for the projected program.

Churches throughout the Southern Assembly are incorporating in large numbers in order to protect their church property for the benefit of the local congregations.
—H.B.D.

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....Weaverville, N. C.
Dr. L. Nelson Bell, Associate Editor.....Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. E. R. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Phillips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw
Mr. W. R. Willauer

EDITORIAL

Billy Graham At Montreat

This report is a composite one, taken from the individual reports and impressions of some twenty men who represent a complete cross-section of our church; pastors, educators, board secretaries, staff workers, women and young people.—H.B.D.

Three weeks ago a special edition of this JOURNAL was published, stressing the theme of evangelism and laying particular stress on some of the campaigns conducted by Billy Graham, with reports from some of the Presbyterian ministers who have watched, participated in and followed these campaigns in their cities. There would have been additional reports but many were away on their vacations when we sent them our request and their replies were received too late for publication in that issue.

The occasion of that issue was the meeting held in Montreat from August 10th to 19th. We feel that it is due our readers to give a report of that meeting.

Not since the days of J. Wilbur Chapman has Montreat been so deeply stirred. In fact it was the consensus of many that these days were the greatest in the history of Montreat. It was not the work of a man, or a group of men; as attractive and as consecrated as they are. Rather it was a wonderful demonstration of God the Holy Spirit working in a vital and special way.

Thursday night, as the power of the Holy Spirit was particularly in evidence and about one hundred and twenty people had left their seats and gone forward and up to the auditorium above for counselling, Mr. Graham said quietly: "To you my brother ministers I would speak this word. This is not the work of a man, it is the work of God. It is something of which we may all partake if we preach

His word and in no way try to touch the glory—for the glory is all His."

At the opening meeting Dr. Charles L. King introduced Mr. Graham and with simple and eloquent words told what the Houston Campaign had meant to him personally, to his church and to the city as a whole.

Mr. Graham demonstrated to all that the clear presentation of the gospel of Jesus Christ, trusting completely in the power of the Word of God itself and in the ministry of the Holy Spirit, is all that is needed. There were only occasional illustrations but they were fitting and telling. There was absolutely no emotional pressure. In fact, we do not see how emotionalism could have been more completely eliminated. The invitation was quiet and it was not extended for but a few minutes. When given people immediately began responding and when asked to go to the counselling room in the back of the auditorium they went quickly and quietly.

Many of these went for the assurance of salvation. Some to give their hearts to Christ for the first time. Mr. Graham and a corps of counsellors explained the way of salvation, the source of the Christian's certainty and assurance and individual questions were answered and personal problems faced and met.

On Saturday night, when the emphasis was on young people and the dedication of their lives, between four and five hundred quietly went forward to surrender their lives to Christ in full-time service. The next morning, speaking on "Montreat Day," Rev. Lynn T. Jones of Norfolk said: "Most of us have seen on television and on the screen the marching feet of the Communist youth of Eastern Germany, marching to the orders and under the banner of the Kremlin. Last night we saw our own young people, without herald or trumpet, marching quietly to a place of dedication. That is what Montreat means to our Church."

Sunday afternoon the nation-wide broadcast of the "Hour of Decision" was made from the platform of Anderson Auditorium. As is always the case, two technicians of the American Broadcasting Company flew in from Chicago, special phone lines having been strung from Black Mountain the day before. At 2:00 o'clock the auditorium was packed with people standing in the doors and looking in the windows. For many this broadcast will have a new significance as they saw how it is organized and put on the air. Of the estimated 18,000,000 listeners many heard of Montreat for the first time that afternoon.

A special tribute should be paid the "team" of which Billy Graham is a part. After seeing them at work we are convinced that God selected and brought them together. Cliff Barrows endeared himself to the audience as he led the singing and through his many personal contacts with individuals. Beverly Shea's magnificent bass-baritone voice is so richly used of the Lord because the singer himself is such a radiant and dedicated Christian. Grady Wilson made a real contribution in leading the pre-meeting prayer meetings each night. Much of the blessing of the meetings stemmed from the prayers of God's people who each night met at 7:15 o'clock. As many as four hundred attended these meetings in one night. Mr. Wilson also shared in the counselling after the meetings. Tedd Smith is an artist at the piano. The first Sunday night, during the offering, his rendition of "Fairest Lord Jesus" had the audience captivated.

Montreat young people will long remember four additional young people who came in to share in working with them during that week—Mrs. Colleen Townsend Evans and Mrs. Georgia Lee Hoopes, who gave up successful careers in Hollywood, Calif., to enter Christian service, and Miss Mary Beth MacDonald, of Houston, Tex., who has also dedicated her life to Christ. During the last days Mr. Bill Brent, a young business man from Los Angeles, who gives most of his time to Christian work among university students, flew in to help in the counselling. These radiant young Christians, so clear and so articulate in their faith and their devotion to Christ, were a blessing to all who came in contact with them.

What of the impact on Montreat and our Church as people go to their homes? We have the testimony of many ministers that these meetings have meant a rich blessing in their own lives. Some who came skeptical of the whole thing went back with a new joy in their hearts and, we believe, with a new power for preaching.

One of the highlights for the ministers was their conference with Mr. Graham on Thursday afternoon at 2:00 o'clock. One of the outstanding leaders of our Church said: "It was the finest thing I ever attended." Another said: "Many of us went expecting to find Mr. Graham just a little heady because of his phenomenal success. Nothing could have been further from the facts. His humility, consideration and clarity deeply impressed us all. His gracious manner and his willingness to listen and then to answer questions was calculated to win those who heard him." Another said: "I have been converted, converted to the fact that this is just what our church needs and I want us all to experience this blessing." Still another remarked: "Mr. Graham's plan of follow-up work is the most complete and efficient I have ever heard of."

This meeting with ministers made such a profound impression that the following week, during the Conference under the direction of the Board of Church Extension, ministers and members of the Board and staff requested Mr. Graham to return one night for a further meeting with them.

One man remarked: "In the past Billy Graham has been used to reach a city for Christ. Here at Montreat this summer God has used him to reach an entire denomination." Another said: "Eternity alone will reveal the blessings which have come out of these meetings; souls saved, lives rededicated, young people brought to the place of clear-cut decision to serve Christ and ministers with a new vision of preaching the gospel of Jesus Christ with the power He gives to those who surrender to Him."

Many were the discussions as to the *why* and the *how* of such power in preaching. When asked Mr. Graham emphasized with all the force he could that it is the power of the Holy Spirit being demonstrated as God's Word is honored and used as the Sword of the Spirit.

But there is another element in Mr. Graham's preaching. Not only has he been anointed with the power of God's Holy Spirit; not only does he make the theme of his sermons, "Thus saith the Lord"; *he also preaches to a decision*. He preaches as though it were his last sermon and each individual in the audience might be hearing of God's redeeming love for the last time. In this he has put many of us ministers to shame and at the same time given us an inspiration and a challenge to go out and do likewise. A salesman would soon lose his job if he showed as little zeal in concluding his sale as many of us ministers show in preaching the most important

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the A t of March 3, 1879. Vol. XI, No. 18, September 3, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

thing in this world. In this one thing alone Mr. Graham is setting his fellow ministers an example we must follow.

In conclusion: Montreat and our beloved Southern Presbyterian Church owe Dr. McGregor and the Montreat Conference Program Committee a vote of deep gratitude for having Mr. Graham here this summer. It took courage, for they expected criticism. That they are now receiving praise and gratitude is but one of the many indications of God's blessing on these meetings.

It is our conviction that out of Montreat this summer there has gone a stream of blessing which will be reflected in homes, churches, pulpits and on college campuses across our Church. For this we humbly thank God and ask for the grace to serve him with new hope and deeper devotion.

At the same time we would urge upon the readers of this JOURNAL and the membership of our Church as a whole that they pray for Mr. Graham and his associates in their work in America and elsewhere. The devil hates what took place at Montreat this summer and he will use every force at his command to attack these servants of the Living God. Pray that God will surround Billy Graham and the members of his organization with His loving and protecting arms, at the same time continuing to give to them the holy boldness and spiritual power which now characterizes their work.

Brethren, pray for them.

Tangents

One of the surest ways for a Christian to dissipate his or her witness is to ride a hobby or go off at a tangent along some line of Christian truth.

The whole counsel of God is a balanced body of truth. Some of the doctrines are essential, others lend themselves to difference of interpretation by men of equal piety, scholarship and experience.

The whole counsel of God also envisions a Christian carrying out in his or her own life the ethics and morals demanded by one's profession and by the social and business contacts of every day living.

To be a well rounded Christian simply means that on the one hand one has a reason in his heart for the faith he professes while on the other he shows the fruits of this faith in daily life.

But how often we ride one particular hobby or belief to the exclusion of others of equal or more value and importance. The *mode* of baptism seems more important to some than the work of the Holy Spirit, of which baptism is a symbol.

Again there are those who talk and preach the premillennial return of the Lord without giving due emphasis to truths of equal or greater importance, losing sight of the fact that some of the great evangelicals of our day may hold equally strong views which are amillennial in nature.

Believing that God today still miraculously heals in individual cases, where it is for His glory and for a specific purpose, we still regret the emphasis of those who claim that universal healing is for all today who "have faith." By that token Paul would certainly have been delivered of his thorn in the flesh. By the same logic, if we have faith enough, sickness and death could be pushed indefinitely into the background.

We have heard of good people who have sharply disagreed and even separated over whether the tribulation is before or after the rapture. Others have caused dissension by arguing over whether the five foolish virgins were saved or lost; or where Cain got his wife; or why our Lord chose Judas as a disciple.

Or, there are those who have marred their testimony by dallying with "speaking with tongues" or other manifestations which can confuse an unbelieving world. In fact on this subject we are desperately afraid that such searching for bizarre and unusual evidences of the Spirit can lead to the work of spirits which are not of God at all.

Again, as one comes in contact with some Christians it seems that to them ecumenicity is Christianity and that they consider without the pale those who insist that the *content* of Christian truth is more important than the outward organization of the Church. Others are so concerned about right race relations that they seem to think of nothing else. Or, there are some whose emphasis on temperance or the use of tobacco or theatre attendance would make it appear that for them these are matters having to do with salvation itself.

Our plea is that Christians shall stay clear of these tangents which dissipate their thought and energies and regardless of how clearly they think they see the answer to the many things which may be interesting and provocative of thought, still place their central emphasis on the great central truths of Christianity, those irreducible and essential doctrines which have to do with the person and work of our Lord and which therefore have to do with the salvation of lost sinners and the perfecting of the saints.

—L.N.B.

Envy

Paul, in his fearful description of our sin-sick world in the first chapter of Romans, says that the men of the world are "full of envy." The wise man in Proverbs calls it "rotteness of the bones." Paul also says, "Love envieth not."

The *Course of Envy*, like the "Trail of the Serpent," is crooked, slimy, devastating. From the Garden of Eden, and the first murder, to the Cross of Calvary, and the greatest murder, we can trace its deadly work. Pilate perceived that because of envy, they had delivered Him. It touched and damaged some of the best of Bible characters: Joseph, Moses,

David, Daniel; to say nothing of those it slew, like King Saul.

When we leave the Bible and read secular history, we find it holding full sway in most hearts and lives. The world is indeed, "Full of envy." It is no respecter of persons, but lays its hand upon prince and peasant, ignorant and learned, rich and poor.

Church history tells the same story. There seemed to be a bit of it in the band of disciples, and Jesus had to warn them about trying to be great in the manner of the world. When the Church became popular and powerful and politically minded, it almost ruined the testimony of God's people. I am afraid that there is some of it still with us.

The *Curse of Envy* is easily seen, as it made itself felt in the home, in society, in the business and political world, in the Church and in the hearts and lives of men and women. It leads to slander and lies, to hatred, to murder, to wars. It takes away the peace and happiness of those who possess it, and hurts and slays its victims. Like a terrible disease, like "rotteness of the bones," its gangrenous infection has made mankind hateful and hating one another, as they kill and devour.

There is only one *Cure for Envy*; Christian love, God-given Love, for "Love envieth not." If we have this love, then we preachers will not envy other preachers who have bigger churches; farmers will not envy their neighbors who have better crops; the laboring man and the capitalist will cease their endless disputes; and the politicians will not try to "stop" a rival just because he seems to be about to succeed. (As I listened to some of both political conventions, I think I saw evidence of jealousy and envy more frequently than sincere love of country).

"Rottenness of the Bones" is not easy to cure. Any doctor will agree to that, I believe. Neither is envy. No external salves; no man-made medicine will do. It takes the Power, and Grace, and Love of God. Only the Great Physician can cure us. Have we consulted Him lately, and had Him check our hearts and minds?
—J.K.P.

Calvin's Mission To Brazil

The recent issue of CHURCH HISTORY has an able article by Professor G. Baez-Camargo on THE EARLIEST PROTESTANT MISSIONARY VENTURE IN LATIN AMERICA. Here it is shown that Calvin and Coligny sent to Brazil a strong mission consisting of two pastors, eleven laymen, five female servants and an elderly administrator "to establish the Reformed Church, according to the Word of God," and "to indoctrinate the savages and bring them to salvation." In 1557 this mission celebrated the Holy Communion in "Antartic France," blessed the marriages of the several female servants to French soldiers, and a little later furnished martyrs from

among the laymen to the Evangelical faith. For the captain of the colony, Nicholas D. Villegagnon, turned against the Protestant Faith—which he had earlier professed—and forced the Calvinists to flee to the Indians and then to return home. On the way back the ship proved too small for the whole group and five were forced to return. These five were seized and required to state their faith. Though but laymen, they gave such an heroic Protestant Confession that the traitorous governor executed four of them—retaining the fifth because he was a needed tailor. During their short and greatly hampered work in Brazil these early Calvinists preached Jesus Christ as Saviour to the Indians and used every opportunity—such as grace at meals, the singing of Psalm 104—to tell them of their Maker and lead them from cannibalism. The seed was crushed for the moment ere it could take permanent root, but today there are 1,650,000 Protestants or Evangelicals in Brazil.
—Wm.C.R.

Concerning Inspiration

The Book of Jeremiah interestingly begins with a simple and revealing statement: "The words of Jeremiah . . .". In Verse 2 we read, touching this Jeremiah: "To whom the word of the Lord came . . .". And again in Verse 3: "To whom (Jeremiah) it (the word of the Lord) came . . .". We have the thought then that the words whether spoken or written are the words of a certain man who is further described in the context. And also, we have the plain affirmation that to this man came the Word of the Lord: the man's words, and the Word of the Lord. These seem to have some connection as though the words which Jeremiah spoke and, as here witnessed, wrote, are a transcription of the matter which God revealed to him. Now we go on to Verse 4.

As though plainly to specify that the *word* referred to above is that which the writer is now about to communicate to man, we read: "Then the Word of the Lord came unto me saying . . ." as if he had said that this *word*, this Word of God regarding which he has made note "was to me a reality of revelation, couched in the following terms." The expression used here and translated "saying," is much more properly rendered "thus" or "as follows," or may be treated simply as direct quotation marks, indicating that what followed is now in the writer's expressed conviction the very words of God, revealed to the prophet, and to be accepted as such by men.

And if this is not plain enough, Verse 7 shows more explicitly that the word of the Lord (V. 2, 3, 4), is to be understood as the actual words which the Lord used. We read: "but the Lord said unto me . . ."; and then followed the actual words which God employed in converse with Jeremiah. Of course, one may say that in all this Jeremiah was falsifying. We are concerned here simply with the record. What has been indicated thus far all now bears on

the practical point of the conveyance of these very words of God to Jeremiah's fellow countrymen, and to all who read. There is no hair's breadth difference between what God said to Jeremiah and what Jeremiah said to his fellows: God's word to Jeremiah is God's Word to Jeremiah's hearers and readers. They, of course, did not hear God's speech as the prophet: but according to Jeremiah's presentation, there was no evaporation or variation or thinning out or toning down of God's Word by the time it got to the people. It was still God's Word (some of our modern prophets to the contrary notwithstanding). The fact that the people would remonstrate or deny or even be furiously antagonistic to Jeremiah (as certified later in the book) is to be inferred in the immediately following verses in Chapter 1—a further argument that the prophet spoke to the people that which he was convinced was the true if unpalatable word of God.

Thus far, we seem to be on quite solid ground and can safely remark that inasmuch as Jeremiah tells us that the words which he has set down are his words, and forasmuch as he adds that what he communicates to his fellows is the word of God, it is unquestionably true that according to Jeremiah *his words are God's words*. One may say, true enough, that the word which is here translated "words" means "things," "expressions," "ideas," "thoughts," and so forth. We doubt that these improve the King James translation: but we come out at the same place anyway. But the possibility here of ideas instead of words—a theory which many have adduced and even now defend, is an attempt to obviate the much maligned because as much misunderstood doctrine of our standards, verbal inspiration—is surely ruled out by the record in Verses 12 and 14, which admit of no equivocation. Thus: "the Lord said" is plainly what the Lord said. And "the Lord said" is equally plainly that which Jeremiah said. One can hardly claim that these repeated expressions are to be construed otherwise than as identical to each other; for whatever "words" signifies, that which Jeremiah says is *his* in Verse 1, is by simple statement but profound significance, the same identical unquestionable reality as that which is *God's*. Can anyone doubt this? If further proof be desired, read Verse 1 in conjunction with Verse 9: "the words of Jeremiah" are identical with "my (God's) words." The words which Jeremiah refers to as his own are the very words which God "put into his mouth." Now this sounds very much like the Hodge, Warfield, Westminster, Calvinistic, Presbyterian doctrine regarding inspiration. For our doctrine is no theory, it is simply Biblical fact. Do our young people understand this? Do our preachers know it, particularly the younger ones?

Our spiritual antecedents evidently based their doctrinal symbols, which are ours, even as they declared that they did, upon the word of God. If the Westminster doctrinal system is not clearly based upon the word of God, it has no claim, for acceptance, on the hearts of any men. Professor Brunner

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

Christian Emphasis. Educational Excellence.
Friendly Personal Attention. Small Classes.
Football.

COLLEGE AND PREPARATORY.

Enroll now for fall session beginning Sept. 8, 1952.

PRESBYTERIAN JUNIOR COLLEGE

Box 38R.

Maxton, North Carolina

ACCORDIONS

FAMOUS ITALIAN MAKES

Available to Students, Teachers, Christian
Workers and Missionaries at

SPECIAL DISCOUNTS

Write Today for FREE Literature

Accordion Manufacturers & Wholesalers Outlet
Dept. SP, 2003 W. Chicago Ave., Chicago 22, Ill.

GOWNS

PULPIT·CHOIR

CONFIRMATION
BAPTISMAL

DOCTORS
MASTERS
BACHELORS

CAPS GOWNS
AND
HOODS

EST. 1912

BENTLEY & SIMON
7 WEST 36 ST. NEW YORK 18, N.Y.



GOWNS

• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES



Church Furniture • Stoles
Embroideries • Vestments
Wappings • Communion
Sets • Altar Brass Goods

National

CATALOG ON REQUEST

CHURCH GOODS
SUPPLY COMPANY

821-23 ARCH STREET, PHILADELPHIA 7, PA.

(T. C. 19) writes: "He who identifies the letters and words of the scripture with the Word of God has never truly understood the Word of God." Jeremiah seems to think otherwise. Our Symbols hold the sixty-six books to be "the Word of God written." Jeremiah, Chapter 1, is a good proof-text. The German professors and their American admirers would do well to take note.—R.F.G.

It Is Time To Speak

By S. B. Lapsley ... Pastor
Cedar Springs Presbyterian Church
Knoxville ... Tennessee

An address given at the meeting of THE ASSOCIATION FOR THE PRESERVATION AND CONTINUATION OF THE SOUTHERN PRESBYTERIAN CHURCH, held in Weaverville, N. C. on Wednesday, August 20, 1952

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

I do not intend to preach from this text. It is referred to only to indicate that God puts humanity into two classes or groups. You may classify men in many ways and place them in numerous groups according to the principle which forms the basis of classification. Throughout the Scripture record God seems to follow one plan, the principle of dividing humanity into two groups according to their relationship to Him. For instance, in the First Psalm we are told that "God knoweth the way of the righteous, but the way of the ungodly shall perish." In the twenty-fifth chapter of Matthew our Lord pictures the final judgment saying, "there shall be gathered before him all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats—" You will notice that in these passages there are only two groups; no third group.

Providentially, God has been dividing men through all the history of His Church. In times of crises men are divided, willingly or unwillingly, into opposing groups. The progress of the Church has been marked by those times when men have been obliged to make decisions and, by actions if not by words, to indicate where they stand. We have come to such a time in our Church. Men are faced with the necessity to choose. When confronted with the proposal which would disband our Church and merge it with another Denomination, we are either in favor of that proposal or we are against it. We either think that such a union would be wise and good or we believe that it would be a grave mistake.

Now, this is not to say that all men must immediately indicate their position. Few men ever seek controversy. To place one's self in a position where he is opposed to that of life-long friends is not a pleasant experience. To invite criticism, misrepresentation and even false statements about his words and actions, is not something which the normal man desires. Therefore, for those who hesitate, I have no word of criticism. Rather, I am altogether sympathetic towards their hesitancy. It is possible to jeopardize one's standing with some of his fellows if a stand is taken against the popular trend.

I feel sure that there are men in our Church who, for what seems to them good and proper reasons, are holding back from an open expression of opinion and are having to fight against their deeper sympathies and natural inclination—sympathies and inclinations which would place them among those who are opposed to union and in favor of preserving the Church we now have in its separate identity and distinctive mission. I assign no motives; I do not venture to give reasons for, as I have stated, I am altogether sympathetic towards them in the dilemma they face. Yet, I should like to say to such friends through you who are here today,—

A man can not stay in the middle. Failure to assert one's position is a dangerous thing. It is dangerous to the cause and interests where inheritance and training would naturally lead. It makes the position of those who have declared themselves more difficult by withholding moral support. Failure to express convictions is dangerous, also, to a man's personality. Abraham Lincoln has said that "To sin by silence when they ought to protest, makes cowards of men." Not to stand openly with those

KING COLLEGE

Presbyterian • Co-educational • Founded 1867

Sound liberal education under vigorous Christian influences. Fully accredited. Four-year liberal arts, sciences, business education. **FOUR TYPES OF SCHOLARSHIPS**: (1) Competitive, (2) Academic, (3) Grant in Aid, (4) Remunerative Work. Six-year campus. Intra-mural sports. Dormitories. Summer session. Catalog and illustrated booklet.

R. T. L. Liston, President — Box J, Bristol, Tenn.



who risk reputation and position for that which they believe to be right and which you believe to be right, does something to a man's inner being which is hurtful to his whole personality.

In controversial matters such as those now faced in the matter of Church union, where fine men honestly differ, there is one personal requirement which we should make of our selves; we should try to be honest with two parties—our selves and those who differ with us. I hold that it is the privilege and right of any man to favor Church union if he is convinced that in that direction lies the right course for his Church. It is equally right and proper that he should have the privilege of stating his views. By the same token, he should grant me the right and privilege of opposing such a merger. Claiming that privilege, let me say that *this is the time to speak!*

This is the time to speak unless you wish to see the Church moulded into a great social agency, primarily concerned with the contemporary scene, and trying to achieve the "chief end of man" by multiplication of material comforts and those things which may be weighed in scales, measured by a yard-stick or in the chemists' test-tube! Certainly we are taught that newness of life comes to men *now* by being united to Christ through faith. But some of those who seem to establish the plane on which modern religious thought moves appear to be so concerned with the present as to lose sight of the future. A few years ago, a young minister who is now the pastor of one of our larger churches, was talking about himself and another of his own generation who is also a minister; he made this comparison: "The difference between A. and me is this: He is trying to make men comfortable in this world, and I am trying to make them ready for the next world."

This is the time to speak, unless you wish to see the Gospel degraded from a redemptive message from God, fitted to give men newness of life in time and assurance of glory hereafter, into a mere record of man's "upward struggle after truth." If the Bible is the record of God's revelation of Himself and His purposes of grace for man, it is one kind of book. If it is merely, or even substantially, a record of man's upward ascent, it is another kind of book. If the Bible is only an account, and a partial account, of human search after God, then the presentation of the tenth judgment on Egypt, as that is given in a Sunday School periodical of the Presbyterian Church, U. S. A., called "Crossroads," for October, November and December, 1951, is in order. If the record is one of a divinely given revelation of a redemptive purpose the statements in "Crossroads" are entirely foreign to such a record.

In that magazine the sparing of the "first-born" of the Hebrews is attributed to natural causes entirely, rather than to divine direction and power. God had said, "When I see the blood, I will pass over you." The lamb was slain in Egypt according to God's direction, typifying the Lamb to be slain on Calvary according to Divine plan. "Crossroads" omits this significant connection and ascribes the



PULPIT & CHOIR GOWNS

Pulpit Hangings — Altar Cloths
Bible Markers — Communion
Linens — Embroideries — Fabrics
Custom Tailoring For Clergymen
1837 Marking 115 1952
Years Of Service
To The Church And Clergy

COX SONS & VINING, Inc.

131 East 23rd Street, New York 10, N.Y.

escape of the Hebrews to better living conditions. Accordingly, it was better sanitation rather than God's intervention which made the difference.

Our opposition to being merged with the Northern Presbyterian Church is not based on Sectionalism. Many leading men in that Church, both ministers and laymen, have expressed the opinion that our Church can best serve the Kingdom by remaining a separate Denomination with her distinct evangelical message. That to which we are opposed is a system of administration and a philosophy of the Church which are very different from our own. It is largely a question of the proper emphasis being placed on the spiritual nature of the Church and the redemptive character of her message. It is a question of centralized control and direction as over against local control and direction.

The times call for a sound base on which convictions may rest. Men want to know what to believe and why to believe. It is time for a renewed emphasis on the Reformed system of Scriptural truth as that system is set forth in our Standards. Preachers much preach and teachers must teach in such terms as will enable our people to know what the "Scriptures principally teach." You preachers don't have to label every sermon; it is not necessary to say that you are "preaching on Predestination." Your congregations will get the point, in case you know something about the subject! But don't let anybody tell you that people will not listen to doctrinal preaching; the man in the pew wants to know "what" as well as "why" and "how."

Ours is a great country. The part of our land in which we live and work is growing beyond the dreams of our fancy a few years ago. Men who know tell us that within the life-time of most of us here 170 million people will live in our forty-eight states, and that most of them will live in the South and on the Pacific Coast. What sort of land will that be? What will be the character of the society of which your children and grandchildren are to be a part?

About forty-five years ago, a leading journalist asked a teacher of history in an old university this question: "How far have we realized the dream of those early years, to make this land of ours an incomparable home for mankind?" Well, how far have we realized that dream? We can never approach it without a Christianity revitalized by faithfulness to God's revelation of Himself, as that revelation is given in His word.

If we believe these things, it is time to speak.
I ask you, my brethren, to speak now!

The Reason Why We Are Not Evangelistic

By Rev. W. G. Foster, D.D.

Alexandria, La.

Why is it that the great majority of the people of America do not feel inclined to go to church on Sunday?

Why is it that so many of us who do go are content to develop a spiritual life that compares favorably with the life of others about us yet never showing any real concern for those who do not go to church?

Why do we claim to know Jesus Christ and yet make no effort to introduce Him to those who do not know Him?

When we attend church we find there a program that centers in Jesus Christ. The hymns all praise Jesus Christ as our Saviour from sin. The prayers are all addressed to God in Christ's name. The Scriptures speak to us of the One who saves from all sin. The sermon is an exhortation for us to forsake sin and follow Christ. All of it is just a lot of words that mean nothing unless we have truly been saved from sin by the Lord Jesus Christ. And certainly we are very foolish to be concerned about whether people come to church or not unless they are lost and need saving.

The whole Christian church and gospel rest upon this incontrovertible fact: Men are lost now and forever and only Jesus Christ can save them. If this be true, then the Gospel of Christ is the most important thing in all the world and getting men to accept Jesus Christ is the most important business in the world. If this is not true, then the whole Bible, hymnology, and faith of the church are wrong and had best be forgotten. Let us think a minute about this word "lost."

How Men Are Lost

Jesus Christ declared that He came into the world to "seek and save that which was lost." (Luke 19:10). How are men lost anyhow? Jesus Christ answered this question in the fourfold parable of the fifteenth chapter of Luke.

Men are lost like the one sheep was lost. When the shepherd checked his sheep in the fold at evening he found that one sheep was missing, lost. (Luke 15:3-7). How did this sheep get lost? Was he a worse sheep than the others? The one sheep was lost simply because he followed his natural desires and impulses until his appetites had led him astray and he was lost from the flock. In this day when men are lovers of money, lovers of self, lovers of pleasure more than lovers of God we see every day

those who have simply followed their appetites for food, pleasure, sex, prestige, comfort until they have lost all contact with the things that are real and enduring.

Men are lost like the coin was lost. The woman went to her purse to get money for bread and one coin was lost. (Luke 15:8-10). Was that coin responsible? No, the woman had carelessly opened her purse and it had fallen out. In this day of moral and social corruption on every hand, in this day of broken and indifferent homes, many people are lost simply because no one ever felt responsible to see to it that the forces that molded their life were the forces of love and righteousness.

Men are lost like the sons were lost—the prodigal and the elder brother. The prodigal son asserted his adolescent independence and demanded that which was rightfully his. He went out and wasted it on harlots and fast living. He was lost simply because he lived by that philosophy that says: "I want what I want when I want it and I am going to have it." (Luke 15:11-19). But the elder brother never left the father's house. He was always faithful and obedient, but when the father was overjoyed at the prodigal's return he refused to go in and share in the festivities. He declared that he had never been disobedient and had never wasted his father's money. (Luke 15:25-32). He never left the father's house, and yet he was always far from the father's love. He was lost to all the love and concern of the father by his satisfaction and self-righteousness.

Men are lost through following blind impulses, through the unconcern of others, through insisting on having their own way, through being satisfied with outward conformity to accepted rules of behavior.

What It Means To Be Lost

What does it mean to be lost? After all, many people who are not Christians measure up pretty well morally with those who are.

One who is lost is lost as a traveler who has missed the way. Christ is the Way of life and we are made to live Christ's way. His will and way are written into the very fiber of our beings, and we can never live healthy, happy, balanced lives if we fail to find Christ. Without Christ we are lost to the real, abundant life here and now.

One who is lost is lost as a sick man with an incurable disease. When Alcoholics Anonymous began to talk of alcoholism as a disease they were not talking about something new nor have they removed the moral responsibility by talking of illness. As long ago as Jeremiah God had declared that all sin is sickness and that the heart of man is incurably sick and no one can cure save God. Men out of Christ are slowly dying of spiritual cancer.

And finally, one who is lost is lost as a prisoner upon whom sentence has been passed but not yet

executed. When Hauptman was convicted of kidnapping the Lindburgh baby he remained for many months in prison trying to get a pardon. Finally the day came and the sentence was executed. God is not going to pass sentence at some far away judgment day. Sentence has already been passed. "The soul that sins, it shall die." "The wages of sin is death." "All have sinned and come short of the glory of God." "There is none righteous, no, not one." "The wrath of God has been revealed from heaven against all unrighteousness." All men are under the condemnation of God and the sentence of death. But, "The Lord is not slack concerning His promises, as some men count slackness; but is long suffering to usward, not willing that any should perish but all should come to repentance." (2 Peter 3:9). All men are lost, under the condemnation of sin, waiting the execution of the sentence, but God in His mercy is holding out a full and complete pardon for all who will accept. One day the offer of pardon will be withdrawn and Christ will come in judgment to execute the sentence and cast all the unbelieving into hell.

To be lost is to miss the way of true life now, to be slowly dying because of the incurable cancer

of sin that eats away the heart and life, and to be under condemnation while awaiting the execution of the sentence. This means that men are not bad and needing to be good, they are dead and need to be made alive. What men need is not to turn over a new leaf but to receive a new life.

How Man Can Be Saved

Where can man receive this life? Jesus said: "Except a man be born from above he cannot enter the Kingdom of God." The Apostles declare that: "There is none other name given under heaven among men, whereby we must be saved." Only as we are cleansed in the blood of Christ, the out-poured life of Christ applied by the Holy Spirit, can we be cleansed from the pollution of sin, forgiven its guilt, and be redeemed from its power.

I do not understand why we moderns turn away from this truth of blood cleansing and call it a relic of the slaughterhouse days of religion. Our generation ought to be able to visualize what it means more easily than any other. One day I went to the bedside of a friend of mine who was dying with cancer. As I walked up to the bed she was as white as the sheet on her bed. She did not move a muscle.

NEW True-to-the-Bible STANDARD MATERIAL

FOR THE OCTOBER
QUARTER

TEEN-AGE COURSE

2nd Year Ready

You'll want this as follow-up for Year I course; good, too, if you did not use Year I. True-to-the-Bible; practical; inspirational. Quarterly titles are "Rules of the Road," "Wayside Trails," "Men Who Traveled This Way Before," and "Companions on My Journey." *Teen-Age Teacher's Quarterly* offers 6 pages of unusual help each lesson, 45c. *Pupil's Leaflet*, one each week, workbook style, 2 colors. Per set, per quarter, 30c.



3-YR. PRIMARY COURSE

Revised GRADED Study

Activity books newly designed and simplified, handwork material for young child. Two colors, new illustrations. Lesson story paper "Primary Child" for each of 3 classes; 8½ x 11"; in color; picture-strip Bible story first 2 years. Many other features. Ready for October. Teacher's quarterly, 45c.; pupil's activity book and Primary Child, each 25c.



[FREE PROSPECTUS on either course]

PICT-O-GRAPH object lessons—Visual applications for 13 Uniform Bible lessons, for flannelboard. Includes teacher's manual. Complete packet for October quarter, only \$1.75.

THE STANDARD PUBLISHING COMPANY CINCINNATI 10, OHIO

Her voice was weak, there was no animation in her face. While I was there the doctor inserted the needle and the blood began flowing into her veins. Her color changed. She began to have some animation, her conversation began to be stronger. She moved her legs and body. The blood of someone else flowing into her veins was cleansing her system, giving her new life and strength. In some mysterious way that we can neither describe nor deny, the moment we truly believe in the Lord Jesus Christ and trustfully commit ourselves to His care as we do to the care of the doctor, the Holy Spirit takes the outpoured life of Christ and places it into our spirits in just as real a way as blood enters our bodies in a transfusion and with it comes cleansing, purifying, strength-giving spiritual life. A little boy friend of mine went to the doctor and when the doctor pricked his finger for a blood test, the sight of the blood made the little boy cry. The doctor said: "Son, don't ever be afraid of blood. Blood is life." Don't ever draw back from the blood of Christ, for blood is life.

A few years ago my phone rang one morning

about 4:00 o'clock. It was a cold, rainy morning. The voice on the other end said, "I am at Erlanger Hospital and my friend is dying. I have slipped into the files while no one was here and have found that you have the same blood type as my friend. Will you come and give a transfusion?" I did not know who the patient was but I said I would. I dressed and hurried down. When I arrived I found five other people waiting to give blood. During our wait I talked with these people. All of them were in the same position as I. They did not know the patient nor the one who had called, yet they were there on a cold, rainy morning simply because they believed a woman was dying and that they had the blood that would save her; therefore, they left their warm beds and came to give that blood. Why are we not evangelistic? Simply because we do not believe that men are lost forever and that the blood of Christ that we can give by faith is urgently needed to heal and save them. If we did believe we would let nothing stand in the way of our seeking to give that blood to every unsaved person we know or meet. Unbelief is the root from which grows all our concern.

SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

LESSON FOR SEPTEMBER 14

David's Religious Contribution

Scripture: II Samuel 6-7; 23:1-7; I Chronicles 15:16; 17; 25:1-8; 28-29. Devotional Reading: Psalm 24.

David was a great soldier and a great king, but his most valuable contribution both to his nation and the world was in the realm of religion, not in his military successes, or in his wise statesmanship as a ruler. He was a sincere believer in, and worshipper of, the true and living God. In Psalm 24, he describes a true worshipper of God and the opening of the gates to the King of Glory. There was never any taint or touch of idolatry in his relationship to Jehovah. In this respect he was far superior to Solomon, his son, and to most of the kings which followed him. The lesson falls naturally into several divisions: (1) David brings the Ark to Jerusalem; (2) David expresses his desire to build a House for the Lord; (3) David organizes the worship of the Tabernacle; (4) David prepares material for the Temple, and encourages Solomon.

I. David Brings the Ark to Jerusalem: II Samuel 6

The Ark had been captured by the Philistines in the disastrous battle in which both the sons of Eli had been slain. It had been returned to the land of Israel after the Philistines had suffered through the hand of God upon them. (see I Samuel 5-7:1) God had given express command that it be carried by the Kohathites (Numbers 7:9; 10:21).

The priests bore it during the wilderness jour-

neys. David, however, prepares a new cart upon which it was to be borne. (This was the way it had been returned by the Philistines). Perhaps this innovation on the part of David had something to do with the disaster which overtook the procession.

All seems to go well enough until, when the oxen shook the Ark, Uzzah put forth his hand to steady it, and was smitten for his act of irreverence. . . . unless we take into account the sacredness of this symbol of the presence of God, we will fail to understand the reason for this severe punishment. The lesson for us is obvious; we cannot be too careful when we approach God, or in our attitude toward holy things.

David was both displeased and afraid, and would not continue his plan, but took the Ark aside to the

house of Obededom. The Lord blessed this home as He had blessed the former abiding-place of the Ark, and when the king heard this he prepared again to bring the Ark to Jerusalem.

This time he is more careful to conform to the regulations in regard to the Ark. The procession is a slow one; many sacrifices were offered, and David danced before the Lord "with all his might." We see the king humbling himself and expressing the emotions of his religious nature in a manner which his wife, Michael, thought unworthy of a monarch. David rebukes her severely for her criticism of his unbecoming behavior, explaining to her that it is "before the Lord," Who had exalted him to be king. The Ark is thus finally brought to the city with great rejoicing and placed in a tent. It is thought that Psalm 24, our Devotional Reading, was sung as the Ark approached the capital city of the nation.

II. David Expresses His Desire To Build a House For The Lord. II Samuel, chapter 7.

David lived in a house of cedar and one day he said to Nathan, "See now, I dwell in an house of cedar, but the Ark of God dwelleth within curtains."

Nathan said to the king, "Go, do all that is in thine heart: for the Lord is with thee."

The plans, however, which seem good to a godly ruler and a preacher, do not always meet with the approval of God. I wonder, today, when we are having such a tremendous "building program" on the part of the Church, whether all of it is pleasing to the Lord.

The Church of the Middle Ages carried out a building program which furnished Europe and Asia with cathedrals which are wonders of architecture and adornment, but the cause of missions was sadly neglected and the spiritual life of the Church sunk to an all-time low.

Jesus never gave his disciples orders to go into all the world and build beautiful churches, but His command was to "Go into all the world and preach the Gospel." Building programs may, or may not be, for the glory of God. If the desire is simply to outdo and outshine some other church or denomination; if it emanates from some unworthy motive such as pride or a seeking after praise of men then it will not mean a blessing, or win the approbation of the great Head of the Church.

David's desire was a good one, but David was not the man to carry out this plan. He was a soldier; his hands were full of blood. God had another better and wiser plan, and David was great enough to accept without murmuring, and praised God for His goodness to him. David was not a self-willed man like King Saul.

III. David Organizes The Worship Of The Tabernacle. I Chronicles: 15:16; 25:1-8.

Heretofore most of the service of the Tabernacle consisted of sacrifices and offerings. Now, under



SCRIPTURE PRESS

ALL-BIBLE ADULT LESSONS



This is the most significant Sunday School course we have ever published. It is the answer to the tremendous potentialities of the largest age-group in the Sunday School.

Not just a course—a thrilling adventure in Bible study

A veritable treasure of comprehensive, sound Bible exposition. It is designed to win and to stimulate grown-ups to action for Christ. Covers the entire Bible in an 8-year curriculum.

This is not just a revision but completely new course with completely new materials. Fill in the coupon today and get complete details in your FREE sample packet.

*starting with October quarter

**FREE
ADULT
PACKET**

<input type="checkbox"/> Send me your new adult packet	FREE
Name _____	
Address _____	
City _____ () State _____	
Church _____	
Address _____	
Pastor <input type="checkbox"/> , S. S. Supt. <input type="checkbox"/> , Dir. Chr. Ed. <input type="checkbox"/> , Sec. <input type="checkbox"/>	
Get it at your dealer or at	
Scripture Press	



D FT. SPA.92
434 South Wabash, Chicago 5, Illinois

this gifted ruler, a new emphasis is placed upon music and singing in connection with the service. David, as we know, was a talented musician and writer of Psalms. He now organizes the choruses and uses all sorts of musical instruments.

"Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jedutha, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was" (then there follows a list of the most prominent in this profession): "So the number of them, with their brethren that were instructed in the songs of the Lord, even all that were cunning, was two hundred fourscore and eight."

Thus we have a new and very beautiful part of worship organized and enlarged. It has come down

to us in the New Testament Church. Paul says that we are to make melody in our hearts unto the Lord, speaking to ourselves in psalms and hymns, and spiritual songs. Our modern worship would be incomplete indeed without music in all its many forms. The gospel has been sung into the hearts of men by many gifted gospel singers, and the regular worship of the Church depends upon this important part to express the deepest emotions of the human heart. Someone has well said, "Let me write the hymns of the Church, and I do not care who writes the theology," for people will believe what they sing. As long as we keep the hymn books of the Church saturated with the vital truths of Christianity, we are not apt to go very far astray in our doctrines. There is, of course, great danger that we will allow unbelief and "modernism" to eliminate some of the most precious hymns from our hymn-books, and to substitute something of their own. There is also the danger of introducing "jazz" music and meaningless "jingles." Let us cling to the grand old hymns and psalms which have been the stay of God's children for many centuries.

IV. David Prepares the Pattern and Materials For the Temple:

I Chronicles: 28 and 29.

David acquiesced in God's plan for the building of the house of the Lord and spent the last years of his life in furthering this plan, preparing an abundance of materials and in instructing and encourag-

ing his son Solomon to undertake the task after he was gone. We might divide these chapters somewhat as follows:

First David assembled all the princes and captains and stewards and told them of the plan he had and the change in the plan, and also rehearsed something of God's goodness to him, and the promise that He made to establish his kingdom and be with Solomon, his son. David was always careful to praise the Lord for his mercy and kindness. Many of his psalms are psalms of thanksgiving and praise.

He follows this with an exhortation to Solomon: "And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever." Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong, and do it." This was splendid advice and also a warning. If only Solomon had heeded both, it would have been well with him.

Then the king gave to his son the pattern of the porch and of the houses thereof, the courses of the priests, and a great quantity of gold and silver.

"And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord. . . ."

YOUNG PEOPLE'S DEPARTMENT

REV. H. LAWRENCE LOVE, JR.

YOUTH PROGRAM FOR SEPTEMBER 14

How They Love One Another

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Thus John records the "eleventh" commandment as given by the Lord Jesus. Years later we find him, as he remembers these precious words and in them reassurance for his own heart, writing triumphantly, "We know that we have passed from death unto life, because we love the brethren!" Love is indeed the badge of the believer in Christ, for when He, "whose sweetest name is Love," dwells within our hearts, the fountains of love will be open to freely flow to others. One of the early historians, in commenting upon the strange behaviour of these peculiar people called Christians, said, "They seem to love one another before they ever meet!" What a testimony for Christ! They loved Him, and kept His commandment to love one another.

There was not any question in the minds of the early disciples concerning the "denomination" with which they were associated, but drawn to one another by their common love for the one Lord, baptized into His body by His Spirit, possessed of a like

precious faith, they loved one another. Jew and Gentile, bond and free, poor and rich became one in the bonds of love that bound them to the blessed Son of God.

In fact, when the believers at Corinth felt that baptism as administered by one was more efficacious than that applied by another, they were accused of being "carnal" in their attitude at that point, and were soundly rebuked by the Apostle Paul. He reminded them forcibly that there is one Body, and all believers are members of that Body, and members one of another in that Body, of which Christ

is the Head. No one member of the Body is to be above any other member, for each is important to the whole for without every part the Body would be incomplete, and over all is the one Head, the Lord Jesus Christ, whose love permeates every member of the Body.

The disciples in the early church manifested their love in a very practical and realistic fashion. They shared with one another their earthly possessions; they bore one another's burdens, and heeded every call for help that came to their ears. Offerings would be taken in very poor congregations that others, whom they did not actually know but whose needs had been set forth, might be encouraged and blessed. Every "Macedonian call" found some disciple willing to pay the price, that the unsearchable riches of God's grace might be shared with others who were without God and without hope. Not only the Apostle Paul, but countless other disciples were not "disobedient to the heavenly vision," but counted themselves as servants of the Lord Jesus Christ, whose business it was to carry the gospel to the ends of the earth. Constrained by the love of Christ they left their families and friends, endured hardship and suffering, persecution and even death, that others might know of the love of God as revealed in the death of His Son for lost sinners.

They did not talk so much of life; they lived a life of love. They wrought as they taught, and demonstrated by their good works the love of God which had been shed abroad in their hearts by the Holy Ghost.

The church today talks much of love. It urges men to get together; to present a solid front to convince the minds of men that all are one great brotherhood, one fellowship of love. At the same time there are countless thousands of sin-blackened and benighted souls within the very shadows of our churches, and millions more the world around for whom we have evidenced little or no concern. "Out of sight, out of mind;" and the church will not lift up her eyes to behold the dying multitudes, dead indeed while yet alive; dead in trespasses and sins. Love will weep over the suffering of that which it loves, and where are our tears today? Jeremiah cried, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" Where are our tears of compassion? How long has it been since the church has wept over a dying world?

Our hearts should be broken and bitter tears of shame should course down blushing cheeks when we remember the words of our Lord, "Love one another; as I have loved you," for He loved us with an everlasting love, a love that led Him to Calvary to bear in His own body our sins, that through His death we might have eternal life! The question that haunts my own heart is this: "How do we love one another?"

Group Life Insurance For Church Personnel

LOUISVILLE, KY. (PN)—Dr. Wade H. Boggs, Executive Secretary, Board of Annuities and Relief, Louisville, Ky., announced 1,019 ministers and laymen have enrolled in the new group life insurance plan for church personnel.

Dr. Boggs said the board paid the first death claim (\$1,000.00 on a retired minister) on July 1, the date the plan went into effect. He said ordained ministers under the plan are insured for \$4,000.00 until age 65 when the insurance drops to \$1,000.00. Skilled lay personnel are insured for \$2,000.00. Unskilled lay personnel for \$1,000.00.

First applicants are insured without a medical examination and Dr. Boggs said the non-medical feature is to be held open for a limited time only.

A question as to whether or not the insurance would be fully effective in Florida was cleared up when that state's insurance commissioner approved the plan recently.

Death Of Chaplain M. M. Van Patten

Chaplain (Col.) Myndert M. Van Patten, 64, a Chaplain at the V. A. Center, Wood, Wisc., (suburb of Milwaukee), minister of the Presbyterian Church, U.S.A., died suddenly on July 31. During World War II he was a Divisional Chaplain, Fort Lewis, Wash.; Tenth Corps Chaplain, Sherman, Tex.; Eastern Defense Command Chaplain, Governor's Island, N. Y. After being pastor of the First Presbyterian Church, Buhl, Idaho, from 1915 to 1920, he was Superintendent of Schools at Buhl and Emmett, Idaho, before being called to active service as a Chaplain in 1940.

Columbia Seminary Students At Montreat

Some thirty Columbia Seminary students attended the World Missions Conference at Montreat . . . with the fellowship and blessing of the many missionaries home on furlough and with the 32 new appointees . . . our students have a real desire to see the great Mission program of our church strengthened and supported through the prayers and giving of our individual members, as well as a greater challenge to all the young people of our church to dedicate their lives for full-time service as the Lord may direct.

Special Services In Shenandoah Church, Miami, Fla.

A week of special services at the Shenandoah Presbyterian Church of Miami, Fla., will be led by Rev. W. G. (Hap) Neville of our Brazil Mission. These services will be evangelistic with a missionary emphasis sponsored and slanted toward the youth of that church, community and city. All our Presbyterian churches of Miami have been invited to join in this rich fellowship with one of our church's outstanding missionaries, a veteran of twenty years out on the field.

The Presbyterian Church (U. S.) Offers

TWENTY COMPETITIVE SCHOLARSHIPS

In The Presbyterian College Of Your Choice!

\$2,000

\$1,600

\$1,200

\$1,000

(one-fourth each college year)

\$500

\$400

\$300 \$300 \$300

\$200 \$200 \$200

\$100 \$100 \$100

\$100 \$100 \$100

\$100 \$100

(for one year only)

To be paid to the Presbyterian College attended

You are eligible if . . .

you are (1) in the senior year of an accredited high school (or a recent graduate who has done no college work) and you are (2) a member of the Presbyterian Church in the United States (Southern Presbyterian Church) and you (3) apply on the official Application Form before January 10, 1953.

You may attend . . .

Senior College	Scope	President	Address
Agnes Scott	Women	Rev. Wallace M. Alston, Th.M., DD.	Decatur, Ga.
Arkansas	Co-ed	Rev. Ellis G. Mosley, M.A., Acting	Batesville, Ark.
Austin	Co-ed	Rev. W. B. Guerrant, D.D.	Sherman, Tex.
Belhaven	Women	Rev. G. T. Gillespie, D.D.	Jackson, Miss.
Centre	Co-ed	Rev. Walter A. Groves, Ph.D.	Danville, Ky.
Davidson	Men	Rev. John R. Cunningham, LL.D.	Davidson, N. C.
Davis & Elkins	Co-ed	R. B. Purdum, Ph.D.	Elkins, W. Va.
Flora Macdonald	Women	Rev. Marshall Woodson, M.A., Th.D.,	Red Springs, N. C.
Hampden-Sydney	Men	Rev. E. G. Gammon, LL.D.	Hampden-Sydney, Va.
King	Co-ed	Rev. R. T. L. Liston, Ph.D.	Bristol, Tenn.
Mary Baldwin	Women	Rev. Frank B. Lewis, Ph.D.	Staunton, Va.
Montreat	Women	Rev. J. Rupert McGregor, Th.D.	Montreat, N. C.
Presbyterian	Co-ed	Marshall W. Brown, Ph.D.	Clinton, S. C.
Queens	Women	Charlton C. Jernigan, Ph.D.	Charlotte, N. C.
Southwestern	Co-ed	Peyton N. Rhodes, Ph.D.	Memphis, Tenn.
Stillman	Co-ed—Negro	Rev. Sam Burney Hay, D.D.	Tuscaloosa, Ala.
Westminster	Men	Rev. William W. Hall, Ph.D.	Fulton, Mo.

Junior College

Lees Junior	Co-ed	Robert G. Landolt, M.A.	Jackson, Ky.
Lees-McRae	Co-ed	Rev. Fletcher Nelson, B.A.	Banner Elk, N. C.
Mitchell	Co-ed	John Montgomery, M.A.	Statesville, N. C.
Peace	Women	Wm. C. Pressly, Litt.D.	Raleigh, N. C.
Pres. Junior	Men	Rev. Louis C. LaMotte, M.A., Th.D.	Maxton, N. C.
Schreiner	Men	Andrew Edington, M.A.	Kerrville, Tex.

for full information about

THE 1953 COMPETITIVE SCHOLARSHIP CONTEST

WRITE

BOARD OF CHRISTIAN EDUCATION

Division Of Higher Education — Hunter B. Blakely - Secretary

Box 1176 — Richmond (9) Virginia

AN ANNOUNCEMENT

The Southern Presbyterian Church has a unique testimony to bear, a testimony which is needed in America and in the world as much or more today than ever before.

This testimony has to do with the fact that the Presbyterian Church is historically a confessional Church. We believe certain facts and certain doctrines and we find these clearly stated in our Confession of Faith.

There is grave danger of Presbyterianism degenerating into an inclusivism in which the individual determines that which he will believe or reject. This has greatly hampered the witness of other churches, and it can do similar harm to our own.

We are committed to the clear affirmation of Christian truth as found in the Westminster Confession of Faith, as this document has been received and interpreted from its beginning.

We are primarily dedicated to the preservation of this clear witness in a time when there are such strong pressures away from such a confession.

We are dedicated therefore, not so much to the preservation of a Church, but rather to the preservation of a clear witness.

It is for that reason that we believe the Southern Presbyterian Church can make its greatest contribution to the advancement of God's Kingdom by continuing as an independent and separate organization.

The greatest need today is not for numbers, nor for great ecclesiastical organizations, but for a clear and unequivocal testimony to the great central truths of Christianity itself; truths which are to be *believed* and *lived*.

THE ASSOCIATION FOR THE PRESERVATION AND CONTINUATION OF THE SOUTHERN PRESBYTERIAN CHURCH

WRITE FOR INFORMATION

H. B. DENDY . . . *Secretary*

WEAVERVILLE, N. C.

S. N. C.
Carolina Room

THE SOUTHERN PRESBYTERIAN ... JOURNAL ...

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

SEPTEMBER 10, 1952

SEP 11 1952

Is It Union?

If ...

It Divides Our Southern
Presbyterian Church?

It Divides Particular Congregations?

It Divides Families?

(See pages 2, 3 & 4)

VOL. XI NO. 19

\$2.50 A YEAR

Library, Reading Room
University of N. C.
Camp

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....Weaverville, N. C.
Dr. L. Nelson Bell, Associate Editor.....Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Phillips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw
Mr. W. R. Willauer

LETTERS

Charlotte 3, N. C., Aug. 23, 1952.

Rev. Wm. C. Robinson,
Care Columbia Theological Seminary,
Decatur, Georgia.

My Dear Doctor Robinson:

Let me thank you for your very correct criticism on the "accuracy" of the R.S.V. which our Church is seemingly sponsoring so unconditionally. I have traced the references that you give very carefully and find that you are certainly correct in the interpretations which you give. I am very sorry to see our Board of Education making "Rally Day" a time to advertise this translation throughout the whole Assembly. There are so many people who do not think for themselves (and **cannot** think for themselves) that will "swallow" this wholesale endorsement, and who will think that those who do not "swallow" it are just down right ignorant!

Yours very cordially,
W. H. Frazer.

ampler rendering of the older versions. For example, read Acts 3:6 in the older versions and then note the R.S.V. rendering: "But I give you what I have." Now that conveys the general sense, but it is not as ample a rendering of the Greek text, nor does it fit the situation as one can reconstruct it from the text. Peter was asking the lame man to fix his eye on him and speaking slowly and deliberately in order to give time for the exercise of faith by the man lame from birth.

Again, compare John 20:28 in the R.S.V. and in the versions of 1611, 1881 and 1901. The R.S.V. gives the sense: "Thomas answered him, My Lord and my God." But the fuller rendering: "Thomas answered and said unto him, My Lord and my God" is the more accurate translation of the full Greek text and it fits the occasion. This is the climax of the Fourth Gospel and the author gives it in a measured tread that allows its full force to break upon the reader. The clipped fashion of the R.S.V. obscures its full force.

Fraternally and affectionately,
Wm. C. R.

EDITORIAL

Decatur, Ga., Aug. 29, 1952.

Dear Dr. Frazer:

Thank you so much for your valuable support in my studies of the R.S.V. Of course, there are other elements here which give some of us question. The R.S.V. uses **Thee** and **Thou** for God and you for men, and generally the latter for our Lord Jesus Christ. This is particularly objectionable in such passages as the conversion of Paul. According to the several accounts of this event, Saul was smitten down by a Theophany and arrested by a heavenly Hebrew Voice saying: "Saul, Saul, why are you persecuting me?" And Saul, who had been reared on the Old Testament accounts of the Theophanies to Abraham, Jacob and Moses, replied to the **Lord** (Jehovah-Adhonay) Whom he had worshipped from youth: "**Lord**, who art Thou?" Only, the R.S.V. renders this august passage by the flat:

"Who are you, Lord?"

Then one may well ask whether the condensed or "clipt" style used by the R.S.V. is as accurate a translation of the meditative, deliberative, Eastern writer of nineteen hundred years ago as is the

An Old Man's Soliloquy

I've been hearing lately that there is talk of our denomination going into a union with another denomination, and that if our congregation does not go into the union we are likely to lose all our church property—church building, manse, and everything.

This is news to me, and I don't quite see how it could be. We always thought that this was our Church. We built it sixty-five years ago. I was a boy, but I helped load the lumber at the sawmill and unload it here. My father split the shingles—good clear cedar shingles, and they are on the roof yet. He and the rest of the neighbors put up the house, and were mighty proud of it. They certainly did a good job, for the walls are as plumb today as when they built it.

I remember when the Church was dedicated. It was a big day. They had two sermons that day, one in the morning and the other in the afternoon, with dinner on the ground. People were here from everywhere, and they were all happy. We thought that it was our Church. The preachers who came to dedicate it didn't tell us that it belonged to the denomination, and that we couldn't do as we pleased with it.

For all these sixty-five years we have kept the Church going. From it our dead have been buried, and in it a lot of weddings have been had when the girls and boys, children and grandchildren of those who built it have been married. And during all that time nobody told us that it wasn't our Church. We thought it was. There is no paper that we ever signed to show that it was not our property. And yet I am told that they say that it is not our Church, and never has been! I don't understand why, if we paid for it, and through all these years have used it without any claim against it, anybody can say that it is not ours.

I asked our preacher if there is anything in the Bible about a congregation not owning its own property, and he says that there is not a word in the New Testament to indicate that any other authority has any claim whatever on the property of a local congregation. He says that several hundred years after the time of the Apostles the big preachers in the big cities began to organize a kind of ecclesiastical (I think that's the word he used) authority for the purpose of controlling all the churches within certain districts, and that maybe this idea of property control came from that. He also said that something that was called a Reformation about four or five hundred years ago broke up that practice, but that it looked to him like some of the preachers are trying to get that kind of a thing established again. I reckon that's where our trouble comes from. Well, we didn't know anything about church history when we built our meeting house, and we were never told that what we were building belonged to somebody else. It looks to me like they are trying to change the rules in the middle of the game in favor of their side.

All I have to say is that, in my opinion, church courts should be as honest as state courts. We built a courthouse in our county with our own tax money, and I have never yet heard of a state saying that a county courthouse does not belong to the county. We love our denomination as we love our little old church, but we certainly want our denomination to be honest with us. We feel that by

every legal and moral right our Church is ours, and it will be a sad day when its door is locked in our faces, and we are told that we can't use it any more except by the consent of other people. Some of us are mighty proud of our denomination, and we don't want ever to have cause to be ashamed of it.

"Meddling"

While searching the Minutes of the Synod of Philadelphia and New York for data concerning the origin of one of the churches of which he is pastor and having nothing to do with the controversial church property question, the writer came upon a minute that throws light on that question.

In 1764-65, two congregations, New Castle and Christine Bridge, disagreed sharply over an arrangement to have them served by the same pastor, which arrangement was insisted upon by the Presbytery of New Castle. Appeal was made to the Synod. The following is quoted from its decision:

"And as the Presbytery assured us that they never intended to meddle with the civil property of their meeting-houses, even in the alternative proposed to these societies" (i.e., their separation) "which was only for the sake of peace, we leave them to settle the matter according to their own articles of union . . . earnestly recommending it to both parties to maintain their union inviolable."

So the "civil property" of these two congregations belonged to them, not to their Presbytery nor their Synod (then the highest court of the Presbyterian Church), and the Presbytery, with the approval of the Synod, disclaimed any intention of "meddling" with the property of these local churches.

—W.T.W.

A Word Of Encouragement To Our A.R.P. Brethren

From several weeks spent on the A.R.P. conference grounds, one gathers that this fine denomination has fallen upon difficult days due to an attack of "unionitis." This epidemic depreciated and belittled the A.R.P. denomination in comparison with the Southern Presbyterian Church. (Incidentally, the same epidemic in the Southern Church glorifies the larger U.S.A. Church until we sometimes cry: Have you no good word to say for a Church that feeds you?)

Then some of the leading pastors and larger congregations declined to abide by the vote of their

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 19, September 10, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

General Synod and determined to have union "without tarrying for any." Now the great majority of the denomination is told that without these strong congregations the Church can not carry on her independent existence, support her institutions, or advance her missionary work. Meanwhile, the separating congregations are finding anything but a happy time. One is reported splintering—the group that left the A.R.P. Church being minus pastor, minus sanctuary, minus largest financial contributor—and the other congregation is in a quandry over a split that divides families, wrenches the community apart, leaves the property to the continuing minority, and raises the spectre of a lawsuit between groups or congregations of our two denominations.

Dear brethren of the A.R.P. denomination, your labor of love, your worship of praise, your work of faith has not been forgotten by your Lord. Your ministry of service has won for you the esteem of your sister denominations among whom you have lived in these Southern States, and with whom you have served on the foreign fields. God is in the midst of you, you shall not be moved! He Who was with the three in the fiery furnace is with you today. He has not removed your candlestick from its place. When the first disciples were tossed in the stormy sea, their Lord was on the mountain praying for them, and at the fourth watch He came to them walking on the sea. In His own time and way, He will make His presence even more manifest among you. The signs of life and progress in your conference grounds, the increase of benevolences assigned to your college, most of all, the evident power of His Spirit when your New Life Movement was presented by one of your senior missionaries, are harbingers of gracious refreshings from above.

Meanwhile let us of other denominations ask God's grace that we may be sympathetic, helpful, Christian neighbors—not cold, complacent competitors seeking to profit by your predicament. All things whatsoever we would that men should do unto us, let us seek to do to this denomination and to her torn congregations. In the third chapter of First Corinthians, the Apostle describes a congregation of God in Christ Jesus as a building of God, resting upon Jesus Christ the foundation, made a temple of God by the indwelling of the Spirit—a holy temple that no man dare destroy (3:17). The Church is the mother of us all (Gal. 4:26); and, as Solomon showed, a true mother is more ready to give the whole child to the other claimant than to have it divided that she may get "her" half.

The presbyters are to shepherd the Church of God which He purchased with His own blood (Acts 20:28). There are solemn words in John 10 and Ezekiel 34 about the shepherds who leave the flock to be scattered. The Good Shepherd has compassion on those that are faint and scattered as sheep having no shepherd. Indeed, He Himself

comes and calls and gathers His own sheep and raises up true shepherds for them (John 10; Mt. 9:36; Eze. 34). Even so, we pray the Lord of the harvest to raise up for our A.R.P. brethren—as for ourselves—ministers who so preach the Word that the sheep hear the Voice of the Good Shepherd and gather about Him. May the Lord's hand, which is not shortened so that it cannot save by few as by many, continue to bless the A.R.P. Church and to make it a witness and a blessing in our midst!

—Wm. C. R.

The Church And Labor

The Church has been rightly disturbed because of the great numbers in organized labor not reached by the Christian message and appeal. One frequently hears statements that the Church has failed labor. In many of the major denominations and in some theological seminaries special departments are being set up to deal with the problem of bringing the Church to Labor.

Unfortunately, some who seem most concerned are actively trying to make the Church an agent and a pressure group to bring about certain governmental policies with reference to Labor. Consciously or otherwise, these "Friends of Labor" are often guilty of the greatest possible betrayal of Labor because they measure the contribution of the Church in terms of material progress rather than recognizing that the Church's *primary* responsibility to Labor, as to every other group in society, is preaching the gospel of God's redeeming love in Jesus Christ. Before God, Capital and Labor are composed of men with immortal souls, men who are sinners and who each one, *as individuals*, needs the cleansing and redeeming work of the Eternal Son of God.

We believe that the major denominations, and the National Council of Churches, have largely failed with reference to the laboring man, and we see nothing in their present programs calculated to really correct the situation.

At the same time, in certain sections, the Church is reaching Labor in a way which is effective, practical and Scriptural, and where this is the case there are certain features which show that a similar solution is possible elsewhere and which therefore warrant careful study.

In the area around Asheville, N. C., there are a number of large industrial plants and this number is increasing each year. Most of the men and women who work in these plants are affiliated with organized labor. At the same time, probably nowhere in the United States are a greater proportion of workers found to be an active part of the Christian Church. The Church is reaching these people in a most effective way. Why is this true here to such an unusual degree?

It is frankly recognized that in the Asheville, and similar areas, there are some factors which do not operate in all places where industrialization is present.

First of all, this section is not crowded from the population standpoint. In the second place many of these people own small plots of land on which they have their homes and from which they may derive a small part of their living. In the third place the people are largely of old Protestant American stock, with a Christian background.

Admitting these advantages, and they are great, they in themselves do not constitute the ultimate reason why in this area the Church is largely effective in its impact on the people commonly known as "the laboring class."

The reason the large denominations are failing in their appeal to Labor is that *they have consistently catered to the educated, wealthy and sophisticated classes in the training of men for the ministry.* To be more specific, as now set up, the Presbyterian Church is not training men for the ministry who will find themselves acceptable to the average man who works in an industrial plant. More than that, the average Presbytery will consistently refuse to accept or ordain a man who does not meet certain educational requirements, no matter how great evidence he may show of being a man on whom God has laid His hand to the ministering to the souls of men.

We are not for one minute speaking against an educated ministry. We thank God for the standards and the mental equipment of the Presbyterian ministry. But, we believe that our insistence on a highly educated ministry *only* has necessarily precluded the Presbyterian Church from having an extensive share in reaching men and women with fewer educational advantages but just as precious in the Lord's sight.

How then are these people in the Asheville area being reached? By a large group of preachers, many of them Baptists or representatives of the smaller denominations, who have the social, educational and economic backgrounds of the people with whom they work. Many of these preachers are actually workers in these plants, men who labor with their hands five days a week and on Sunday are found in scores of small churches, preaching as effective ordained ministers of the Gospel. Many of them lack the advantages of some of their more fortunate brethren in the ministry; but, they have the same Bible, the same Gospel, the same Lord and Saviour and the same Holy Spirit to water the seed that they sow. It is also worth noting that these men possess a simplicity of faith in the Book and the message which is honored by the One they are seeking to serve.

It may be argued that we have within the bounds of our own denomination men that God is similarly

using. True, but they are general exceptions to the obvious fact that we have become largely a class Church, ministering to the needs of people often far removed from organized labor, as such.

The main theme of this editorial is that the larger denominations and the National Council of Churches should squarely face the method which may be the only solution to the present failure of the Church to reach organized labor. It is our conviction that the Church will never reach this large and needy section of society by primarily appealing to labor as a champion of, or pressure group for, social legislation. As important as some of this may be, the primary mission of the Church is preaching the message of salvation through Jesus Christ, and it behooves the Church to recognize and place the seal of her endorsement on men called by the Holy Spirit and basically trained in the Word of God itself, to work for and with the men and women on a basis of mutual sympathy and understanding.

Organized labor, without the restraining and the directing wisdom which comes from those who are Christians, can in time change the course of national life and history until it may itself become a godless tyranny.

Labor needs the Church and the Church unquestionably has a mission to the worker, as to all other segments of society, but the Church will only reach organized labor when it gets down off its high horse of educational and social perfection and reaches out with the Spirit-directed hand of those who themselves are willing to serve.

—L.N.B.

Dedicated To Miss Mary Beam And Miss Betty Cridland Of The Anglo-Egyptian (S.I.M.) Mission

Miss Beam has told how upon their first night, camping all alone in the tall grass, with only a small tent and a mosquito net for protection (humanly speaking), they heard a lion roar—a terrifying sound—then another, from another direction, and still another and another, until there were quite a number of the beasts prowling around their tent (tracks discovered next morning within arms-length of the tent), and how they remembered the account of Daniel in the lions' den, and how they knelt and prayed that the same God who protected Daniel would protect them; and then, wornout and exhausted, they laid down and slept—and the lions went back to the jungle.

She told the story at our Sunday School in the morning, and that afternoon as I took a nap—half awake I got to thinking of their thrilling experience, strange to say, in connection with a little jingle that my father used to sing to us kids when we were dressed in our red flannel "night-drawers" for bed. While we danced around in a circle he would sing: "Johnny Brown had a little Indian—one little, two little, three little Indians; four lit-

tle, five little, six little Indians; seven little, eight little, nine little Indians; ten little Indian boys."

The jingle seemed to melt into the lion story Miss Beam told:

Two little missionaries went to the Sudan, two little missionaries went to the Sudan, two little missionaries went to the Sudan; 'n' camped in the grass on the ground.

Nothin' but a 'skeeter net for their shelter, nothin' but a 'skeeter net for their shelter, nothin' but a 'skeeter net for their shelter; 'n' lions walkin' all around.

One big, two big, three big lions; four big, five big, six big lions; seven big, eight big, nine big lions; ten big lions all around.

Two little missionaries thought about Daniel; two little missionaries thought about Daniel; two little missionaries thought about Daniel; 'n' lions walkin' all around.

Then they prayed to the God of Daniel; then they prayed to the God of Daniel; then they prayed to the God of Daniel; kneelin' there on the ground.

Went to sleep 'n' forgot the lions; went to sleep 'n' forgot the lions; went to sleep 'n' forgot the lions; walkin' in the grass all around.

Ten little, nine little, eight little lions; seven little, six little, five little lions; four little, three little, two little lions; one little lion all alone.

Two little missionaries waked up smilin'; two little missionaries waked up smilin'; two little missionaries waked up smilin'; *ten big lions all gone!!*

Hallelujah!

—Wade C. Smith.

Memorials For Rev. Leslie M. Patterson And Rev. Benjamin K. Tenney, D.D.

Resolution Of The Home Mission Association Montreat ... North Carolina

In His infinite wisdom God has seen fit to call from our midst during the past year two great souls, Rev. Leslie M. Patterson, Executive Secretary of the Synod of South Carolina and the President of our Home Mission Association, and Rev. Benjamin K. Tenney, D.D., Executive Secretary of Home Missions in Mid-Texas Presbytery.

Their sudden deaths came with distinct shocks to our minds and hearts, filling us with a grief which is relieved only by our gratitude for their lives and service, and our submission to the will of God who has called them to their rewards.

These servants of God were outstanding in their spheres of service. They were characterized by strong devotion to their Lord and Saviour, intense

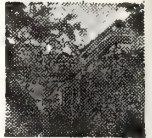
A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions

Presbyterian College

Clinton, S. C.

Marshall W. Brown, President



Christian Emphasis. Educational Excellence.
Friendly Personal Attention. Small Classes.
Football.

COLLEGE AND PREPARATORY.

Enroll now for fall session beginning Sept. 8, 1952.

PRESBYTERIAN JUNIOR COLLEGE

Box 38R.

Maxton, North Carolina

GET READY FOR CHURCH PAPER WEEK October 12-19

**Write For Free Sample Copies Of
The Southern Presbyterian Journal**

loyalty to their beloved Church. There was never a task to which their Church called them which was beyond their vision to see and faith to believe that it could be done. There was never a task too small to receive their devoted attention and best effort. Both served in the pastorate with singular success. They were known and loved as kind, gracious, understanding pastors. Both were called to executive positions of large responsibilities. They were admired and trusted as capable administrators, wise counsellors, genial, happy Christians.

We, the members of the Home Mission Association, record our sense of deep loss in the passing of these two great Christian statesmen. While no longer with us in person, yet their influence will be felt for years to come. Here their counsel will no longer be heard in the hour of important decisions, but the things for which they stood will guide us in our thinking. Their example will continue to inspire us to greater effort in the extension of the Church and the joyous proclamation of its evangel to all men.

To their bereaved families and friends we extend our Christian love and deepest sympathy with the assurance of our prayers that the God of all grace may grant them sustaining strength through the comforting, abiding presence of the Holy Spirit.

R. D. Bedinger, Chairman,
T. H. Talbot,
G. A. Nickles,

Committee.

August 1, 1952.

THE SOUTHERN PRESBYTERIAN JOURNAL

The Sovereignty Of God

By Rev. B. Hoyt Evans

Gastonia, N. C.

"The Lord God omnipotent reigneth." Rev. 19:6. That is what is meant by the theological term "the sovereignty of God." It means that God is king in the most absolute sense. It means that God is the ruler over His creation. God is a spiritual person to whom belong infinite perfections, and His sovereignty is a prerogative arising out of His perfections. He is sovereign because He is who He is. This is one of the truths which will not admit compromise. The Scriptures are clear in their claims that God is the sovereign ruler, and we have already established that the Scriptures are a trustworthy authority. Rev. 19:16 claims sovereignty for our God when it describes Him as "King of king and Lord of lords." Now, what has the Bible to say as to the nature and extent of His rulership?

God's sovereignty is universal. That means that it extends over all His creation. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Ps. 24:1. "Of Him, and through Him, and to Him are all things: to whom be all glory forever." Rom. 11:36. Those statements do not omit anything. Some people seem to think that God is concerned only with spiritual matters, with those things we include under the heading "religion." This idea is contrary to the Scriptural teaching about the sovereignty of God. What does God say about His lesser creatures? "Are not two sparrows sold for a farthing? and not one of them shall fall to the ground without your father." Matt. 10:29. There is no middle ground about the extent of God's sovereignty. According to the Scriptures He is either ruler over all, or He is not ruler at all.

God's sovereignty is absolute. There is no limit to His ability to do whatsoever He wills to do. Jesus said, "All power is given to me in heaven and in earth." Mt. 28:18. That is another of those uncompromisable statements. There are other passages which teach the same thing. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand." Dan. 4:35. He "worketh all things after the counsel of his own will." Eph. 1:11. The only thing that could be said to limit God's sovereignty is His own nature. God cannot and will not do that which is inconsistent with His nature. In other words, God cannot do evil because it is contrary to His righteousness. Whatsoever God wills to do, He will do, but it will be consistent with His attributes of wisdom, righteousness, justice, and love.

God's sovereignty is unchangable. The Scriptures describe Him as "the Father of lights with whom is no variableness." Jas. 1:17. His rule is as binding upon His creatures as the physical law is binding on the material universe. This is the teaching of the Bible. "Is it not lawful for me to do what I will with mine own?" Mt. 20:15. "All that is in the heaven and in the earth is thine." I Chron. 29:11. "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine." Ezek. 18:4. These passages make it clear that all creatures belong to the Lord and that He can do with them whatsoever He wills. His rule is not changeable.

If this is true, how is it that we speak of certain acts of the creatures as being contrary to God's will? We may defy the laws of nature, but we cannot break them. You may defy the law of gravity by leaping over a precipice, but you and not the law of gravity will be broken. So it is with the sovereignty of God. You may ignore the rule of God for a time, but you cannot break it. It was wrong for Joseph's brothers to sell him as a slave, but God overruled their evil doing to the salvation of the chosen family. Gen. 50:20. It was wrong for the Jews and the Romans to connive to crucify Christ, but our Sovereign God overruled their wickedness to the salvation of the world. Acts 2:23, 36. That is how God's sovereignty works. His rule cannot be broken. "Woe unto him that striveth with his maker." Isa. 45:9.

From these passages and many others it is perfectly clear that the Scriptures teach the sovereignty of God. The doctrine is not without its intellectual difficulties, but the difficulties are due to weak faith and sin-clouded intellect. If God is not sovereign, then the claims of the Bible and the claims God makes for Himself are false. A false God could not be trusted. The difficulty that arises from limiting God's sovereignty in your thinking, is harder to solve than any connected with the doctrine itself. There can be no middle ground about the sovereignty of God.

Blessed are they who accept God as the sovereign ruler. They know their lives are committed to one who cannot fail them. They are with the army which is sure to be victorious in life's battles. To them nothing is meaningless or uncertain, and everything has purpose, but these blessings are lost to those who question the sovereignty of God.

Some Burdens And Thrills Of The Gospel On A Long Journey

By Rev. R. Wilbur Cousar, D.D.

Pastor - Central Presbyterian Church
Chattanooga ... Tennessee

August 8, 1952.

This is not a travelogue, although this is written in the midst of a long journey from the Holy Land. Some experiences have depressed us, others have delighted and thrilled us. When one has viewed the domes and minarets in four great Moslem cities where scarcely a Christian Church is ever seen one feels the intolerable burden for men without Christ. We have heard the prayer calls by Mohammedan priests in Cairo, Damascus, Jerusalem and Istanbul. It is a weird sound, and, if we may be pardoned for the comparison, it echoes like the cry of an animal rather than of a human being. As we looked out from our hotel window in Damascus we could count 24 Mosques in the distance, their minarets piercing the sky. In Cairo the guide gave us a Chamber of Commerce story to the effect that there were 500 such in his city. Other reports cut the number in half. To visit Nazareth the boyhood home of our Lord nestled on high hills overlooking the beautiful plain of Esdraelon was a privilege beyond comparison. To learn, however, that its population was almost entirely Moslem was depressing to the mind and heart of a Christian who would have it otherwise.

We should be praying for the Near East for it is awaking like a man out of a long sleep. It is quickly seizing western ideas and customs. It is buying western machinery and gadgets. European and American-made cars and trucks are slowly but surely crowding the donkey and the camel off the streets and highways. Damascus and Cairo still have thousands of their women wearing heavy veils and relatively few men and women are seen together. Men are still wearing fezzes, turbans of varied hues and patterns. Alongside of these age-old costumes are men dressed according to smart western tailoring. The Near East is slowly but surely shaking off the shackles and clammy hands of a dead past. Turkey forbids the veil and the fez and the turban, having become sharply western since Ataturk's regime as president. Again, let us emphasize the fact that the Near East is awaking to a new freedom but without the great boon of Christ-like righteousness and truth.

What are the thrills of the gospel's power that we have observed? We shall start at Calvary and

the Tomb first. The location that we liked best was Gordon's Calvary, the place located by the great Christian general known as Chinese Gordon in 1882. One is pointed to a tree standing on top of a hill that looks like a skull. It was there, said the warden, Mr. May, that it was believed that Jesus was crucified. Unlike the Ornate Church of the Holy Sepulchre where our Catholic friends think the crucifixion took place, this spot is beautiful in its restful simplicity and quiet. There the Great Transaction took place and man's atonement was fully made. Not a long ways off is the solemn tomb where the body of our Lord lay. We walked into the tomb itself and tried to catch something of the spirit of that far-off day. We tried to realize that it was here the great Captain of our Salvation rose triumphant from the dead. It was late afternoon when we left but with a quiet thrill concerning our all-victorious Lord and King.

One or two more thrills. We haven't time to tell of the rare pleasure of picking up a rough stone from the top of Mount Carmel and hearing again old Elijah's prayer, "Hear me, oh Lord, hear me," and then the fire fell from heaven. Excitement filled our breasts as the guide pointed out the brook Cishon at the foot of the mountain where the four hundred and fifty prophets of Baal were slain, and their blood made red the waters of that little stream.

Mars Hill where the Resurrection of Jesus from the dead was made vivid by Paul, is a large rather unsightly rock. There are no monuments or temples there as on the Acropolis. The guide would pass it by. She was a charming cultured Athenian lady and over and over declared her Christianity. I reminded her, perhaps half impatiently, that Mars Hill had done more for the freedom of women than the Parthenon and all of its surrounding pagan temples. Corinth, and its stately ruins with the remains of temples of Jupiter and Apollo and the now destroyed temple of Venus, light up the words of the great Apostle when he said: "And I was with you in weakness and in fear and in much trembling." We could but thank God for this brave soldier who in the worst citadel of evil of the ancient world could declare: "I determined not to know anything among you save Jesus Christ and Him crucified."

Evangelism -- Baptism

By Rev. R. P. Robertson

Malden, W. Va.

Presbyterians in America, especially in the South, are losing ground to other denominations in the matter of evangelism. Most communities in the South have inherited and still possess a strongly revivalistic attitude. This has come to pass through the vigorous evangelistic preaching of Baptist, Methodist and the Holiness groups of churches. These denominations, for the most part, strongly emphasize conversion, public confession of Christ, and the new birth, not only in their evangelistic meetings, but also in their Sunday services. A strong emphasis on "believers' baptism" by immersion has also had its part in making the "clear-cut," "time-place" conversion more colorful. In the center of such religious environment, Presbyterians have frowned and struggled. We, generally speaking, have considered it too emotional and altogether unnecessary. Yet the facts stare us in the face that in proportion our growth by additions on profession of faith is small. This seems to point out that somewhere along the line we are failing to do the job of reaching the lost in sin that we should.

While not proposing to give a full answer to this situation, I would like to suggest what may be at least a partial one. It lies in the misuse of our doctrine of baptism as we practice it—especially infant baptism. As an example, our Board has published a very attractive and important little booklet on infant baptism entitled "The Baby Is Baptized." The purpose of the booklet is to place in the hands of parents a brief statement of the doctrine of infant baptism that they may better understand the real significance of it. There is indeed much that is good and commendable in this little work. It outlines the Scriptural authority and traditional evidence for this doctrine and practice. The idea of placing such a work in the hands of parents preparing them for assumption of the baptismal vows is excellent and needful. But this work misleads believing parents who are preparing to have their infants baptized. It is due to such misleading as occurs in this booklet and in similar teaching throughout our Church that we have a generation of Presbyterians who are weak on evangelism.

On Pages 14 and 15 of this little booklet, the parents who are preparing to present their children to God in baptism are told that their children are already children of God and that it is a mistake to try to tell them that they must be converted. Further, this is described as the position of historic Presbyterianism. There are distinctions needed

here. In His gracious covenant God has promised to be a God to us and to our seed. Accordingly, birth of Christian parents is an indication that the child is included in the election of grace, that it is God's purpose to be his Father and have him for God's child. But this gracious indication is neither a guarantee nor necessarily a fact already accomplished. Further, as the students of the Westminster Confession and Catechisms realize, the covenant of grace no more excludes spiritual conversion than it does redemption. What God purposes and promises in the covenant He brings to accomplishment in the reconciling, redeeming work of Christ and in the regeneration, converting work of the Holy Spirit. In our opinion, the teaching that the children need not be converted is out of accord with the Presbyterian confessional and catechetical statements on effectual calling and on repentance unto life.

Further, the position of this booklet needs challenging in the light of the first and second vows which our Book of Church Order provides that these parents assume at the baptism of their infant children. At that time they are asked to "Acknowledge their child's need of the *cleansing blood of Jesus Christ*, and the *renewing grace of the Holy Spirit** . . ." that they are to "look in faith to the Lord Jesus Christ for their child's salvation, as (they) do for their own." In other words our Book of Church Order, truer to the Scriptures than the booklet, does not assume the converted relation of the children of believing parents to God. Our Book of Church Order teaches, with the Scriptures, the need of the new birth, the need of the child's conversion by the "renewing grace of the Holy Spirit." Our Book of Church Order further teaches, with the Scriptures, that the appeal and ground, yea the hope and assurance for the conversion of the children of believing parents is the covenant promises of God! This indeed is a blessed and assuring hope for their conversion, but it is not a ground to minimize the need or neglect to attend unto the means God has ordained for their conversion. It is for us—and it is a part of our conception of evangelism—faithfully to apply by prayer and attendance to His Word these ordained means. In so doing we shall become truly and thoroughly evangelistic. In so doing we as Presbyterians will return to a warm healthy type of evangelism which, with

*The first vow in our BCO is omitted in the Plan of Union submitted in January, 1949.

the Scriptures and our sister denominations, recognizes the need of conversion and of confessing Christ before men.

Is there not a great need in our Southern Presbyterian Church rightly to use the great body of truth we profess to believe? It seems to the writer if we do so rightly use—viz preach and teach it in its purity and power, that our Church will revive and God will use us to reach the lost men and

women of our communities. It is the misuse of, not error in, our confessional standards that make us tend toward lukewarmness and spiritual apathy!

Let us pray God that we may recognize the need of the conversion even of our non-communing members and apply the means God has ordained for their awakening and conversion. Let us acknowledge the possibility that through this means God may refresh us with gracious visitations of His Spirit and blessed revival stirring in our midst!

SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

LESSON FOR SEPTEMBER 21

Solomon Begins His Reign

Scripture: I Kings 1:28-40; 2:1-4; 3:1-15; 5:1 - 6:14; 8; II Chronicles 5-6. Devotional Reading: Proverbs 3:13-18.

Our Devotional Reading is the well-known passage concerning the value of wisdom. Solomon is known for his wisdom, and yet he has been aptly called "the foolish wise man," for he did not practice what he preached; he did not continue in the path of true wisdom, for "the fear of the Lord is the beginning of wisdom," but departed from the true God, and also from the path of righteousness. It is a double tragedy when a man knows what is right and departs from it; when he starts out well but ends up badly. The life of Solomon is a solemn warning to us all. To be good is better than to be wise. Then, that servant who knows and does not do, will be beaten with many stripes.

I. Solomon Firmly Established On The Throne: I Kings 1:28-40

If you will read the whole chapter you will find that Solomon did not ascend the throne without opposition and difficulty. As is usual there was a great deal of scheming and plotting on the part of those who wish to be in places of authority. Where there were many wives and numerous children you would expect trouble, and there was plenty of it as the deathbed of David drew near.

David had promised—sworn—to Bathsheba that her son should follow him as king. But Adonijah, the son of Haggith, exalted himself, saying, I will be king. And it looked like he would succeed with his plan. Joab, who had remained loyal to David when Absalom rebelled and was largely responsible for the squelching of that uprising, went to Adonijah, and also Abiath. Adonijah called his followers together, but Nathan the prophet and other leaders were not with him.

Nathan spoke to Bathsheba and she went in to King David and reminded him of his oath to her. Nathan also came in and confirmed what Bathsheba said. So David took steps to immediately make Solomon King and nip this movement in the bud.

Adonijah fled and took hold of the horns of the altar. Solomon said: "If he shall show himself a worthy man there shall not an hair of his fall to the earth." (Later both he and Joab are slain, see Chapter 2, for it seemed unwise to let them live).

The young king was finally made secure on his throne.

II. David's Charge To His Son: I Kings 2:1-4

These words of David are both an encouragement and a warning, as such charges usually were. (See Moses' charge to the people and to Joshua, and the farewell address of Samuel). These old men seemed to have a premonition of coming events, and being inspired of God, were prophets in the sense of foreseeing the future.

"Be thou strong, therefore, and shew thyself a man." How often these words ring out as a challenge in the Bible! God told Joshua to "Be strong and of a good courage"; Paul, writing to the Ephesians, urged them to "Be strong in the Lord and in the power of his might." Solomon was undertaking a "man's job," and he would need all the strength he could get.

"Keep the charge of the Lord thy God, and walk in His ways." Well would it have been for Solomon if he had remembered these words of his father when he was tempted to go after other gods. Sol-

omon departed from his faith in God and also, as would naturally be the case, in his obedience to the commandments of God. Loss of faith is always followed by disobedience.

Notice the conditional promise: "If thy children take heed, to walk before me in truth, there shall not fail thee a man on the throne of Israel." God's promises are usually conditional. The condition is sometimes stated; sometimes implied. For instance, there are beautiful promises concerning prayer, but there are also some conditions attached to these promises, such as "abiding in Him," or "according to His will."

III. Solomon's Dream And Choice: I Kings 3:1-15

In the first verse of this chapter we see one of Solomon's sad mistakes, and the beginning of his downward course: "And Solomon made affinity with Pharaoh, king of Egypt, and took Pharaoh's daughter, and brought her into the city of David." Why do godly people want to make alliances with the ungodly? Why do Christian nations ally themselves with those that hate the Lord? Why do Christians sometimes become unequally yoked together with unbelievers? Solomon's ruin was largely caused by "outlandish" women. This was but the beginning, but a sad beginning.

"And Solomon loved the Lord, walking in the statutes of David his father, only he sacrificed and burnt incense in high places. And the king went to Gibeon to sacrifice there." In Gibeon the Lord appeared to him in a dream by night and said, Ask what I shall give thee.

This has often been called, Solomon's wise choice. His humility is evident: I am but a little child: I know not how to go out or to come in. He also realizes the bigness of the task before him, and he asks for an understanding heart to judge the people. God was well-pleased with his choice, and not only gave him what he asked for, but added riches and honor.

Then He makes him a promise conditioned on his keeping the commandments of the Lord, that He would lengthen his days. Solomon awoke from his dream and offered up burnt offerings and peace offerings. This was surely a good beginning and it looked as though his reign would certainly be one of righteousness and prosperity. There was an abundance of the latter, but the king soon forsook the Lord.

IV. Solomon Builds The Temple: I Kings 5:1 - 6:14

This was the greatest piece of work that Solomon did, and next to his riches, honor and wisdom make him stand out as a glorious monarch. As we have seen, David made extensive preparation and plans for the House of the Lord. He had already made an alliance with Hiram, king of Tyre, a loyal

friend of both David and his son, "for Hiram was ever a lover of David."

Solomon sends a message to this ruler, telling him of his purpose, and makes a league with him. He raised a levy out of all Israel of 30,000 men, who went in relays of 10,000 a month to prepare the timber and stone needed for the building. Everything was made ready and in the 480th year after Israel came out of Egypt he began to build. No hammer or ax or any tool of iron was heard, the stone being cut beforehand. The king was seven years in building the Temple. Then a very significant note is added: "But Solomon was building his own house thirteen years." Already the king seems to be exalting self and slipping in his devotion to the Lord.

This was the beginning of an extensive "building program" which became a burden to the nation and started the dissatisfaction which finally resulted in the division of the kingdom. Taxes had to be increased as expenses mounted. The building of the Temple was a good and noble work, but as is so often the case with rulers, Solomon became more and more infatuated with his own interests and glory and forgot the Lord.

He became vain, and enamored of "strange women," and tainted with idolatrous practices. So often kings (and presidents, too), begin with a feeling of humility and dependence upon God, but end up by being carried away with their own importance and glory. In the simple words of ordinary men, they become "big-headed" and self-sufficient. Solomon is a warning to all like-minded rulers.

V. The Dedication Of The Temple: II Chronicles 5-6

These chapters tell us of the dedication of this most costly house of worship. The fifth chapter recounts the bringing into the Temple of all the materials which had already been dedicated to the Lord by his father David. The Ark was brought in and placed in the most holy place. This was followed by a service of song and music, thanksgiving and praise. The glory of the Lord fills the House of the Lord. This is the climax of the whole celebration, for it shows that the Lord accepted the building for His abiding place. Until the glory of the Lord fills any place of worship it is not a real meeting-place with Him.

The sixth chapter continues with the speech of the king as he blesses all the congregation and the Lord for all His mercy and kindness to him and to his father, David. Then comes the "dedicatory prayer" which is very long and very beautiful, befitting the occasion. It begins with praise to the Lord God of Israel and the petition that God would respect the prayer and supplication of the king. There are many petitions in regard to the needs of the nation. It is hard to see how a man who could make such a prayer could depart so far from God.

YOUTH PROGRAM FOR SEPTEMBER 21

A Mutual Network

DEVOTIONAL PROGRAM:

Hymn: "O For A Thousand Tongues To Sing."

Scripture Lesson: I Cor. 12:1-27.

Prayer.

Hymn: "My Hope Is Built On Nothing Less."

Offering.

Introduction: (Simulating a local broadcast with a world-wide hook-up).

LOCAL ANNOUNCER:

Good evening, Radio Friends, we greet you in the Name of our Lord Jesus Christ, and invite you to listen to this important program, designed to bring to you information that will indicate the vital and living relationship that exists between believers the world around, that together we might get a new vision of what it means to belong to Christ, as members of His body, and members one of another in Him.

Stand by as we contact our believing brother in Western Germany. Come in, Germany . . .

SPEAKER FOR GERMANY:

This is your fellow believer and servant of the Lord Jesus Christ, speaking to you from the heart of Western Germany, and bringing you greetings in the Matchless Name of our Saviour. In the midst of the rubble and ruin of war, and despite the economic shackles that bind us, we have much for which to be thankful. We are not under the ruthless heel of Communism, and are at liberty, even as other Western democracies, to study the Word of God and to preach the gospel of Jesus Christ without fear of intervention. Even in the terrible and tragic destruction visited upon us as a nation we see the hand of God, and this freedom to witness and worship, lost under Hitler, is now restored. The hand of our God is upon us for good, and we are counting on Him for strength and guidance. We are indeed grateful for the prayers of God's people and for the practical support that comes from the neighbors "of like precious faith" in other lands. We are thankful for those who have "first given themselves unto the Lord, and unto us by the will of God." Continue to pray for us, and we will remember you before the throne of Grace. Good-bye, and may God bless you, as we return you to your home station.

LOCAL ANNOUNCER:

Thank you, Germany. And now, let us listen to the Voice of Africa, coming to us from the Belgian Congo. Come in, Africa.

SPEAKER FROM AFRICA:

This is your Brother in Black, speaking to you from Luebo, Belgian Congo, in Africa. Greetings in the name of Christ. We are grateful indeed that God has not left us in darkness, but has given us the gospel, even as others, that we might have "the light of the knowledge of the glory of God in the face of Jesus Christ." We are thankful for every faithful servant of the cross who has been called of God and sent by fellow Christians to bring us the good news of salvation. Our skins are black, but our souls have been washed white in the blood of the Lamb, and the bonds of love that bind us together in Him are strengthened day by day by every token sent by you. Our concern today is for the millions in this great continent of Africa who have not yet heard the gospel. Will you continue to pray the Lord of the harvest to send forth laborers, and will you continue to support them with your prayers and your gifts that they might be used of God? We are rejoicing in our "mutual faith," and are conscious that even as we are drawn together by means of this mutual network of radio, so we are bound together by our mutual faith in Christ. Pray for us, and may God bless you. We return you now to your Mutual Network Studio.

LOCAL ANNOUNCER:

Thank you, Africa. We pause now for station identification. This is your Mutual Network Station, LOVE, broadcasting from the Good News Building in your own home town. Keep your dial set while we see if we can contact our underground Christian Station in Red China. Come in, China . . . Can you hear? Come in, China . . .

CHINA SPEAKER (very faint - hesitant):

Hello, Brethren. We dare not speak but a word, for every move is watched, and even a friend can become an enemy over night. However, we thank God for His all-sufficient grace. "We are troubled on every side; without are fightings, within are fears. Nevertheless, God, that comforteth those that are cast down, comforted us . . ." through your love and prayers. Please pray without ceasing. We are bound on every side, but are trusting God that our bonds will work out for the furtherance of the Gospel, for the Word of God is not bound, and God can work even behind the Iron Curtain. It means much to know that the saints of God in free lands are remembering us "that are in bonds, as bound with us." We are strengthened by your faith and your prayers. The missionaries are gone, but Christ dwells in our hearts by faith and He is

able to do exceeding abundantly above all that we ask or think. Pray for us, for we are one with all of you who are in Him. God bless you. Goodbye.

LOCAL ANNOUNCER:

We have brought you by means of our Mutual Network, a word of greeting from other believers in Germany, Africa, and Red China, and we would remind you of countless others in many lands with whom we are one in Christ, having one Lord, one Faith, and one Baptism, children of God by faith in Jesus Christ. Certainly it should challenge our hearts to pray for one another, and to stand together in the preaching of the gospel of Christ. One work of faith, one labour of love, one patience of hope; soldiers, servants, believers in the Lord Jesus Christ. May God make us faithful, saying with Samuel of old: "God forbid that I should sin against the Lord in ceasing to pray for you."

Until this same time next week, this is your Mutual Network Home Station, LOVE, broadcasting from the Good News Building, in our own home town, saying goodbye and God bless you.

NOTE: Follow with general discussion and special prayer for believers in other lands.

CHURCH NEWS

World Mission Notes

NASHVILLE, TENN. (PN)—Rev. and Mrs. Harold Borchert and small daughter, and Miss Juanita Connell, newly appointed missionaries, sailed from New Orleans on August 12 for Japan.

Mr. Ben Kelly left by plane from New York on August 12 for the Belgian Congo, where he will serve as a teacher at Central School for Missionaries' Children for the next three years.

Rev. and Mrs. Donald E. Williams and their three children sailed from New York on August 15 to return to their work in the North Brazil Mission after their furlough year in the United States. Accompanying them was Miss Willodene Smith, newly commissioned missionary to North Brazil.

Mr. and Mrs. W. L. Brandt left by plane from Miami on August 18 to take up their work as new missionaries to the North Brazil Mission.

Rev. and Mrs. Byron T. Price and small daughter sailed from New York August 21 on their way to the West Brazil Mission, where they will serve as missionaries.

Newly commissioned missionaries to the Belgian Congo, Dr. and Mrs. J. B. Jung and children, Mr. and Mrs. Manford Saunders and children, Dr. and Mrs. W. W. Beckner and children, and Miss Mary Doris Moore, sailed on August 27 from New York

for Brussels, Belgium, where they will study for the next year before proceeding to the Congo.

Rev. and Mrs. J. M. Guthrie and family sailed from New York on September 18 to take up their work in the East Brazil Mission.

Rev. and Mrs. E. W. Pettis and family, newly commissioned missionaries to Korea, sailed September 15 from San Francisco for Japan, where they will engage in language study until they are able to enter Korea.

Literally a ship load of missionaries sailed on September 7 from San Francisco for Japan when a group of our missionaries set out as the only passengers on a ship headed for that country. Those making up the party are: Rev. and Mrs. Lewis H. Lancaster, Jr., and daughter, Miss Jo Anne Heizer, Miss Mary Elizabeth Blake, Rev. Don McCall, Rev. James Magruder, all newly commissioned missionaries to Japan; Rev. and Mrs. Keith Crim, new missionaries to Korea, who will go first to Japan for language study; Miss Katheryne Thompson, one of our China missionaries, who goes to serve among the Chinese in Japan; and Mrs. L. C. M. Smythe, of Kinjo College, in our Japan Mission.

Mrs. Martha Savels will sail on September 15 from New York for the Belgian Congo. Mrs. Savels spent part of her furlough year in her native Belgium and has spent the rest of the time with her son in Nashville, Tenn.

Rev. and Mrs. L. A. McMurray sailed on July 30 for the Belgian Congo, after having spent their furlough year in this country.

Rev. and Mrs. T. R. Taylor and family sailed on July 24 for the West Brazil Mission to take up their work there after their furlough spent in this country.

Mr. and Mrs. Garland Goodrum, of our Congo Mission, announce the birth of a son, Mark Morrison, on August 12, in the Congo.

Miss Lettie Beaty, of our Mexico Mission, has been granted a six months' furlough beginning the first of October and will be coming to the United States at that time.

The First Year's Report For Billy Graham Film "Mr. Texas" Shows Recorded Decisions For Christ Numbering 75,000; Attendance Total Near Three Million

Washington, D. C., Sept. 15.—One of the most effective evangelistic efforts in America was outlined this week by Walter H. Smyth, Director of Billy Graham Evangelistic Films, Inc., in the first year's report for "Mr. Texas," called "The world's first Christian western." Since it was first shown in the Hollywood Bowl on October 1, 1951, the film has been seen by an estimated 3,000,000 persons,

the largest audience ever to see any one Gospel film in one year.

From that number of viewers, approximately 75,000 persons have responded to the invitation as extended at the close of the film, and have made their decisions for Christ. Mr. Smyth estimated that this was the largest number of decisions for Christ for any single evangelistic effort during the past year, adding: "We thank God for every evidence of His blessing on this medium of evangelism. The film was conceived in prayer, produced with prayer and sent forth with prayer. God has wonderfully blessed."

The film has been shown during the year only under sponsorship or supervision of the Graham film organization. In nearly every showing, the invitation to receive Christ as Saviour has been extended by the individual in charge of the showing. In the great majority of cases, the individuals making their decisions for Christ have been carefully counselled with by local pastors and Christian workers. The same program will be followed in the year ahead, with additional qualified film representatives being appointed to handle showings in the various sections of the country.

Outstanding showings of "Mr. Texas" have included the preview in Hollywood Bowl when 25,000 persons assembled, the largest crowd ever to see a motion picture at one time in this country. The world premiere in Fort Worth, Tex., attracted 17,000 persons, and in Minneapolis, Minn., Philadelphia, Pa., Greensboro, N. C., and several other cities, audiences of 10,000 and more saw the film. In many cities it was necessary to have two or three showings in one night, and in several instances it was necessary to have repeat showings at a later date.

The film has become a missionary venture as well, with several prints now being shown overseas. Foreign translations are planned in the near future.

"Oil Town—U.S.A." newest production of Billy Graham Evangelistic Films, is currently in production, with national release scheduled for early in 1953. The new film centers around the recent Billy Graham Crusade in Houston, Tex. Every indication is that the new film will surpass "Mr. Texas" in many details, with careful planning and a wealth of experience going into the new production.

The Bible Mastery Campaign For 1952 With Romans

Beginning in a Seattle Church in 1926, sponsored by Seattle Presbytery since 1930, the Bible Mastery Campaign has spread till last year it was observed in 46 states, five Canadian provinces and seven foreign lands, and in over 27 denominations. Several denominations officially promote it.

The Bible Mastery Method of repeatedly reading a book through has been used and urged by many

Bible teachers. The germ was found in a little book "How To Master The English Bible," by Dr. J. M. Gray. Dr. M. R. Turnbull speaks of "the value of reading the Bible as a means of studying the Bible. In fact the right kind of Bible reading is the best kind of Bible study." It is a revelation thus to read a book through at a sitting and to repeat the reading daily for a month.

Romans is the book this year with a choice of Committals: to read the book through daily during October or to read at least four chapters daily. A layman greatly used of God said: "I have read Romans through every day, except Sunday, for 17 years."

Romans is a handbook on *Salvation*. Its great theme is "*Power unto Salvation*," more explicitly, "*The Power of God unto Salvation*." It presents "The Double Cure," in the words of the loved hymn: "Be of sin the double cure, save me from its *guilt* and *power*." It answers the question, "Is there power by which to live it?"

Further information, a four page leaflet, Committal Card and Book Mark may be secured by sending a stamped (in the U. S.) addressed envelope to Rev. C. J. Boppell, 2666 Thirty-Seventh Ave., S. W., Seattle 6, Wash.

An Actual Fact

The Apostles preached the Resurrection with no uncertain sound, because to them it was an actual *fact*, for they both saw and touched the risen Lord. Nothing short of the actual *fact* could have changed those thoroughly disheartened disciples into unconquerable martyrs, whose faith was tested by their blood. So in all ages the Resurrection has been the rallying point of faith.

Genuine faith must have solid facts to stand upon. The solid rock of the Christian faith is the Resurrection; and the Christian Sabbath is one of the solid facts that attest it.

The Resurrection is the reason of our faith, the ground of our hope, and the pledge of our salvation. The Gospel of the Resurrection is the only Gospel that will convert the world, for it is the only Gospel that is backed by the power of the Holy Spirit. The Gospel of the Resurrection and the Sabbath of the Resurrection belong to each other. They cannot be separated. Wherever the Gospel of the Resurrection has gone, the Resurrection-day Sabbath has gone; and the Holy Spirit has ever put the seal of His blessing upon it. It is not possible for an ignorant misconception of the Sabbath to have been uniformly and continuously marked with the seal of divine approval through 1900 years.

The power of the Resurrection is the *fact* that makes Satan tremble. He would gladly blot out every witness that pointed the sinner to it. Infidels deny the Bible—worldlings will not read it—but

they cannot help reading the testimony of the Christian Sabbath. It is like an unbroken cord that leads unerringly to the objects to which it is attached. It proves the *fact* of the Resurrection. This in turn proves the divinity of Christ. This in turn proves the authority of the Bible. It is the witness that will not down.

—Maurice S. Logan,
("Sabbath Theology.")

Quotations From "Our Public Schools - Christian Or Secular"

One of the striking features of the new book under this title is the wide selection of fitting and supporting quotations which serve to focalize the confirming thinking of many foremost statesmen, educators and religious leaders on the place of the Bible and religion in American life and in education.

"The Bible is the Book on which this Republic rests." —President Andrew Jackson.

"The Bible is the source of liberty." —President Thomas Jefferson.

"To this Book we are indebted for the progress made in our civilization and to this Book we must look as our guide in the future." —President U. S. Grant.

"The more profoundly we study this wonderful Book and the more closely we observe its divine precepts, the better citizens we will become and the higher will be the destiny of our nation." —President William McKinley.

"The Bible has been the Magna Charta of the poor and the oppressed ... Nowhere is the fundamental truth that the welfare of the state in the long run depends on the righteousness of its citizens so strongly laid down. The Bible is the most democratic book in the world." —President Theodore Roosevelt.

"There are great problems before the American people. I would be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and all our thought the incomparable and unimpeachable Word of God." —President Woodrow Wilson.

"The foundations of society and government rest so much on the teachings of the Bible that it would be difficult to support them if faith in these teachings should cease to be practically universal in this country." —President Calvin Coolidge.

The author follows with his own statement: "The Book that made America should be in the schools on which we depend to make Americans."

—From *The Christian Statesman*.

CALVIN CAN BE YOURS FREE!

Yes, the great 45-volume set of John Calvin's incomparable commentaries on the Holy Scriptures can be yours absolutely FREE of any cost to you.

|||||||

Here's Our Offer:

YOU OBTAIN 100 SUBSCRIPTIONS TO

The Southern Presbyterian Journal

and send to us correct names, addresses and remittances collected from subscribers at \$2.50 each. We give you the complete, fine-edition set of Calvin Commentaries currently retailing for \$150.00.

But here's the BIG part of this offer! You don't have to wait until you have the 100 subscriptions to begin receiving your books. For every three subscriptions you send in, we'll send you one volume of the commentaries. By the time you have sold 99 JOURNAL subscriptions, you'll have 33 volumes of these up-to-date commentaries. Your 100th subscription will then bring you the rest of the books!

Ideal as a gift for your pastor! Get every department working on this and surprise him with a set. It's the most sought-after commentary in the world among Presbyterian preachers.

Ideal as a gift for your church library!

Ideal as a gift for a seminary student!

Ideal as a gift! That's why we want to give it to you.

The Southern Presbyterian Journal

WEAVERVILLE ... NORTH CAROLINA

YOU CANNOT GET AWAY FROM THIS FACT

Without reflecting in the slightest on our brethren in the North, it is nevertheless a fact that:

Union with the Presbyterian Church in the U.S.A. would necessitate the surrendering of our Church and its work to the control (by a ratio of about 4 to 1) of men outside of, largely ignorant of, and, in some cases, unsympathetic with, that work and its problems.

We can now present a "united front" on all matters of mutual interest and concern, but such co-operation does not demand the cessation of our own Church as a separate and efficient part of the work of God's Kingdom.

The ecumenical movement envisions eventually one great Church.

Spiritual ecumenicity on the other hand recognizes that *right now* all who know and love the Lord are members of the invisible Church.

Union with another group does not seem to offer one single advantage, either to our Church and its work, or to the work of God's Kingdom, of which we are a part.

THE ASSOCIATION FOR THE PRESERVATION AND CONTINUATION OF THE SOUTHERN PRESBYTERIAN CHURCH

WRITE FOR INFORMATION

H. B. DENDY . . . *Secretary*

WEAVERVILLE, N. C.

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

SEPTEMBER 17, 1952 SEP 16 for



The Gospel Assembly Tent, Evangelistic Team, Pastor And
Church Members At I-lan, Formosa. (See Page 5).

VOL. XI NO. 20

\$2.50 A YEAR

U. N. C.
Carolina Room

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....**Weaverville, N. C.**
Dr. L. Nelson Bell, Associate Editor.....**Asheville, N. C.**

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw
Mr. W. R. Willauer

EDITORIAL

Myth - Modernism's Current Technique

An article in a recent number of *THE CHRISTIAN CENTURY* presents the current modernistic attack on historic Christianity in the form of assertions that most of the Christian testimony is myth and must be *de-mythitized* in order to suit modern man. Now we have called attention to this form of the attack several times in the pages of the Journal. We met it in an address by a prominent Negro professor to the Interseminary gathering at Gammon, in an effort by an able American New Testament scholar to get the World Council to change its Christological basis, and in a review of the positions of Professor R. Bultmann when the latter came to this country to lecture and teach. The recent article states the views emanating from Bultmann with particular explicitness.

Bultmann's version of the second article of the Creed goes about as follows: "and in Jesus Christ *not* His only Son, *yet* our Lord, *not* conceived by the Holy Ghost, *not* born of the virgin Mary, suffered under Pontius Pilate, crucified dead and buried, He did *not* descend into hell, He was believed to have risen from the dead, He did *not* ascend into heaven, He is *not* sitting at the right hand of God, and from thence He will *not* return to judge the quick and the dead." This leaves for these demythicizing modernists only the following facts for their faith concerning Jesus: He lived, He died, He is our Lord, He was believed to have risen—some sort of subjective idea of the resurrection. The rest is dismissed as not acceptable to the modern mind in Europe, Japan, and America. As was presented in the paper to the American Theological Committee, both the preexistence and the postexistence of Christ are described as mythological. As a consequence objection was there taken to the World Council's recognition of Christ as God.

What shall one say of this form of modernism's attack? First, that it subjects the Word of God to the wisdom of men instead of judging the philosophies of men by that word. Bultmann is following the current German form of existentialism and is admitting as genuine only so much of the Christian faith as seems to pass the test of Heidegger's thinking. But when current thought sits in judgment on the Christian doctrinal message, will it not likewise pick and choose between the moral commandments, and ethical demands of the Word? Who are we, or what is our position that we can call God or His Word to the bar of our judgment? Jesus did predict a solemn, eternal, separation between men—whether or not our age likes the thought. The Word of God gives a light to every age—it gives but borrows none.

Secondly, this form of modernism makes of the historic Christian a kind of wax figure that can be changed with every wind of doctrine. And this means that words lose their content and have no meaning, and truth is no longer sacred between man and man, or nation and nation. Christianity has a content and a meaning as every student of the history of religion knows. When a few items are culled from the content of the Christian faith and the rest stripped away as of no value or meaning—whether done to fit the reasoning of the enlightenment as one may observe in D. C. McIntosh's *The Reasonableness of Christianity*, or in Bultmann's effort to find a few elements that existentialism will not veto—the baby is thrown out with the bath. What is left is not Christianity as that term has been gloriously carved on the pages of history by the blood of martyrs and the lives of saints.

Thirdly, this current attack on the faith exchanges the living Christ for a mere posthumous influence of the dead Lord. The Christ who died did really, bodily rise from the dead and ascend to heaven. He is at God's right hand now, reigning, revealing, interceding, shepherding His flock. Because of the present activity of Jesus Christ, our

Head, our King, our Saviour, our Chief Shepherd, the Church is the Church of the living God. Christianity lives not only by what Christ did, but by what He is doing, yes and by what He will do when He comes in the glory of the Father. We reject this pale, anaemic version of the faith which leaves Jesus only a figure of past history to be manipulated as we see fit. He is the living, reigning Lord and we are at His will to be used as He sees fit. Only thus is He really *our Lord and Saviour, our King and our God*. Only thus is the one only, living and true God, the Redeemer as truly as the Creator, the God of grace as well as the God of glory.

—Wm.C.R.

Who Is Disloyal?

When a church is organized by a presbytery, a Commission, or through an Evangelist to whom a Presbytery has entrusted such power, those persons admitted to membership are required to enter into covenant, by answering the following questions affirmatively, with uplifted hand: "Do you in reliance on God for strength, solemnly promise and covenant that you will walk together as an organized church, on the principles of the faith and order of the Presbyterian Church in the United States, and that you will study the purity and harmony of the whole body?" Upon receiving an affirmative answer, the presiding minister then says: "I now pronounce and declare that you are constituted a church according to the Word of God and the faith and order of the Presbyterian Church in the United States. In the name of the Father and of the Son and of the Holy Ghost. Amen."

Both the church organized and the designated authority organizing the church agree that it shall be according to "the principles of the faith and order of the *Presbyterian Church in the United States*," which is that body commonly known as the Southern Presbyterian Church.

There are those who are desirous that this body should no longer exist, that is, as an entity, but that it should merge with and become a part of another body, known as the Presbyterian Church in the United States of America, or more generally designated as the Northern Presbyterian Church.

Others, believing the original covenant to be still a sound and Christian basis for fellowship in the church known as the Southern Presbyterian Church, are desirous of seeing that body retain its identity, and are opposed to being merged with and becoming a part of the Northern Presbyterian Church.

Both groups are entitled to their convictions, and each should exercise care to maintain a spirit of love and patience toward those with whom they differ. However, if there is a right on either side to bring charges of disloyalty, does that right belong to *those who would destroy the body to which they have pledged their loyalty and support, or to those who would preserve it and cause it to continue?*

A simple solution would be for the Presbyterian Church in the United States, through duly constituted authority on those levels where each case would justly fall, to dismiss to the Presbyterian Church in the United States of America those ministers, individual members, and/or, congregations who desire to withdraw their support from and sever their connections with the "faith and order of the Presbyterian Church in the United States," that the purity and harmony of the body might be restored and preserved, and that the Presbyterian Church in the United States might continue to serve the Lord agreeably to the Word of God and its own Confession of Faith.

Any other procedure will destroy the purity and peace of the church, and will ultimately cripple and weaken the Presbyterian Church in the United States, under which each individual congregation was organized and to which each has promised faithfulness in the Lord.

—H.L.L.

Sitting Among The Ashes

We once saw a family digging through the ashes of what had been their home. It was a pathetic sight, for they were trying to salvage at least some token of the past.

In America today there are Christian young men and women who at an earlier date entered College or Seminary with high hopes of a life of Christian service, only to have their faith impaired and their hopes dimmed. One can see some of them pathetically digging through the ashes of a former faith, trying to salvage and restore something of the hope and the joy which once were theirs.

But, there is a joyous difference in these two stories. While a householder can recover but little of that which was burned, *a Christian can find his faith again*. The Church is full of men and women who went through the experience of a lost faith; destroyed in the fires of skepticism, agnosticism, modernism, higher criticism and other forms of a sin as old as the Garden of Eden—*unbelief and disobedience*.

Where does a man find his faith again? Where he lost it. And that happened when he began to

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 20, September 17, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

doubt God's Word. Where he accepted the explanations of man rather than the clear statements of Scripture. When he placed human reason and scholarship above divine revelation. When man goes back to the place where he made his grievous mistake, acknowledges his sin, asks God's forgiveness and His help to a new faith in Him and His Word—then there is restored to him the joy of salvation, the beauty of praise and the power of His presence in doing His work. —L.N.B.

Certainty And Security

A Christian worker recently said: "I have no personal assurance of salvation." Then brother it is high time you secured such assurance, or that you do continue your work in the church.

Suppose a business man found a salesman who said: "I am not sure that my product will work, I do not know that it will do what is claimed for it"; there is every reason to think that the sales manager would either demonstrate to his salesman that it does work; or, if he remained unconvinced he would dismiss him and secure someone who was sold on the product.

Paul said: "*I know whom I have trusted, and am persuaded that he is able to keep that which I have committed unto him against that day.*" He knew that the gospel which he preached was foolishness to the world, but unto those who believe and accept it, (and are therefore saved), "*it is the power of God.*"

There is nothing which impresses unbelievers more than a message of authority and one can never effectively witness for Christ who does not know by his own personal experience that the Gospel does save, that God still exercises His almighty power in the redemption of those who accept His Son.

Such authority and such assurance have their basis in the Word of God. We accept the clear statements of the Word and thereby appropriate them into our own lives. The Holy Spirit then bears witness to the fact that they are true and we rejoice in something we know through the experience of the heart.

For a Christian to say, "I hope it works," or "There is nothing better to offer so I accept Christ and hope for the best," is a travesty on the assurance which should be his.

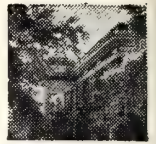
Without such assurance one is not prepared to live—nor is he prepared to die. —L.N.B.

Why Should We Pray?

Some pictures make us wonder; some make us weep; some make us pray. In the ninth chapter of Mark's Gospel we have three pictures which ought to make us pray.

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

Christian Emphasis.

Educational Excellence.

Friendly Personal Attention.
Football.

Small Classes.

COLLEGE AND PREPARATORY.

Enroll now for fall session beginning Sept. 8, 1952.

PRESBYTERIAN JUNIOR COLLEGE

Box 38R.

Maxton, North Carolina

GET READY FOR CHURCH PAPER WEEK October 12-19

Write For Free Sample Copies Of
The Southern Presbyterian Journal

If we get close enough to Heaven, we will pray, and the three disciples got close to Heaven when they went up on the Mount of Transfiguration with Jesus. There they saw the Power, the Glory, and the Love of the world above us. This is one mighty good reason for prayer, for all the resources of God are open to him who prays. Jesus said, Ask, and it shall be given unto you, seek, and ye shall find, knock, and it shall be opened unto you.

If we get close enough to Earth, we will pray, and these same disciples got very close to the earth and its needs when they came down from the mountain to find the great multitude, the baffled and ashamed disciples, the jeering critics, the heart-broken father, and the poor afflicted boy. What a picture of our own world and its needs! When we see the tragic condition of a world without Christ, we ought to pray.

If we get close enough to our own hearts, we will pray. They asked Jesus, Why could we not cast him out? In answer to that question they are led to see their very souls, for He gives them an x-ray picture of the sad condition within themselves. Unbelief, lack of prayer, dullness of understanding, self-seeking, narrowness and jealousy, stumbling-blocks, too little salt. As we read the balance of the chapter we see all of these things. All the weakness, and sins of our hearts call us to prayer.

I saw this headline in a little paper the other day: "If America is to get on her feet, the Church will have to get on her knees." Is it not time for us to get on our knees and pray? —J.K.P.



School Children Gathering For Children's Meeting At I-lan, Formosa.

Tent Evangelism In Formosa

By Rev. Geo. A. Hudson, Th.D.

Formosa

The Portuguese gave this island the name "Formosa" which means "Beautiful Island." The Chinese and Japanese took the name "Taiwan" which means "Bay of Terraces." I would suggest the name "Island of Opportunity" for it is indeed an island of opportunity for Southern Presbyterian Missionaries. There are now six missionaries of the Presbyterian Church U. S. engaged in missionary work on Formosa: Misses Gussie Fraser, Marguerite Mizell, Frances Stribling, Mrs. O. V. Armstrong and Rev. and Mrs. Geo. A. Hudson. Three other members of the Southern Presbyterian group are now on furlough: Miss Lillian Wells and Rev. and Mrs. James N. Montgomery. Three new recruits will soon arrive: Miss Marion Wilcox and Rev. and Mrs. E. S. Currie. A door of opportunity has truly been opened to Southern Presbyterian Missionaries on this beautiful and populous island.

In order that our Southern Presbyterian Church may have an intelligent interest in the work of its missionaries upon Formosa something should be said

of its physical features, population, resources and government. Some account also should be taken of the Canadian Presbyterian Mission and the Taiwan Presbyterian Church with whom we are working.

Physical Features

Formosa is a long, narrow island 85 miles off the south east coast of the mainland of China. It is 240 miles in length and 85 miles in width. The eastern and central areas are mountainous. It is said that there are more than 50 peaks 10,000 feet in height and one mountain 14,000 feet in elevation. The mountain scenery is magnificent.

The western coastal plain is fertile and is excellent farm land.

The Tropic of Cancer passes through the center of the Island. The climate is hot in summer. In winter the temperature drops to 50 degrees, and the cold is penetrating due to much rain and mist. There is much variation in temperature between the extreme northern and southern tips of the Island.

Population

The population of Formosa is estimated to be 10,000,000 persons, divided into three groups: 1st. The Tribes People of the mountains who came originally from Malaya. 2nd. The peoples of the plains, who in early days came from the Amoy district of China. These two groups of Formosans make up some 7,500,000 of the population. 3rd. The recent civilian refugees from the mainland of China who number approximately 2,000,000. In addition there are some 500,000 Nationalist soldiers.

Resources

Formosa is rich in agriculture, producing two rice crops a year. She also produces sugar cane and fruits in abundance. Ramie is extensively grown. Camphor is produced. There is a considerable quantity of coal and petroleum. Formosa is self-sustaining and has rice for export.

Government

From 1895 to 1945 Formosa was under the control of Japan. Then the Island was turned over to the Nationalist Government of China. At first the Nationalist rule was harsh, but is now reformed, giving the Formosans a larger measure of freedom than they ever had before.

Presbyterian Missions And The Taiwan Presbyterian Church

Presbyterian Missionary work in Formosa was established 80 years ago. The Canadian Presbyterian Mission worked in the northern areas of the Island and the English Presbyterians in the southern areas. The fruit of this missionary work is the establishment of the Taiwan Presbyterian Church which now has two Synods: The North Formosa Synod consisting of four Presbyteries, and the South Formosa Synod which also consists of four Synods. The First General Assembly was held in February, 1951. The 80th Anniversary Celebration was held in February, 1952. There are now more than 200 organized Presbyterian Churches of some years standing and more than 100 churches recently organized in the mountainous areas among the Tribes People. The total Presbyterian membership is more than 50,000. There are two Presbyterian Theological Seminaries and two Presbyterian Bible Schools.

Work Of Missionaries Of The Presbyterian Church, U. S.

Missionaries of the Southern Presbyterian Church U. S. are working in cooperation with the Canadian Presbyterian Mission and with the Formosan Presbyterian Church. Rev. and Mrs. James N. Montgomery promoted the work of the China Sunday School Union up to the time of their recent departure on furlough to the U.S.A. Miss Wells was engaged in school work in the Tan Shui Girls School up to the time of her furlough. Miss Gussie Fraser has taken Miss Wells' place in the Girls School. Mrs. O. V. Armstrong and Miss Frances Stribling have taken over the work of the Sunday School



MEMORIALS *that never die*

Memorial funds, perpetuating the memory and the good works of parents, wives, husbands, or other loved ones, are building for our Board of World Missions a substantial endowment from which the income, down through the years, will carry the Gospel to distant corners of the earth.

Many members of our Church have found this an ideal way to invest some of their means in Christian giving. More and more of these Memorials are being established each year with our Board. Permanent funds may be started with a small amount and additional deposits made from time to time as convenient.

If you would like to know about them, we will be glad to send you full information concerning Memorial Funds and to answer any questions you may wish to ask. Address:



CURRY B. HEARN, TREASURER

BOARD OF WORLD MISSIONS

PRESBYTERIAN CHURCH IN THE UNITED STATES

POST OFFICE BOX 330, NASHVILLE 1, TENN.

"To Foreign Missions a Share"

Union. Miss Marguerite Mitzell is carrying on evangelistic work among students and people from the mainland of China. Mrs. Hudson and I have been carrying on evangelistic campaigns using a tent. The following is an account of our Spring Evangelistic Campaigns.

TENT EVANGELISM

Organization

Our organization is known as the Gospel Assembly Tent, in Chinese Fu Yin Hui Mu. We work in cooperation with the Canadian Presbyterian Mission and the Taiwan Presbyterian Church.

Our Evangelistic Team consists of six persons: Geo. A. Hudson, Evangelist; Mr. Peter Liu, Taiwanese Interpreter and lay worker; Mr. James Chang, Song Leader; Mrs. Geo. A. Hudson, Leader of Womens and Childrens Meetings; Miss Miriam Li, Co-leader of Womens and Childrens Meetings; Mr. John Chen, Tent Manager.

Equipment

A tent 80 feet by 59 feet was used, equipped with folding benches seating 900 adults or 1200 children, portable pulpit platform with pulpit desk, electric lights, loud speakers, phono-player, slide projector, tape-recorder for recording choir music, and a folding Estey organ. This splendid equipment was given by members of the Decatur Presbyterian Church, Decatur, Georgia, Brother Bryan's Church, Birmingham, Alabama, and an Elder of the Independent Presbyterian Church, Savannah, Georgia.

Program

Five Evangelistic Campaigns were held from March 23rd to July 6th in five towns: Chung-li, Chi-lung, Lo-tung, I-lan and Su-ao. Two campaigns were held in Churches and three campaigns were held using the Gospel Assembly Tent.

Five meetings were conducted each day during the first week of the campaigns: 6:45 A. M. Revival Service for Church Members; 10:00 A. M. Meeting for Neighborhood Children; 2:00 P. M. Evangelistic Meeting for Women; 4:30 P. M. Meeting for School Children; 8:00 P. M. Evangelistic Meeting for Adults. I preached twice each day at 6:45 A. M. and 8:00 P. M. The messages were given in Mandarin and interpreted into the Taiwanese language. Mrs. Hudson and co-workers conducted the Womens and Childrens Services. We had excellent attendance upon the meetings. On several occasions there were 1200 children in the big tent. Often there were 1000 people at the 8:00 P. M. Evangelistic Service, the tent filled and many people standing outside the open tent. The tent is a great attraction and draws people to its services who would never enter a church building. The tent is truly an efficient means of mass evangelism.

During the second week of the campaigns enquirers were taught the fundamentals of the Christian religion. Specially prepared enquirers material

was used, together with projector showing slides on the Life of Christ and Old Testament Stories. There was much visitation of enquirers during the second week of the campaigns. Thus the enquirers were nurtured and brought into contact with the local church in which the teaching was carried on. Preaching and teaching went on hand in hand thus conserving the results of the evangelistic effort. There was fine cooperation on part of pastors and Church members of the Taiwan Presbyterian Church.

Statistical Summary

<i>Place of Meeting</i>	<i>Total Attendance</i>	<i>Enquirers Enrolled</i>
Chung-li	6,000	163
Chi-lung	6,500	234
Lo-tung	20,000	318
I-lan	29,500	336
Su-ao	10,500	135
Totals	72,500	1,186

Note: An Enquirer is a person who has made a definite decision to either accept Christ as Saviour or to study the Christian religion with purpose to believe after further knowledge is acquired.

Campaign Incidents

At Chung-li military men took much interest in the meetings. Two generals of the Chinese Army were received into Church membership.

At Chi-lung an elderly Chinese gentleman of commanding appearance was so touched by the Gospel message and so convicted of sin that he could not rest or sleep until he had made confession of sin and had accepted Christ as personal Saviour.

At Lo-tung more than 500 women came in a body to the afternoon meeting in the tent to hear the Gospel. A number of them came back to the tent for further preaching and teaching.

At I-lan a young man braved the bitter opposition of his idolatrous parents, faithfully attended meetings in the tent and took part in the Enquirers Classes. He expressed his belief in Christ. His was a triumph of faith.

At Su-ao a woman of exceptionally fine education, who had experienced much sorrow in her life, came to the tent and listened most attentively to the Gospel messages. She signed as an enquirer and studied the Christian religion. Here was a soul seeking peace and rest in the gospel of Christ.

Request For Prayer

Many friends in our Southern Presbyterian Church prayed for the Spring Evangelistic Campaigns. These prayers were heard. God blessed our meetings. We now earnestly request that many more friends join in prayers for our Fall Evangelistic Campaigns which are scheduled as follows:

September 14-28 Chi-lung
 October 5-19 Ta Chia
 November 2-16 Chang-hua
 November 23-December 7 Tai-chung

If the members of our Southern Presbyterian Church U. S. will join in earnest prayer for the Church of Formosa with whom we are cooperating and for the more than 9,000,000 people upon Formosa who have not yet been saved, we are confident that a great revival can come to the Church of Formosa and that multitudes can be brought into sav-

ing knowledge of Jesus Christ as Saviour by means of Tent Evangelism under the blessing of God and through the power of His Holy Spirit.

Will you pray for us?

Tan Shui, Taiwan (Formosa)
August 21, 1952

SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

LESSON FOR SEPTEMBER 28

The Glory Of Solomon's Empire (Temperance)

**Scripture: I Kings 4:20-34; 7:1-8; 9:10—
11:43. Devotional Reading: Psalm 125.**

"Solomon in all his glory" had become a proverb in Jewish life and literature. In the Sermon on the Mount when Jesus is exhorting His disciples not to be unduly anxious or worried about what they should eat, or drink, or wear, He illustrates His teaching by the care-free life of the birds and the beauty of the flowers. "And why are ye anxious concerning raiment. Consider the lilies of the field, how they grow: they toil not neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." "Solomon in all his glory" was a symbol of the highest earthly glory which a kingdom could achieve. The glory of Solomon's empire, like all other earthly empires, was a fading glory. In today's lesson we see it shine forth in great splendor, and we see it begin to fade.

I. The Outward Splendor of Solomon's Reign:

I Kings 4:20-28; 7:1-8; 9:10; 10:28

There was first of all the *extent* of his kingdom. David had widened the borders of the land by subduing the surrounding nations so that Solomon reigned over all kingdoms from the river unto the land of the Philistines.

The *provisions which he had for one day* reveal the luxury of his court: 30 measures of fine flour, and threescore measures of meal, 10 fat oxen, and 20 oxen out of the pastures, and 100 sheep, beside harts, and roebucks, and fallow-deer, and fatted fowl.

The land had *peace* and Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon.

His *stables* and provisions for his horses are another indication of this outward splendor. (This was in direct violation of the command that the king should not multiply unto himself horses see Deut. 17:16) (See also 10:26 for more about these horses and chariots).

His great *building program* is still another way of measuring the outward splendor of his reign.

We saw in our last lesson the splendor of the Temple which he erected. If he had stopped with this, or been content with more moderate plans for his other buildings, there would have been less danger to his kingdom. He was seven years in building the House of the Lord, but he spent almost twice as long, (13 years) upon his own palace. Then he built the house of the forest of Lebanon. He also made a house for Pharaoh's daughter whom he had taken as one of his wives. He made a great *throne* of ivory, and overlaid it with the best gold. Twelve lions stood there on the one side and on the other; "there was not the like made in any kingdom."

Gold and silver were most abundant. All king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of gold: none were of silver; it was nothing accounted of in the days of Solomon. So king Solomon exceeded all the kings of the earth for riches and for wisdom.

The *navy* of Solomon was a new, and remarkable thing in the history of Israel.

II. The Wisdom of Solomon, or the Inward Glory Of His Reign:

I Kings 4:29-34; 10:1-13

"And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore." And Solomon's wisdom exceeded the wisdom of all the

children of the east country, and all the wisdom of Egypt." "For he was wiser than all men; than Ethan, the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about." He was a great writer of Proverbs and songs, and a student of Nature as he spoke of trees, herbs, beasts, fowls and fishes. As was to be expected, there came people from all over the earth to see and to hear him.

One of those who came was the Queen of Sheba. She was doubtful before her visit, and she came prepared to test him with hard questions, but when she had seen all his wisdom and all that he had done and the splendor of his court, she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes have seen it: and, behold, the half was not told me: for thy wisdom and prosperity exceedeth the fame which I heard." What an opportunity Solomon had to witness for God, but seemingly, like Hezekiah later in history when the ambassadors of Babylon came to see of the wonders done in the land, Solomon seemed more interested in displaying his own greatness and wealth than in witnessing for the Lord. He might have spread the knowledge of God to all lands if he had used his opportunity.

They exchanged presents. The Queen brought an enormous amount of gold and spices, and Solomon gave unto the Queen all her desire. She did seem to get some impression of the true religion for she said, Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice. So in this case, there seemed to be some witness to the Lord.

One instance of the wisdom of Solomon is given in chapter three just after the vision at Gibeon, and many other incidents are cited in traditions. If his wisdom had led him to lead a good life then there would be no blot on his glorious reign.

III. *The Sins of Solomon:*

I Kings 11:1-13

Chapter 11 starts with one of those "buts" which tell such a sad story: "But king Solomon loved many strange women, together with the daughter of Pharaoh." These heathen wives turned his heart away after other gods, and Solomon did evil in the sight of the Lord. He even built an high place for Chemosh, the abomination of Moab, and for Molech, the abomination of the children of Ammon, and for all the gods of his strange women. How could a man as wise as Solomon; a man who had built the Temple, and prayed that beautiful prayer at its dedication, do these foolish and sinful things? Sin is deceitful and the human heart depraved. Solomon, with all his wisdom, was not sufficient in himself. What a warning to other "wise men"!

"And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice." God's anger and wrath are always just and righteous. He warns the king that He will rend the kingdom from him, not in his days, however, because of David, his father. The beginning of this "rending" is seen in the balance of the chapter.

IV. *The Adversaries of Solomon:*

I Kings 11:14-40

Sin undermines empires. It was sin which began the destruction of the glorious kingdom of Solomon. Sin is the thing which will destroy America, if she is ever destroyed. It is working day and night to do this, and it will succeed unless we repent and turn to God. If Solomon had repented, and led his nation to repentance, there would have been a different story to tell.

"And the Lord stirred up an adversary unto Solomon, Hadad the Edomite." He fled to Egypt in the time of David, but later came back to his own country, by permission of Pharaoh.

"And God stirred up another adversary, Rezon the son of Eliadah. He reigned in Damascus and was an adversary to Israel all the days of Solomon."

The chief adversary, however, was Jereboam, the son of Nebat. The prophet Ahijah finds Jereboam and in a most dramatic manner tells him that God is going to take the kingdom, 10 tribes of it, out of the hands of Solomon's son and give these 10 tribes to him. Then he gives Jereboam this promise; And it shall be, if thou wilt hearken unto all that I command thee, and will walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee." Solomon sought to kill Jereboam, but he fled to Egypt.

There is a law of God which works in the life of nations as well as in the life of individuals: God is not mocked, for whatsoever a man (or a nation) sows that shall he also reap. The seeds of sin were sown during the reign of Solomon. It was a glorious reign in many respects, but sin will wreck the most glorious nation or the most eminent life.

In the case of nations, God uses "adversaries," either men or nations, to execute judgment.

Meeting Of The Presbytery Of Mid-Texas

Mid-Texas Presbytery convenes in the First Presbyterian Church, Itasca, Tuesday, September 23, at 9:30 A.M. The Moderator is Rev. Fred. W. Tyler; the Pastor-Host is Rev. N. P. Wilkinson.
R. K. McCall, Stated Clerk.

YOUTH PROGRAM FOR SEPTEMBER 28

One Word

DEVOTIONAL:

Hymn: "Come, We That Love The Lord."

Prayer.

Hymn: "Beneath The Cross Of Jesus."

Offering: Prayer of Dedication.

Scripture: II Timothy 3:1-17.

Hymn: "O Word Of God Incarnate."

PROGRAM CHAIRMAN:

The program this evening is a very important one, involving the very foundation of our faith. It is centered around the Bible, the Word of God. The word "Bible" actually means book, but through common usage has come to mean much more, for it is God's Book; His word to man.

Our first speaker will deal with the subject of *Inspiration*, or how the Bible was written.

FIRST SPEAKER:

The Bible itself is unique in that it claims to have been inspired by God Himself, as through the Holy Spirit He moved men to write what He would have them write. Peter in his second epistle says, "... No prophecy of the scripture is of any private interpretation. For the prophecy came not... by the will of man; but holy men of God spake as they were moved by the Holy Ghost." Paul adds his word of support to Peter's position when, in his second letter to Timothy he writes, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

God did not violate the personalities of the men He used. He spoke through their lips, used their vocabularies, adapted the instrument to His purpose. Nevertheless, He so directed their writings that the words written were of God's own choosing, and perfectly express what He had in mind should be recorded. Our confession of faith declares that all sixty-six books of the Bible were "... given by inspiration of God, to be the rule of faith and life." It also states that "the authority of the Holy scriptures, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; and therefore it is to be received, because it is the word of God."

CHAIRMAN:

Thank you very much. Now our second speaker will present the important topic of *Revelation*, or what is contained in the Bible, the Word of God.

SECOND SPEAKER:

God had a purpose in inspiring His servants to write the Bible. Although there were many authors over a period of some fifteen hundred years, there is but one essential message. The Bible is God's revelation of His Son, the Lord Jesus Christ. It tells of His incarnation, sacrificial death, resurrection, ascension, reign and return. The written Word speaks of the Incarnate Word who "became flesh and dwelt among us." When Christ, after His resurrection from the dead, was walking along the Emmanus road with two disciples, "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning *himself*." Later on, when He was with His followers as a group, "then opened He their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

In other words, the inspired and sacred Scriptures constitute God's revelation to man of the salvation that is provided for sinners through the death of His Son, Jesus Christ. Many things are set forth in the Bible, but all things point to one basic truth, the redemption of sinners through the death of Christ on Calvary. As is stated in our confession of faith: "... Those things which are necessary to be known, believed, and observed for salvation, are ... clearly propounded and opened in ... Scripture."

CHAIRMAN:

Thank you. Now our third speaker will present a very practical and helpful theme entitled, *Illumination*, or how God enables us to understand His Word.

THIRD SPEAKER:

Though much work has been done by able and learned translators to present the Bible in the simplest translations possible, the fact remains that we cannot understand the precious truths therein revealed without the illuminating work of the Holy Spirit. Paul prayed for the Ephesians that the eyes of their understanding might be enlightened by God, for he desired that they might know and understand the truth of their relationship to God through the Lord Jesus Christ. In his first epistle to the Church at Corinth, the Apostle reminded them that they were taught of the Holy Spirit, and that no man, apart from the Spirit, could understand the things of God. In speaking of the "wisdom of God in a mystery," which mystery con-

tained that which the "eye hath not seen, nor ear heard, neither have entered in the heart of man," Paul declares, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

The same Holy Spirit who inspired the Bible will illumine its pages to our hearts and minds if only we will trust Him to be our teacher.

PROGRAM CHAIRMAN:

Thank you. And certainly we should thank God for giving us the Bible and for showing us the way of salvation through faith in Jesus Christ. Surely we should read our Bibles every day. We should read faithfully, systematically, and prayerfully; trusting God to speak through His Word to each of our hearts that we might "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ."

DISCUSSION — CLOSING PRAYER

WOMEN'S WORK

Our Synodical Objective "Every Two Winning One"

By Mrs. James Clark

North Carolina Synodical Chairman
Of Spiritual Growth

The Women of the Church of North Carolina are becoming greatly interested in our objective "Every Two Winning One."

This program is the result of a challenge given by Dr. Harold Dudley, Stated Clerk, Synod of North Carolina. He told us, at our Synodical meeting in Wilson, that if today there were only one Christian, and he won one other to Christ, and tomorrow the two each won one, and next day the four each won one, and so on, the whole world would be won for Christ in forty days! We felt then the importance of each Christian, but we also felt the need of the prayers and inspiration of a fellow worker. Hence our objective!

The goal is evangelistic, but should also encourage Spiritual Growth and Christian Fellowship as each two women pray and work together to win another to Christ.

With the counsel of the minister and the help of the Director of Religious Education and the President of the Women of the Church, the Chairman

of Spiritual Growth of each organization is to head a committee to secure names of unchurched or disinterested women. The names may be secured in several ways:

1. Exploring the Sunday School roll.
2. Canvassing neighborhood.
3. Asking for names from circle members.
4. Securing lists of newcomers from Chamber of Commerce.

The names secured are given to the circle chairman and Bible leader. They ask each two women in the circle to take one of these names, and by showing a sincere friendly interest, win her into the Christian fellowship and of the organization and Church.

Working together, with Christ, we can claim His promise "if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father, which is in Heaven."

IMPORTANT

Reservations - 1953 Women's Training School Montreat ... North Carolina

Following the requests that have been made by the Women of the Church to equalize the use of the available spaces at the Hotels in Montreat, North Carolina, the Board of Women's Work with the approval of Dr. McGregor, President, Mountain Retreat Association and Mr. C. A. Stubbs, Manager of Montreat Hotels, is with the cooperation of the Women's Advisory Council venturing in the plan as outlined here.

The 356 spaces available in Montreat Hotels will be allocated to the Synodicals on a membership basis, this quota to *include* Synodical and Presbyterial Presidents. (Synodical Presidents will release information about quotas.)

The Synodical President or her appointee will serve as a contact person with the Mountain Retreat Association, making reservations for her assigned quota with Mr. C. A. Stubbs.

In addition to the Hotels at Montreat, Guest Homes are glad to entertain paying guests and a list of these Homes will be listed later in the year. Quotas as given to Synodical Presidents do not include spaces available in Guest Homes. These reservations will be made by individual women for themselves.

Anything new requires patience, understanding and much prayer. We count on each woman to cooperate loyally, that an acceptable plan will be developed.

—Board of Women's Work,
Atlanta, Georgia.

White Cross Supplies For Japan In 1953

In the Yearbook and Annual Report, 1952, Board of World Missions, Mrs. A. B. Taylor, Jr., writes of the medical work, the newest part of our missionary work in that country, as follows:

"Jesus came teaching, preaching and healing. For 67 years the Presbyterian Church, U. S., has tried in His name to bring the Word to Japan by means of teaching and preaching. In 1951 for the first time we are ready to begin reaching out to the hearts and minds of men through the ministry of healing. Dr. and Mrs. Frank A. Brown, Jr., formerly of the China Mission, arrived in the fall and expect to undertake medical work at the earliest possible moment, probably in Gifu Prefecture." Dr. and Mrs. Brown are in Kobe, Japan, (full address in July SURVEY, p. 47).

In March, 1952, a letter came to the Board of Women's Work in response to an inquiry sent to Mr. Curry B. Hearn, Treasurer, with whom contacts, regarding White Cross supplies, are made. Mr. Hearn wrote that Dr. Brown wants to place an order for White Cross supplies and had asked for information about what comes in that category. Immediately a copy of the leaflet *White Cross Work* was sent to Dr. Brown, and Mr. Hearn also wrote to him, giving him information as to what may be included in such supplies.

It will be the privilege of some synodical to accept the list of supplies which will come from Dr. Brown, will be approved by the Board of World Missions and offered to one of the sixteen synodicals this fall. What a thrill there will be to that group which will prepare for the first time White Cross supplies to go to our new medical work in Japan! We rejoice that this opportunity has come and that in one more of our World Mission fields the message of Christian compassion and love will go through the bandages and other medical supplies furnished by some of the women of the home churches.

The Place Of Women In Bible Society Work

The United Bible Society in its most recent meeting heard reports on Women's Work from the Bible Societies in different parts of the world, and came to the conclusion that while women are active in a greater or lesser degree in different countries, "it would be worthwhile for the Societies to consider whether they are really using the capabilities of women in their service to the best and fullest advantage and whether they are giving women sufficient recognition and as full a share in their councils and policy-making bodies as they might."

The Group recognized that Women's organizations represent throughout the world "the greatest organized reservoir of lay power in the Churches." This reservoir has not yet been fully drawn upon by the Bible Societies, nor have we given the women

in the Churches the information about the Bible in the world today which would inspire them to action.

Where this has been done through Women's Organizations, latent talent has been produced, and the work of the Bible Society has received a new impetus. Many women have developed a wider outlook and a sense of vocation and fellowship across the barriers of denominations has increased.

Women respond readily to active participation in the fellowship of the churches in the world.

The remarkable growth, for instance, in the last few years, of the Women's World Day of Prayer, serves to support this impression, and there are few causes that can lead one more widely into a world fellowship than that of the Bible Societies.

In appealing for women to have a greater share in giving the Bible to the world, the Group recalled that it was a woman, Phebe of Cenchrea, who was the first colporteur, carrying St. Paul's letter to Rome, and that the English Revised Version of the Bible gives a challenging translation of Psalm 68, Verse 11: "The Lord giveth the word: the women that publish the tidings are a great host."

Prayer Changes Things

We have heard the expression, "Prayer changes things," so many times that it has well nigh lost its meaning for us. Many have used the expression, yet find no real truth in the statement for themselves...

What do you think of prayer? Do you believe that prayer really changes things? The Christian knows that prayer changes things.

Prayer changes our lives. Certainly he who is faithful and diligent in his prayer life will be a different person. One cannot maintain a close communion with God through prayer and not be changed from day to day.

Prayer also changes our will. If we pray in the right spirit and with the help of the Holy Spirit, we will see that God's plan and purpose for our lives is being carried out, and that His will overrules our will. If our Lord Jesus Christ could pray, "Not my will ... but thine," certainly we should pray the same prayer.

Prayer changes our thinking and outlook on life. Ofttimes our thinking needs changing, and it is God alone who can cause us to think in the right channels. We can see things in better perspective if we allow more time for our prayer life. People who have their thinking upon a high God-given spiritual level, and those whose outlook is upward and Godward, are those who "carry everything to God in prayer." We cannot hope to witness to others of the effectiveness of our faith in the Lord Jesus Christ as Saviour and Sustainer if our outlook in life is not heavenward.

Prayer does change things ... it changes you.

—From *The Presbyterian Home*.

We learn from God's Word at Sunday School

God speaks to us through His Book, The Holy Bible. Its unchangeable truths provide unflickering light in every dark and changing time. Through its instruction we grow from childhood to spiritual maturity. It tells us of Christ, our Saviour, and challenges us to personal commitment. It is truly the Book of Books. No other book so deserves our study.

Be present on RALLY DAY

SEPTEMBER 28, 1952

**Give generously
on Rally Day to
help to teach**

God's Word through Christian Education

Our Board of Christian Education helps in many ways to help us make the Bible more vital in our lives and in the life of our Church. Christ-centered church school literature guides us in Bible study. These materials are provided free to Sunday schools that could not possibly secure them otherwise. Full-time fellow workers in Christian Education help us improve our educational program. Ministerial and college students are assisted financially and spiritually in preparation for leadership in our Church and our community. Our Rally Day gifts make all this possible.

BOARD OF CHRISTIAN EDUCATION, PRESBYTERIAN CHURCH, U. S.

Presbyterian Building, 8 North Sixth Street, Richmond, Virginia.

CHURCH NEWS

World Missions Receipts

Apr. 1, 1951, to Sept. 1, 1951	\$389,282.45
Apr. 1, 1952, to Sept. 1, 1952	468,445.35

Gain	\$ 79,162.90
------------	--------------

Program Of Progress Net Receipts

Apr. 1, 1951, to Sept. 1, 1951	\$ 46,210.50
Apr. 1, 1952, to Sept. 1, 1952	70,541.75

Gain	\$ 24,331.25
------------	--------------

Presbytery Of Ouachita

Arkadelphia has been selected as the place of the fall meeting of Ouachita Presbytery. The time is 2:30 P. M., Tuesday, October 15, 1952.

—John T. Barr, Sr.
Stated Clerk.

Plans For Strengthening Men's Work

Richmond, Va. (PN)—Plans for organizing and strengthening men's work in every local church, for developing and using better program materials, and for inaugurating a training program for leaders were announced recently by the Executive Committee of the Assembly's Men's Council.

Feeling that better trained leaders and an adequate program of publicizing the work of men's groups were essential to a larger and stronger program for Men, the Council gave particular stress to these two phases of work.

The training program for leaders approved by the Executive Committee called for the training of Synod Presidents, Synod Committee representatives and Regional Directors by the Division of Men's Work, with the responsibility on the Assembly's Men's Council. Presbytery Council would also be trained by Division Staff with the responsibility primarily on Synod Councils. Local officers are to be trained by Presbytery Councils with the help of Synod Councils. Materials for the training programs will include manuals for Presbytery, Synod, and Assembly Councils; helps on good programs, Council meetings, etc.; and guidance materials for those planning synod, presbytery, district, and local church conferences and training programs.

The Executive Committee also announced its tentative approval of Oct. 21-24, 1954, as the time of the next Assembly-wide Men's Convention. Atlanta, Georgia is to be investigated as the place of meeting, although the Committee also recommended that some consideration be given to rotating the place with respect to the Western end of the Assembly.

History Of Our Chaplains' Service In World War II Published

An elaborately illustrated 149-page book, titled *They Answered the Call*, saluting the men of the Presbyterian Church, U. S., who served as Chaplains in World War II, will be released this month by the Defense Service Council and John Knox Press.

The book contains a brief record of the military service of each chaplain, including, when available, a photograph and a personal account of highlights of spiritual ministry.

The opening section of the book tells of the organization of the Defense Service Council, of its work, and of the witness of the chaplaincy in this country and overseas. It is illustrated by a generous number of photographs. The book is dedicated to Chaplain James W. McFall, U.S.N.R., the only Chaplain from the Presbyterian Church, U. S., to die in the service of our country during World War II. It was written by the late Dr. Dan T. Caldwell, wartime director of the Defense Service Council, and Dr. B. Lowry Bowman, World War II Chaplain, now pastor of First Presbyterian Church, Sarasota, Florida.

Funds have been made available to provide one copy to each chaplain who served in World War II, or to his surviving family. The remaining copies of this limited edition may be purchased at cost (\$6.95) by interested organizations or individuals from John Knox Press, Box 1176, Richmond, Va., as long as the supply lasts.

Recorded Library For Brazil

Atlanta, Ga. (PN) — Fine progress is being made in developing a recorded library of hymns, prayers, and responses to be used in native Portuguese language radio programs in Brazil.

Word has been received from Dr. John M. Alexander, Secretary, Division of Radio and Television, Board of Church Extension, that he expects the recordings to be finished early this month. The team of experts who are helping Dr. Alexander will return to this country September 13.

The recorded library will make it possible for the Division of Radio and Television (through the Protestant Radio Center) to make up package radio programs to be broadcast in Brazil. Music and responses from the library will be added to native-language sermons which will be recorded later in Brazil.

The program is the U. S. Presbyterian Church's first attempt in preparing foreign-language radio programs. The project was sponsored jointly by the Church's Division of Radio and Television and the Board of World Missions.

"Twa Sackadel"

He was a large man with kind, patient eyes, this pastor of the Bibanga Leprosy Colony. And his eyes look deep into the hearts of his people, whose affliction he shares.

As the Christmas party at the colony drew to a close, he rose to his feet to deliver the prayer. Although I could not understand the dialect, I felt the passionate conviction underlying his words. Over and over I heard the phrase "twa sackadel," and I knew that it means "thank you" in Congolese.

As we rode back to the mission station, the missionary director of the colony said:

"I wish you could have understood that prayer. I'll tell you about it."

And this is a part of the prayer as he interpreted it:

"Lord, we thank Thee for the blessings and joys of this sacred season. We thank Thee for the friends who are here with us to share the joy with us. We know that the white people come to Africa for many reasons, most of them to make money and to possess themselves of the riches of this land. But it is an amazing thing (he repeated this several times), an amazing thing that some white people have come because they are concerned about us, the unfortunate ones with leprosy, and want to help us and the other people too . . ."

WITH CRIPPLED HANDS

I was, of course, deeply moved by this touching expression of gratitude, but it was not until I visited the leprosy colony at Tunda that I was brought to the abrupt realization that gratitude is not a one-sided affair. There I saw at least fifty women with crippled hands holding up the beautiful and intricate needlework they had done with their teeth and knees and stumps of hands. And I'll never forget the look of pride in the eyes of many of their husbands as they helped hold up the bright-colored pieces.

Overwhelmed with sudden humility before the unconquerable spirit which had produced this handiwork, I thought:

"Twa sackadel to you, too, and to all our African patients for the many things you have given us and shown us—your courage in the face of unspeakable horror and pain and loss, your spirit of independence, your patience and your love. To you, twa sackadel."
—From *Leprosy Mission Digest*.

GET READY FOR
CHURCH PAPER WEEK
October 12-19

CALVIN CAN BE YOURS FREE!

Yes, the great 45-volume set of John Calvin's incomparable commentaries on the Holy Scriptures can be yours absolutely FREE of any cost to you.

|||||||

Here's Our Offer:

YOU OBTAIN 100 SUBSCRIPTIONS TO

The Southern Presbyterian Journal

and send to us correct names, addresses and remittances collected from subscribers at \$2.50 each. We give you the complete, fine-edition set of Calvin Commentaries currently retailing for \$150.00.

But here's the BIG part of this offer! You don't have to wait until you have the 100 subscriptions to begin receiving your books. For every three subscriptions you send in, we'll send you one volume of the commentaries. By the time you have sold 99 JOURNAL subscriptions, you'll have 33 volumes of these up-to-date commentaries. Your 100th subscription will then bring you the rest of the books!

Ideal as a gift for your pastor! Get every department working on this and surprise him with a set. It's the most sought-after commentary in the world among Presbyterian preachers.

Ideal as a gift for your church library!

Ideal as a gift for a seminary student!

Ideal as a gift! That's why we want to give it to you.

The Southern Presbyterian Journal

WEAVERVILLE ... NORTH CAROLINA

UNION WILL NOT BRING REVIVAL

— BUT —

REVIVAL WILL BRING UNITY

The greatest need of the Church and the greatest need in America is a revival of Christian faith and practice.

The weakness of the Church centers in her attempt to cater to men, through diluting Christian faith and watering down the Christian message.

The power of the Church stems from the presence of the Holy Spirit and revealed in a body of truth which men are to believe and by which they live.

When, for the sake of numbers and organization, we are willing to soft-pedal the facts of Christianity, as clearly stated in the Word of God, we have not strengthened the Church—we have weakened it.

The peculiar witness of Presbyterianism is that it is a confessional Church—a Church which stands for a body of truth as being essential. When any Church retreats from strict adherence to these doctrines it becomes an inclusive, not a confessional Church.

The greatest contribution the Southern Presbyterian Church can make to contemporary Christianity is to put the content of Christian truth before either numbers or organization.

The world—America—Presbyterianism: all need such a witness today. For that reason we need:

THE ASSOCIATION FOR THE PRESERVATION AND CONTINUATION OF THE SOUTHERN PRESBYTERIAN CHURCH

WRITE FOR INFORMATION

H. B. DENDY . . . *Secretary*

WEAVERVILLE, N. C.

THE SOUTHERN PRESBYTERIAN ... JOURNAL ...

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

SEPTEMBER 24, 1952

SEP 24 1952

Did You Know . . .

That THE SOUTHERN PRESBYTERIAN JOURNAL is the lowest priced church paper published independently in our General Assembly? That it costs only \$2.50 a year for 52 issues? That it has held its subscription costs down despite rising costs of printing because it does not operate on a profit-making basis?

Did You Know . . .

That THE SOUTHERN PRESBYTERIAN JOURNAL offers to the members of the Presbyterian Church, U. S., the voice of conservative thought and ideas? That it has faithfully striven to preserve our Church in the mission God has for it? That it loves our Church . . . that it does not attack without reason, and that when it does speak out against things which are wrong in our Church it does so fearlessly and with the desire to help correct the wrong.

Did You Know . . .

That THE SOUTHERN PRESBYTERIAN JOURNAL is the youngest church paper in our Church? Yet, that it has grown far faster than some other church papers? That its circulation exceeds that of some church papers established years ago? That thousands of your fellow Presbyterians have found it the most STIMULATING of all church papers? (Even some folks who do not agree with all the editorial statements of THE JOURNAL tell us that they find it challenging, interesting and arresting.)

Did You Know . . .

That during CHURCH PAPER WEEK, OCTOBER 12-19, your own local church group will be able to secure THE JOURNAL at one of the best discounts offered during this week? (For each new subscription your group obtains, we grant it \$1.00 of the \$2.50 subscription price. For every renewal subscription your group earns a commission of 50 cents. This offer is good until November 19, 1952, giving you a full month to collect and send in subscriptions under this special Church Paper Week offer.) **Write today for sample copies.**

—The Publishers.

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....

Weaverville, N. C.

Dr. L. Nelson Bell, Associate Editor.....

Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw
Mr. W. R. Willauer

LETTERS TO THE EDITOR

Northern Presbyterian

Elder Writes

Oregon.
September 9, 1952.

The Southern Presbyterian Journal,
Weaverville, N. C.

Inclosed find check for \$2.50 for renewal of my subscription for The Journal. I enjoy reading The Journal very much and am very highly pleased at the stand you take against liberalism. I am very happy to see so many in the Southern Presbyterian Church who oppose union with the U.S.A. Church. I am an elder in the Presbyterian Church, U.S.A., but think it very unwise for the Presbyterian Church, U. S., to unite with the U.S.A. Church which would be too much like spiritual suicide. You will lose much and gain nothing. I am a firm believer in the Reformed doctrine and have made myself unpopular again and again because of my stand on the fundamental truths. Keep up the good fight and may God bless you.

Very truly yours,

Cosmetics

Sir:

Will you please tell me how it can be that two people, who surely pray earnestly that God would grant grace to know and do His will, one should believe that it is a sin for **her** to use cosmetics and the other would say that it is **silly** for one to so contend?

I do not use cosmetics of any sort. There are so many more important things for me to do with my time and money. So many souls are dying without a knowledge of Christ that I believe that they, and missionaries who are carrying the gospel, need every bit of my time and money that I can give. I am not too worried about my failure to use cosmetics hurting my witness here. With all the preaching and radio ministry and Bibles in this country, anyone can be saved if they want to. It is the missions that have never had one chance to

hear of a way of salvation that brings the ache to my heart.

I can't say that you are very kind to say that one who does not use cosmetics is "conspicuous, unlovely, and often actually sickly looking." For many, many years I can remember only one person saying that I did not look well. Really, the statement that I hear so very much that it has become almost a joke; having been said to me when I was not feeling well at all, is: "How well you look!"

And why waste all that valuable space in **The Journal** when there are so few leaving off the cosmetics these days?

I am shocked! I am grieved!

If the writer of the above unsigned letter refrains from the use of cosmetics that the money thereby saved shall be used for spreading the gospel; then we honor her deeply and know that the Lord will bless her.

The editorial in question was written to call to the attention of some of the most zealous and earnest Christians we know of that, in our judgment, their witness for the Lord would in no way be hindered by the moderate use of cosmetics; that on the other hand their witness would be more effective because physical attractiveness can be used to honor the Lord; and finally because the world so desperately needs the testimony these earnest Christians have to offer.

We do not believe a moral issue or a Christian principle is involved and we think that those who so insist are making an issue which hurts rather than furthers their effective witness.

Our sympathies are entirely with those who willingly give up anything for our Lord. It is just that we crave the fullest use of their Christian faith and knowledge among those who need it so much.

—L.N.B.

GET READY FOR
CHURCH PAPER WEEK
October 12-19

THE SOUTHERN PRESBYTERIAN JOURNAL

EDITORIAL

Desire For Union

There has developed in the various branches of the Christian Church a strong leaning towards ecumenicity. In some cases this tendency has been somewhat limited to a desire for the uniting of branches of the Church having somewhat like, or similar creeds, and labeled with the same name. Especially is this true in regard to those two branches of The Presbyterian Church which go under the names of: The Presbyterian Church in the U.S.A., and The Presbyterian Church in the U.S. There are strong groups in both organizations who are earnestly striving toward union of the two bodies.

Although they have practically the same written creed there have been interpretations put upon that creed which makes a wide and a divisive difference between the two bodies. "How can two walk together except they be agreed?" This is a question that is applicable to the case of the proposed union of the two bodies. Is there a harmony of belief and practice that would unite the two bodies and cause them to blend their strength and labor together without friction or opposition? Or, are there certain disagreements that would keep the two bodies, if merged into one, from being a perfectly blended life with full coordination and cooperation? That is the question that should be faced. Of course, there is nothing "new" that can be said, but we may be able to throw into contrast the views and practices of the two bodies in a way that reveals more clearly their differences.

I. There is first of all a difference in doctrine of the two Churches. The Presbyterian Church in the U. S. A. has accepted without repudiating them certain doctrines, or rather the negation of certain doctrines, that have been accepted by The Presbyterian Church in the U.S. There has been made the assertion in the Northern Church that the following are not essential doctrines: The verbal inspiration of the scriptures; The Virgin Birth of Christ; The satisfaction of Divine justice by the death of Christ upon the cross; The bodily resurrection, and miracles. The Presbyterian Church in the U.S. holds these doctrines to be essential. We wonder if the difference of belief as to these things is not too divisive to insure a harmonious relation and a harmonious action?

II. There is the matter of the spiritual mission of the Church. The one branch believes that the func-

tion of the Church embraces social, economic and political reforms. That branch goes into the political arena with a combative and militant spirit. The other branch of the Church believes that the great mission of the Church is to preach the gospel and to minister in things that are strictly spiritual.

III. There is the matter of "race relations" that divides the two branches. One of these Churches believes that "brotherly love" demands the abrogation of segregation, and the allowing of races to intermingle without any adherence to racial lines. The other branch believes that Christian love and helpfulness can be shown and be given while preserving racial integrity.

IV. There is a difference in the interpretation of John 10:16, where it is recorded that Jesus said: "And other sheep I have which are not of this fold; them also I must bring and they shall hear my voice; and there shall be one fold and one shepherd." One party believes that this means the merging of all denominations into one. The other party believes that He was referring to bringing the Gentiles in, and that the Jews were not to be the exclusive constituency of the Christian Church. The "one fold" had no reference to the obliterating of denominational lines, but merely to the presence of others than the favored Jews in the Church of Christ.

On one occasion "The beloved disciple" wanted to forbid one who was casting out devils in Jesus' name, because the man would not join the company to which John belonged. But Jesus said: "Forbid him not, for he that is not against us is for us." This seems to give room for service by different people and different organizations.

V. One party believes that the Church property should go with those who unite with another branch, or branches, of the Church. The other party believes that the property should remain in the possession of those members who continue in the Church organization. Here emerges a difference which will inevitably result in contention, strife, the rending of sacred ties, and the disruption of communities.

While we believe that every one is entitled to his or her opinion in this matter, we fear that the uniting of the two branches will result in trouble and "hard feelings" that will out-weigh any benefits that are contemplated.

—W.H.F.

**GET READY FOR
CHURCH PAPER WEEK
October 12-19**

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 21, September 24, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

An Even Exchange

It has been suggested that the proposal brought forward in a recent editorial entitled "Who Is Disloyal?" be enlarged to include the possibility of reciprocal action by the Northern Presbyterian Church with regard to those individual ministers, members, and/or, local congregations desiring transfer to another fellowship, and that they be duly transferred to membership in the Southern Presbyterian Church in the event they should so choose. Thus, each denomination having released to the other those desiring to change their affiliation, each denomination will be composed of those who are like minded, and each will extend throughout both Northern and Southern states, thus eliminating the ill-founded and unjustified accusation that the desire for continued separation of the two groups is based on sectional interests and prejudices.

—H.L.L.

The Greatest Teacher

Our Lord came into this world lived, died and arose again, in a geographically circumscribed area. Before He went away He explained to His disciples: "*It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.*" Certainly one of the reasons for the coming of the Holy Spirit into the world was that He might perform a *universal* ministry, bringing the truths of redemption and all of the work of Christ to men everywhere; regenerating, convicting, moving, persuading and enabling them, by faith, to accept the Saviour.

The gracious work of the Holy Spirit can never be over estimated nor can it be over stated. It is by His power that the work of God's Kingdom goes forward. It is by His anointing alone that men have power in preaching and in personal living for Christ.

One of the great works of the Holy Spirit is His teaching ministry,—for it is He Who takes the things of God and His Word and makes them living and real to us.

Just as Presbyterians believe that the Holy Spirit directed the writing of God's Word*, so we believe that He lives today to make that Word plain to those who will hear.

Again and again, as we come to the Book, with open and ready hearts and minds, He speaks to us and we *know the truth*. This teaching ministry is ours for the asking, provided that we are willing to meet His conditions. Just as human instructors lay down certain conditions as the basis for teaching, so the Holy Spirit requires of us an humble heart, a ready mind and a willing spirit. Many of us are denied the blessing of His teaching because of intellectual pride. Many have no sense of His presence because He sees through the sham of our

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

Christian Emphasis. Educational Excellence.
Friendly Personal Attention. Small Classes.
Football.

COLLEGE AND PREPARATORY.

Enroll now for fall session beginning Sept. 8, 1952.

PRESBYTERIAN JUNIOR COLLEGE

Box 38R.

Maxton, North Carolina

ACCORDIONS

FAMOUS ITALIAN MAKES

Available to Students, Teachers, Christian
Workers and Missionaries at

SPECIAL DISCOUNTS

Write Today for FREE Literature

Accordian Manufacturers & Wholesalers Outlet
Dept. 5P, 2003 W. Chicago Ave., Chicago 22, Ill.

profession and knows we are simply testing, not trusting Him. Finally many come short of the fullness of His blessing because He sees in us no spirit of willingness to really know and do His will.

We believe the intellectual doubts and all of the many other hindrances to those who would go forward in Christian faith, experience and service can *always* be resolved by submitting *our problems and our wills* to the teaching of the Holy Spirit. It is because the tendency of the natural man is to look to self and others for his instruction and wisdom that he *gropes* where he should be walking with *certainty*: "*But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are SPIRITUALLY DISCERNED.*"

—L.N.B.

*"By Him (The Holy Spirit) the prophets were moved to speak the word of God, and all the writers of the Holy Scriptures inspired to record infallibly the mind and will of God." Confession of Faith, Chapt. IX:ii.

Do You Pauperize Your Minister?

Our church has made some progress in bringing the salaries of her ministers to a figure a little more in line with the present cost of living. However, the *average* Southern Presbyterian pastor has little if anything for other than the absolute necessities of life. There is but little or any provision for the emergencies which so frequently come.

One of these emergencies is sickness, and illness is a very expensive experience today. Out of their salaries some ministers take out hospital insurance to cushion the financial blow of such sudden emer-

gencies. Because all hospitals now run at a loss they are unable to give the discounts they once could to those engaged in full-time Christian service. Some physicians give their services free, others are less generous.

But, why should not every congregation make provision for such insurance for its pastor? Why should they not spend the small amount necessary to make their minister and his family free from the personal embarrassment and the financial strain entailed in sickness?

To you who are deacons, elders and other interested church members: Investigate this matter immediately and take action to provide this service which can mean so much to the one who serves you.

God has ordained that you should financially support your pastor. You can do this more effectively in this present day if you provide the insurance which will enable him to meet the emergencies caused by sudden illness. It will mean but a small outlay for a congregation; it can mean much to the one who so faithfully serves you in things of the spirit.

—L.N.B.

Calvinism Excels In Balance

Dr. R. B. Kuiper expounded this thesis in his Commencement Address to the graduates of Calvin College and Seminary. Calvinism insists on the recognition of all of revealed truth. The system would include every truth and exclude none. It receives the mysteries of the Trinity and the Incarnation no matter how far they transcend human reason. Seemingly contradictory truths, if unmistakably revealed, are gladly embraced and paradoxes abound.

For example, while some say Christianity is a doctrine and others that it is a way of life, Calvinism insists that it is not only a doctrine but also a life, and prior to both of these, a *story*. "The Christian religion rests squarely and solidly on certain historical events." When Paul wrote: "Ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's," he taught that Christianity as a life is rooted in Christianity as a story and Christianity as a doctrine.

Again, while Lutheranism was largely confined to Germany and Scandanavia, Calvinism spread from Switzerland to France, thence to the Low Countries, across the channel to Great Britain, and at the same time moved eastward through Germany to Hungary and Bohemia. Recently Schlatter of Tuebingen and Pfisterer of Bochum have shown convincingly that Calvin took a profound interest in Christian missions and Dutch Calvinists brought the Gospel to Formosa in 1624, to Ceylon in 1636, and to Brazil in 1637.

Then, while Modernism stresses the social Gospel and Dispensationalism proclaims only individual salvation, the Reformed Preacher presents Christ both as Saviour and as King. He pleads with men

to receive Christ as their personal Saviour, but he also calls on them to honor Christ as Lord and King. In these days in industrial strife, he will tell both capital and labor that the one and only solution for the problem of their relationship to each other is that offered by the inspired apostle—that each of them acknowledge Christ as Master (Eph. 6:5-9).

Further, Calvinism insists as does no other system that on the one hand men must be natural—not given to a "holy whine"—in the spiritual order, and that on the other hand they must be spiritual in the natural, praying:

Teach me, my God and King,
In all things Thee to see,
And what I do in anything,
To do it as for Thee.

The Calvinist is a conservative, building upon the objective and unchangeable Word of God, and believing that through the centuries the Spirit of truth has illuminated the Church in its interpretation of the Word. Thus it sets great store upon the historical creeds of Christendom and pledges fidelity unto death to the faith once for all delivered unto the saints. Yet, "precisely because of its high regard for the Word of God it is genuinely progressive." It brings out of its treasure house things new as well as old, because the Spirit continues to lead the church progressively into the truth. In our day we look for more light to break forth from the Word upon the relation of church and state, in the field of eschatology, in realizing the social implications of the Gospel, and in discovering a distinctively Christian philosophy.

Balance does not mean soft-pedaling truth. In the tremendous paradox of the sovereignty of God and the responsibility of man it is not true that Calvinism teaches merely the former and leaves to Arminianism the emphasis on the latter. The Calvinist puts more emphasis also upon human responsibility. The Reformed Faith demands unqualified obedience to the law of God, not merely to the less exacting call of "evangelical obedience." "Man is responsible because God is sovereign. . . . the more one stresses the sovereignty of God, the more one is bound to stress the responsibility of man."

"The balance that is Calvinism is not a balance of indecision and compromise and weakness, but a balance of certitude and conviction and strength." "For it is the most concerted and also the most successful, effort made by man to do justice to the *whole* of revealed truth. The Calvinist accepts unreservedly *all* that proceeds from the mouth of God. He willingly subjects his own logic to the divine *logos*." "This accounts for the balance that is Calvinism. And such is the glory that is Calvinism."

Condensed from THE CALVIN FORUM by WCR.

GET READY FOR
CHURCH PAPER WEEK
October 12-19

We learn from God's Word at Sunday School

God speaks to us through His Book, The Holy Bible. Its unchangeable truths provide unflickering light in every dark and changing time. Through its instruction we grow from childhood to spiritual maturity. It tells us of Christ, our Saviour, and challenges us to personal commitment. It is truly the Book of Books. No other book so deserves our study.

Be present on RALLY DAY

SEPTEMBER 28, 1952

**Give generously
on Rally Day to
help to teach**

God's Word through Christian Education

Our Board of Christian Education helps in many ways to help us make the Bible more vital in our lives and in the life of our Church. Christ-centered church school literature guides us in Bible study. These materials are provided free to Sunday schools that could not possibly secure them otherwise. Full-time fellow workers in Christian Education help us improve our educational program. Ministerial and college students are assisted financially and spiritually in preparation for leadership in our Church and our community. Our Rally Day gifts make all this possible.

BOARD OF CHRISTIAN EDUCATION, PRESBYTERIAN CHURCH, U. S.

Presbyterian Building, 8 North Sixth Street, Richmond, Virginia.

LESSON FOR OCTOBER 5

Jesus Dedicates His Life

Scripture: Matthew 3-4. Devotional

Reading: Joshua 24:14-21.

"Lo, I have come to do thy will, O God." This verse from Psalms 40: 7 and 8, and Hebrews 10:7 might be called the "Motto" of Jesus' life. He came "not to do mine own will, but the will of Him that sent Me." We have only to read and study the Gospels to see how perfectly he did this. The Gospel of Matthew which we will study in this Quarter, presents Jesus as the Messiah, the fulfillment of Old Testament prophecy. It is written especially for the Jews, and has been called "The Gospel for the Jew." This does not mean that it is not for the Gentile as well, but it considers His ministry from the standpoint of the Jew. It is filled with quotations from the Old Testament. As the Messiah, the Anointed One, He is set apart for His work as Prophet, Priest, and King. We see all these offices in this Gospel, with special emphasis upon His Kingship: "Where is He that is born King of the Jews?", is the question asked by the wise men.

Our Devotional Reading is taken from Joshua. Joshua—the same word as Jesus—was the one who led Israel into the Promised Land, the land of rest and prosperity. Jesus, the New Testament Joshua, leads His people into the real "rest which remains to the people of God." Joshua, in 24:14-21, urges Israel to serve the Lord even as Jesus would have us serve the Lord.

Part of Jesus' Humiliation, when He was incarnated, and became a real Man, was to subject Himself to the Law of God, and consecrate, or dedicate Himself to His work in the world. We pass over the first two chapters, reserving them for the Christmas season, and come directly to his public life, to the Dedication of Himself, as He submits to Baptism, to Temptation, and begins His Ministry here on earth, in a public way.

1. Dedication through Baptism: Chapter 3

Baptism is a form of Dedication. It also deals with Repentance. Jesus had no sin, and therefore needed nothing of Repentance. However, He submits to water Baptism saying, Suffer it to be so now, for thus it becometh us to fulfill all righteousness.

This chapter begins with the preaching of John the Baptist, the Forerunner of the Lord. His message was a terrific call to genuine repentance, a wholehearted turning away from sin and the bringing forth fruits meet for repentance. He was sent to prepare the way for the Coming One, making straight His path, making the crooked straight and the rough places smooth, leveling down the high

places and filling up the low, just as men prepared for an earthly monarch when he traveled.

There went out to John Jerusalem and all Judea and all the region round about Jordan and were baptized of John in Jordan, confessing their sins. He warned the people who came, especially the Pharisees and Sadducees, that they must bring forth fruits meet for repentance. He wanted no halfway measures. Sometimes we preachers are tempted to soften the message to please our hearers. John was no "softener" of the stern messages he brought. He was uncompromising when it came to sin. He spoke of Judgment that was coming, and a far greater Baptism than that of water—the baptism of the Holy Spirit and of fire. He was also a prophet in the usual meaning of that word, He told of One Who should have a fan in His hand and thoroughly purge His floor, gathering the wheat, and burning up the chaff.

Jesus came from Galilee to Jordan to be baptized. John would have hindered Him, saying, I have need to be baptized of thee, and come thou to me? Why was Jesus baptized? He had no sin and therefore needed no repentance. He was the Son of God. One of the best explanations I have seen is in "Biblical Theology" by Geerhardus Vos on Pages 342-344 and 348. Let me give a shortened outline of his statements: (1) John recognized the rank and character of Jesus as putting Him beyond the need of baptism. (2) This conviction of John is based on the Messianic position of Jesus, (3) John's protest, as well as the ground on which he bases it are endorsed by Jesus, (4) This objective necessity is something that operates, not forever and under all circumstances, but just for the present, ("now"), (5) the reason for the present necessity is "to fulfill all righteousness," (6) the conclusion is that Jesus is identifying Himself with Israel and therefore His Baptism is a Vicarious one. This seems to be clearly the meaning when we hear John saying, "Behold the Lamb of God that taketh away the sin of the world." "If Jesus bore sin vicariously, and received forgiveness vicariously, then there can

be no objection in principle to saying that He repented for the people vicariously." (See John 1:29, and 36, and fuller discussion on pages 348-350 in *Biblical Theology*).

Two very significant events occurred at His baptism. The first was when He went up from the water and the heavens were opened and the Spirit of God descended upon Him like a dove. (Here is one of the proofs that water baptism is a symbol of Spiritual baptism). The second is the voice from heaven saying, This is my beloved Son, in whom I am well pleased. All the persons of the Trinity are present on this occasion; Father, Son, and Spirit.

II. Dedication Through Temptation:

Chapter 4:1-11

According to Broadus, (Commentary on Matthew), there are two designs in temptation as the word is used in the Bible: (1) To "prove," or "examine." An example of this kind of temptation is the "tempting," or "testing" of Abraham (R. V., "Prove") (See Genesis, chapter 22). The object of this kind of temptation is to ascertain character, or develop it, or make manifest its excellence or expose its faults that they may be mended. (See Broadus on Matthew, p. 61); (2) The object of temptation may be unfriendly, bad. Sometimes men tempt God, or test Him in some improper way because they lack confidence in Him. The Jews thus tempted God in the Wilderness. Then, men, or Satan, may tempt other men, to draw them into sin. This is, of course, the meaning of this temptation of Jesus, as Satan tries to get the Master to sin. It was a great battle between the devil and the Second Head of the human race. The serpent succeeded in the case of Eve and Adam; he failed in his efforts against Jesus in the Wilderness.

"Why should Jesus be tempted?" (I am again using Broadus) We can see some of the reasons. (1) It gave proof of His true humanity, proof that He possessed a real human soul; (2) It formed part of His personal discipline (Heb. 5:7-9), and (3) It was part of His example to us, (4) part of His preparation to be a sympathetic intercessor (Heb. 2:18 and 4:15); (5) It formed part of that great conflict in which the "seed of the woman" was to "bruise the serpent's head." There was thus, in His temptation, as in His baptism, a Messianic side. If He was to be the true Messiah then it was necessary for Him to become a Real Man and undergo the experiences common to mankind.

The three temptations are very well known to all Bible students. The first seems to be a temptation to unbelief, to doubt His Father's care. The second is in the nature of Presumption, or a "tempting" of God. The third was a test of His loyalty to His Father; Satan tried to get Him to change His allegiance from God to Satan.

Jesus met these temptations by using the Sword of the Spirit, the Word of God, the Old Testament

Scriptures. As Bunyan has one of his characters to say, If a man has the arm to wield it and the skill to use it, he may venture against an angel with it. Jesus had both the "arm" and the "skill." Three times it flashes, and three times the foe recoils: "It is written, It is written, It is written," said the Master.

Each of us should get a personal lesson from this experience of Jesus. We, too, have the Sword of the Spirit. Are we using it daily in our battle with temptation? Can we say, Thus saith the Lord, It is written, in answer to the wiles of the devil? If we saturate our minds and hearts with its facts, its warnings, its promises we have a "right Jerusalem blade."

These were not the only temptations which came to Jesus. We read that the devil left Him "for a season." If we read carefully the story of His life we will see other occasions when He seemed to be tempted. The most familiar is the case of Peter when Jesus rebukes him, saying, Get thee behind me, Satan. The arch enemy was working under cover of a friend.

III. Dedication of Himself by Beginning His Ministry: *Chapter 4-12-25*

In these verses we have Jesus beginning to preach and to gather to Himself that little band of disciples whom He was to train to become "fishers of men." He takes up His ministry of teaching, preaching, and healing.

All In The Bible

The Bible contains the mind of God, the state of man, the way of salvation, doom of sinners and happiness of believers.

Its doctrines are holy, its precepts are binding, its histories are true and its decisions are immutable.

Read it to be wise, believe it to be safe, and practice it to be holy.

It contains light to direct you, food to support you, and comfort to cheer you.

It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's character.

Christ is its grand subject, our good its design, and the glory of God its end.

It should fill the memory, rule the heart, and guide the feet.

Read it slowly, frequently, prayerfully.

It is a mine of wealth, a paradise of glory, and a river of pleasure.

It rewards the greatest labor, will be open in the judgment, and will condemn all who trifle with its holy contents.

YOUTH PROGRAM FOR OCTOBER 5

"I Believe In-The Holy Catholic Church"

DEVOTIONAL:

Hymn: "A Mighty Fortress Is Our God."

Prayer.

Hymn: "I Love Thy Kingdom, Lord."

Offering.

Scripture: Ephesians 1:3-23.

Hymn: "The Church's One Foundation."

PROGRAM CHAIRMAN:

Our subject for this program is of vital importance and lively interest to every Christian, for it concerns all who believe in Jesus and are members of the Church, "which is His body, the fulness of Him that filleth all in all." For the purpose of our consideration this evening we are going to consider the three words set forth in our topic as taken from the Apostles' Creed; Holy, Catholic, and Church, in this order. Now for our first speaker.

FIRST SPEAKER:

The word "Holy" indicates the nature of the Church of which we are a part. We might well wonder if this applies only to its future state, for certainly we know that we are not *holy*, that is, as far as our own character and conduct are concerned. John Newton, one of the greatest servants of God in another generation, the writer of many of our favorite hymns, one of which is "Amazing Grace," says, "We are nothing, have nothing, can do nothing, but sin." This, though we do not like to admit it, we find true of our own lives when we honestly examine them in the light of God's holiness and purity. Job, the man God pointed out as a righteous man, when he really had a vision of the nature of God, cried out: "... I abhor myself, and repent in dust and ashes." Peter was forced to cry, "Depart from me, O Lord, for I am a sinful man." All of the saints and servants of God in all ages have despaired of attaining unto any righteousness of their own. How then, when we know we still fail and sin against the Lord after we are saved, can we call the Church of which we are a part, "holy"? The answer is really the very heart of our faith. We are accounted holy because we are in Jesus Christ, "who of God is made unto us wisdom, righteousness, sanctification, and redemption." The Bible tells us that we have no righteousness of our own, but must receive the righteousness of God through faith in Jesus Christ. Thus God accepts us in His beloved Son, and credits to the account of those who believe all of Christ's righteousness, His obedience and standing before God.

To sum it up: The Church is holy because of the cleansing blood of Christ, and His righteousness, which is ours by faith. We are complete and holy *in Him!*

PROGRAM CHAIRMAN:

Thank you very much. It certainly is encouraging to know that we are not dependent upon our own goodness in order to please God. "Christ our righteousness!" This was the watchword of the reformation, and is the hope of our hearts today. Now our second speaker will deal with the meaning of the word catholic.

SECOND SPEAKER:

The word catholic is often misunderstood because the Roman Catholic Church has used it with reference to that particular group. Every believer in Christ who is born again of the Spirit of God, and is a member of the body of Christ is a member of the catholic Church, or the Church universal. The word "catholic" really means universal, and as applied to the Church, embodies every believer. We are not all Roman Catholics, but are catholic in that we are a part of the Church universal.

Many people would have us take the word out of the Apostle's Creed because people do not quite understand its use. However, why should we allow the word to be lost to us, simply because someone has misused it, and caused misunderstanding? Let's get the meaning clear in our own minds and continue to use it. Let's just remember that when we say, "I believe in the holy, catholic Church," we are simply saying that we believe in a Church that is made up of all believers in Christ, who in all ages have been saved by grace through faith. It will give us a better understanding of our relationship with other Christians, and will help us to avoid the trend of our time to emphasize the individual denominations above the fellowship in the Church universal, or the holy, catholic Church.

PROGRAM CHAIRMAN:

Thank you. I might make a suggestion at this point. We could, in seeking to win Roman Catholics to Christ, (for many, indeed most of them are ignorant of salvation by grace through faith), tell them that we are catholics, though not Roman Catholics, and perhaps gain an opportunity to tell them what we believe about salvation through faith in Jesus Christ.

Our third speaker will now tell us the meaning of the word Church.

THIRD SPEAKER:

The word church, as translated from the Greek word *ekklesia*, has a broader meaning than the original, which means the "called out ones." It was used in the Old Testament, in the Septuagint, to refer to Israel, and in the New Testament to refer to various groups or assemblies of Christians. Paul wrote to the church in Corinth, unto the church of the Thessalonians, etc. We speak today of the Presbyterian Church, the Baptist Church, and of individual churches, thus using the word to apply to a denomination or to a local congregation. However the word Church, as used in the Apostle's Creed, is used in the narrow sense to refer to the "called out ones," or to the believers in Jesus Christ who make up the Church universal.

We would like to think that every member of every church is a member of the true Church, a member of the Body of Christ. However, we know there are tares among the wheat, and that the true Church, or the *invisible* Church, is known only to God. Jesus said, "My sheep hear my voice, and I

know them." Paul wrote to Timothy and said, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." When we say we "... believe in the holy, catholic Church," we are saying that we believe in a body of believers, from all parts of the world and in all ages, called of God to faith in Jesus Christ, and made holy through Him.

PROGRAM CHAIRMAN:

Thank you very much.

As we close our program, let us bow our heads and our hearts before the Lord and thank Him that He has chosen a people for Himself; that He was willing to die to make them His very own; that He calls us by His Spirit, and makes us members of the holy, catholic Church, which is the Body of Christ, the fulness of Him that filleth all in all. Then let us examine our own hearts to make sure that we are truly saved, and are members of the true Church, and not just of the local congregation.

Let us pray.

The Lord's Supper - A Study

By Rev. M. A. Hopkins, Th.M., D.D.

I. The Scripture Record.

It will be helpful to group together all the passages in the New Testament that deal with the Lord's Supper, and from them deduce some teachings on the subject. These passages are: Matt. 26:26-30; Mk. 14:22-26; Lk. 22:14-23; 24:30, 35; Acts 2:42, 46; 20:7; I Cor. 5:6-8; 10:14-22; 11:17-34. The passages in the Gospels are the historical records of the actual institution of the Supper by our Lord Himself, and so are the basis of all subsequent teaching, though it should not be forgotten that the First Corinthian Epistle was written some years earlier than the Gospels.

II. The Lord's Supper and the Passover.

All three Gospels make it plain that the Supper was instituted right after the celebration of the Passover. The Passover bread and wine were used in the institution of the Supper, and shows the close connection of the two. The words "new covenant" in Lk. 22:20 and I Cor. 11:25 make the institution of the Supper the end of the Old Covenant and the beginning of the New Covenant, and teach that in the new age the Lord's Supper was to take the place of the Passover. It gathers together all the spiritual significance of the Passover and carries it over into the new age on a higher plane. At that table in the Upper Room the very Passover Lamb Himself was sitting and presiding in person, I Cor. 5:6-8. All the typical significance of the pascal lamb was fully

realized in the "Lamb of God that taketh away the sin of the world," John 1:29. The pascal feast is fulfilled in the Lord's Supper, in which the bread and wine symbolize the body and blood of our Lord. The whole Christian life is, therefore, to be a keeping of the feast of unleavened bread, and so free of the evil and corruption symbolized by leaven, I Cor. 5:7, 8.

Dr. William Evans gives the following summary of the teachings of the Passover, which apply also to the Supper: "It was an *expiation*, that is to say it was the acceptance of an innocent victim for a guilty soul. It was a *feast*, for the soul of the Israelite was made glad as he looked upon God's provision for redemption. It was a *memorial*, for it was to be kept throughout all generations to come, an incident to be told and retold by parent and child. It was a *prophecy*, for it looked forward to a greater Passover."

III. The names of the Lord's Supper.

"The Lord's Supper" is a name which comes from I Cor. 11:20, which is the only place in the New Testament where it is so named. But all the Gospels and Paul in I Cor. 11:23 put the institution at night, and hence it was a supper, or meal partaken of at night. However, we need not infer that it is always to be celebrated at night, though the celebration at night is very appropriate, and links it with the Passover which was celebrated at night.

"The Lord's table" is a name derived from I Cor. 10:21, which is the only place where it occurs, but this is reminiscent of Lk. 22:30. There is a marked contrast between the table of the Lord and the table of demons, who are His and our enemies. It is the table the Lord has prepared for us in the presence of our enemies, Ps. 23:5.

"The Communion" so commonly used among Protestants, comes from I Cor. 10:16; Cf. 10:18, 20. The A. S. V. has "participation" for communion. We owe this conception to I Cor. 10:16 alone. The word is elsewhere translated "fellowship." Through the bread and the wine believers have "mystic sweet communion" with Christ and in Him with one another. The Lord's Supper is a tangible expression of the communion of the saints.

The word "Sacrament" is not used in the Bible, but is of later origin. It means the pledge or oath of allegiance given by a Roman soldier to his commander. It was used by the early Christians in post-apostolic days as a name for baptism and the Lord's supper. The word itself means a sacred and binding pledge. The Shorter Catechism uses this term (Question 92 ff.) and gives an excellent definition of its meaning and proper use. The Roman and Greek Catholic Churches also use this word, but to the sacraments of baptism and the Lord's supper have added five so-called sacraments, making seven in all! The extra five are: confirmation, penance, extreme unction, holy orders, and matrimony.

"The Eucharist" is the name used by the Roman Catholics and other sacramentarians. It is a transliteration of the Greek word for thanksgiving, and is based on the fact that the Lord gave thanks at the institution of the supper. There is nothing unscriptural in the use of "Eucharist," but only in its misuse. As far as Scripture is concerned, "Eulogy" might have been used, as all the N. T. passages say that the Lord "blessed" the bread and the cup, and in I Cor. 10:16 Paul calls it "the cup of blessing."

IV. The Meaning of the Lord's Supper.

As an aid to memory a series of words ending in "tion" will be used as subheadings in this section.

Revelation.

First Corinthians 11:23-25 was given to Paul by a direct revelation from the Risen Lord, and is on a par with the Gospel records which were not written till some years later. What Paul received from the Lord, he delivered to the Corinthian and other churches, I Cor. 11:23. What is true of the Lord's Supper is true in a larger sense of Christianity as a whole. It is based on a direct, supernatural revelation from God, of which the Bible is the inspired, infallible record.

Incarnation.

"This is my body" is common to all the passages which record the Lord's Supper. Note all the pas-

sages in the Synoptics and I Cor. 10:16; 11:24; Heb. 10:5. "The Word became flesh and dwelt among us" is the basic fact of Christianity. This body was virgin-born, sinless, and holy, that it might be broken for our sins. This body died, was buried, and rose again. In His glorified state our Lord still has this resurrected body, and in it He will come again. The Lord's Supper is a perpetual reminder of the wonderful fact of the Incarnation. Every time we break bread let us think of the Lord's body.

Symbolization.

When our Lord said "This is my body—this is my blood," He could not possibly have meant that bread and wine were literally His body and blood. All carnal ideas respecting this much-discussed word are excluded by the fact that the institution took place before the crucifixion. Our Lord's human body was present at the table with the disciples, and His blood was not yet shed. The bread and wine are only symbols of His broken body and shed blood. No priestly consecration can make them anything else.

Ratification.

As Moses ratified the Old Covenant by the blood of bulls and goats (Ex. 24:6-8), so the New Covenant was ratified by the infinitely precious blood of Christ, the Eternal Son of God. The cup represents that which it contains, and the wine represents the blood which seals the covenant. The Atonement is implied, without which the doctrine of the Lord's Supper is scarcely intelligible. The New Covenant rendered obsolete the Old Covenant, Jer. 31:13; Heb. 8:13. All our salvation for time and eternity is based on the covenant ratified by the precious Blood of Jesus Christ.

Commemoration.

"This do in remembrance of me." The bread and wine are memorials of the Lord Himself, not only of His death, but of His life and resurrection. The fact that the early Christians chose the first day of the week for the celebration, shows that they connected it with the Resurrection. The Lord's Supper is held on the Lord's Day. Its solemn teaching is: *Remember Jesus Christ.* How easy in this world of sense and sin, of noise and din, it is to forget our absent Lord! How essential it is for Christians to gather at His table to Remember Him! "Gather my saints together unto me, those that have made a covenant with me by sacrifice," Ps. 50:5.

Participation.

It is from I Cor. 10:16 that we get the word communion as a name for the Lord's Supper. The margin of the A. S. V. gives "participation" for communion. Those who by faith eat the bread and drink the wine partake of the spiritual benefits of the sacrificial, substitutionary death of our Lord. Communion is a sacrament of life and growth in grace. He that eateth my flesh and drinketh my blood hath eternal life, John 6:53-58.

Unification.

The A. S. V. margin correctly translates I Cor. 10:17: "Seeing that there is one loaf, we, who are many, are one body; for we all partake of one loaf." The unity of the loaf is a symbol of the unity of those who share it. In I Cor. 10:16 the emphasis falls on our communion with Christ; this verse emphasizes the communion of believers with one another in the solidarity of the Body of Christ. Of course the unity and communion of the saints is based on and secured by their union and communion with Christ.

Separation.

Just as certainly as the Lord's Supper binds believers into a close-knit fellowship with Christ and through this with one another, it also separates them from all that is alien to Christ. "Ye cannot drink the cup of the Lord and the cup of demons; ye cannot partake of the table of the Lord, and the table of demons," I Cor. 10:21. Cf. II Cor. 6:14-7:1. The closer the union with Christ, the greater the separation from the world. There is nothing the modern church needs more than a sense of separation between the church and the world, I. John 5:19.

Proclamation.

The A. R. V. correctly translated I Cor. 11:26 as "proclaim the Lord's death till He come." The Lord's Supper is an acted sermon, a solemn pageant, an acted proclamation of the death which it commemorates. This word may refer to some expression of belief in the atoning death of Christ as being a usual element of the service. This proclamation seems to presuppose the presence of those who do not partake as its objects. This is reminiscent of the Passover, with which the Supper has so much in common, Ex. 10:2; 12:26, 27; 13:14, 15.

Continuation.

From the words "as often" in I Cor. 11:26 it is evident that the Lord commanded that the Supper be often repeated, and Paul charges those who repeat it to keep in view Him who instituted it and who died to give life to them. Just as the Passover was to continue from one generation to another, the Lord's Supper is to continue from age to age till Christ returns. It is not said how often the Supper is to be celebrated, but it is to be done frequently enough to keep the remembrance of the Lord fresh. Yet frequency is not to breed unholy familiarity as it seems to have done in Corinth. May God keep us from any deadening familiarity with the sublime and spiritual, especially with the awful mysteries of the Lord's Supper.

Consecration.

While Protestants do not use the word "eucharist," the bread and wine are to be duly set apart from an ordinary to a sacred use by invoking the blessing of God and thanking Him for His love and grace to us sinners in giving His only Begotten



Son to die for us, just as the Lord did in instituting the Supper on the night He was betrayed. The tableau on Mount Moriah gives some faint idea of what the crucifixion cost the heart of the Father. The blessing and thanksgiving do not change the bread and wine; but should change the hearts of those who partake of the elements.

Preparation.

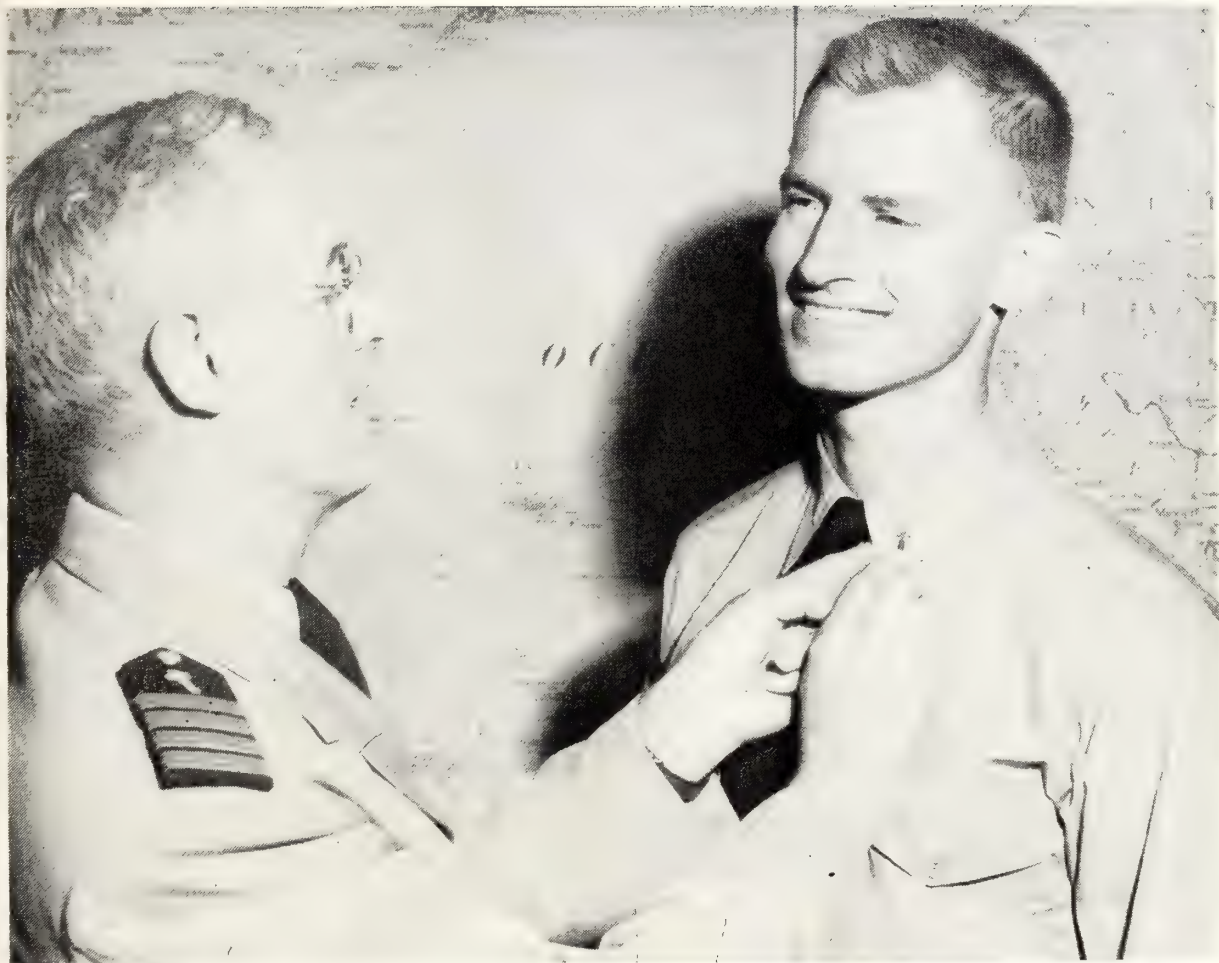
There should be preparation for a right celebration of the Lord's Supper. It is a solemn matter to approach the Lord's Table, and will end in disaster instead of blessing unless there is heart-searching preparation. Self-examination is the keynote that Paul strikes in I Cor. 11:27-32. The results of participating in an unworthy manner may not be physical, but far worse—spiritual weakness, sickness, and deadness. This self-examination is an individual responsibility to be done in private before God, without the mediation of another human being.

Consideration.

From I Cor. 11:33, 34 we learn that due consideration is to characterize Christians everywhere and at all times, but especially at the Lord's Table. Around this Table everything is to be done decently and in order. There is to be no distinction between rich and poor. All by being at the Lord's Table acknowledge themselves to be only sinners saved by grace. All are in the presence of the Lord with whom there is no respect of persons, James 2:1-6; Prov. 22:2. By no act, or word, or manner of dress should any be made to feel uncomfortable or inferior in the Lord's House or at the Lord's Table.

Expectation.

From the words "till He come" we learn the Lord's Supper not only looks backward to the Crucifixion, but forward to the Second Coming of the Lord. At the second coming the Supper will come to an end, for the commemoration of the absent one ceases when the absent one returns. "No further need of symbols of the Body, when the Body itself appears." Then instead of our drinking in memory of the Lord, He will drink with us in His kingdom, Matt. 26:29; Lk. 22:29, 30. The Lord's Supper is a foretaste of the marriage supper of the Lamb, Rev. 19:7-9. Then all the redeemed will join in the eternal *Hallelujah* chorus, and there will be no need to sing any parting hymn.



Preston C. Oliver changes the star of the Navy Line Officer for the Cross of the Navy Chaplain Corps. Captain Ernest L. Ackiss, Ch.C., U.S.N. (Retired), on special duty in the Bureau of Personnel, helps Chaplain Oliver place the cross on his uniform. The ceremony took place recently in the office of the Navy Chief of Chaplains in Washington, D. C. A few hours later the newly made Chaplain was on his way to the Chaplains' School at Newport, R. I., for indoctrination. During World War II Oliver served as a Naval Officer from 1943 to 1946 with a Beach Jumper Unit in the Philippines, and on board two amphibious ships. From 1947 to 1950 he attended the Union Theological Seminary, Richmond, Va. In 1950 he was recalled to active duty and was awarded the Letter of Commendation Ribbon with Combat "V" for his work with Amphibious Forces in the Hungnam Evacuation in Korea. He was ordered to inactive duty and completed his seminary work at Union in May of this year. After his ordination as a U. S. Presbyterian clergyman, Lieutenant Oliver applied for a commission as a chaplain. Upon completion of his eight weeks' indoctrination course Chaplain Oliver will report for duty in the U.S.S. "Vulcan" (AR 5). A native of Wilmington, N. C., Chaplain Oliver is a graduate of Davidson College, Davidson, N. C. His wife is the former Mary Alice Adams, of Faribault, Minn. They have two children, Laurie, three, and John, one.

WOMEN'S WORK

God Is In Parenthesis

There were some eighty of us in the classroom this summer, all of us teachers of youth, all of us bent on more training to sharpen our skills as teachers by taking our Masters in Education. For two class periods we had worked on a list of ultimate goals for the children whom we teach. The list ranged from cleanliness of body to having the children thoroughly imbued with "Democratic Principles." I sat wondering if, in all this array of goals, someone would think to mention some aims in the realm of the child's spiritual welfare. Finally one

did, a teacher in a girls' reformatory. She said, "In my teaching I daily see the lack of spiritual training. Surely we are going to put that among the qualities most desired for our children. Mrs. Crawford, how did you word it in yours?" She had neatly put it into my lap.

"As a matter of fact, it was my first point," I answered her quickly. "To me, it is the bedrock of all learning—the foundation stone." Then I read from my paper "I want every child I teach to have a deep, personal faith in God. I want them to recognize Him as creator and ruler of the universe, as well as their Heavenly Father."

Silence fell, an embarrassed silence for some, for others a painful one. The instructor turned slowly then to the board and wrote, "We want the child to recognize a power in the universe."

A young man stood to protest, "That is not the way it was stated. What is the matter with us teachers? Are we afraid to even say the word GOD? Some of us in here feel that He is the hope of the world, and yet we have shoved Him aside as if we are ashamed to speak His name."

The instructor turned slowly to the board and wrote, (God)—in parenthesis.

"How true," I thought to myself. "We educators have put God in Parenthesis—not quite ready to discard Him, but like an old, wealthy relative, we still keep Him along side, for fear of needing Him someday." It is tragic, but isn't it true? We still pay lip service to the moral and spiritual principles of Christendom but have actually lost a great part of our heritage.

Then and there, I began a search to discover just what educators are trying to give us in the realm of spiritual and moral teachings for children. It proves a discouraging search. Much has been written about such teaching but little of what they teach will prove of use in this desperately confused age in which we are living. This is a fair sample, by Dr. William H. Kilpatrick, in his "Faith as a Need of Life" in which he suggests that man will find inner security by losing himself in a worthy cause—like working for justice, world order or peace. He tells us that there is no higher aim than serving the common good.

Those are good words, but what will give them meaning? Where will we get that impulse to lose ourselves in the common good? It is as if we were to say, "Turn the spigot, water will come." If the pipes are all securely connected with the water main, water will come. If the connections are not made, the spigot turning would be a vain gesture. In the same sense, a lamp may be a light only when the proper connections are made with the source of power.

The impact of most of the teaching in the area of spiritual and moral teaching seems to say to us, help the child to adjust to his group, teach him democratic principles, keep him busy and happy, teach him self control—all else will fall into proper place, he will become an integrated personality." It is one of the great fallacies of our age. To make a person wise does *not* make him good.

—Matsu (Mrs. Vernon) Crawford,
Milledgeville, Ga.

"Take Care Of My Little Girl"

The Presbyterian women have led the way in awaking the church to the great task of ministering to its thousands of university and college students. In many instances they have paid the salaries of student workers out of "mite boxes," "Blessing boxes"

and special gifts. In some cases they did this for years before the Synods recognized and took over the support of the work. They have bought property close to the universities in order to have it when the Synod was ready to build church centers for the University Presbyterians. And then to climax it all they have recently given their Birthday Gift to Student Work.

It is understandable why student work touches the heart of the woman. She has lived so close to her boy or girl who is now leaving home for the first time. Her very heart seems to be packed up and sent off with them. Those of us who are on hand to welcome these boys and girls to the college campus can see that infinite care and attention have been lavished upon them in preparation for this great day. We never fail to recognize a freshman among the thousands of students who flock to the campus. The freshmen have clothes that are "just right," the proper luggage, and usually arrive in the family car with the whole family adding its bit to having everything done to make this a glorious and meaningful experience.

For thirteen years I have been on hand each fall to see this strange and exciting influx. I always wish for the power of a poet in order to do justice to the scene. It is an awesome thing to watch the arrival of freshmen to a college campus. They represent so much of struggle, of love and of hope for the future. They are such a complex mixture of sophistication and naivete, homesickness for the past and anticipation of the future, dependence and independence, sadness at telling the family goodbye and relief at seeing them leave, the child and the man.

Each time I participate in "Freshmen Week" at our university I too am filled with mixed feelings. These freshmen represent for me the future of my work and the present difficult problem of my year. They, of all the students, should be the easiest to reach with the Church's program and they are the hardest. Their pattern of life on the campus has not been set but hundreds of organizations are seeking to set it for them. There are a thousand new and glamorous things bidding for that spare moment. At no time in life are there so many things to do and so little time to do them. The freshmen are wary of becoming "tied up" with any program that might make demands on their time. The student worker groans over those many letters from mothers whose children have not found time to participate in the life of the church before coming to college. We who work with them at college have found that they are the same ones who do not have time to participate in the life of the church at college. Many miracles do happen among the students but they usually happen among the upperclassmen. My purpose in writing of the difficulty of working with freshmen is to impress on the mothers of the young people their tremendous responsibility in preparing their children to take their places in the church life upon their arrival at college. The student worker can only provide the program and help those who want to be helped. We know so well that

the strongest influence in the life of a freshman is still the influence of the mother. We wonder if the mothers realize this. We cannot do our work without you. And to those of you whose children have not yet begun their college life we challenge you to give the same loving and tireless care to their spiritual preparation as to their physical and social preparation for this important time in their lives.

—Miriam Wilson, Student Worker,
Florida State College,
Tallahassee, Fla.

It's Time To Get A

Transfer

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Isaiah 55:8.

This subject might be illustrated by an experience which the writer had in Washington, D. C., several years ago. Unacquainted with the city and trying to go around alone, it was very confusing to find that the street railway bus on which I rode was going, while not in an opposite direction, at least on a tangent leading steadily away from my objective. The bus driver listened attentively to my difficulties. Then he said he could do nothing for me but to give me a transfer, and I could take a bus at the next cross-town line which would connect me with the main line leading to my destination.

There are many roads leading away from our Christian goals, and perhaps we need to get a transfer and travel back to the main line, which is the highway to the Kingdom. Modern life offers many distractions that deceive us and divert from the right way of life. Worldly sounds deafen our ears to the divine directions, "This is the way; walk ye in it."

When Isaiah delivered this message seven hundred years before the time of Christ, the chosen people failed to hear and heed. With the coming of the Saviour and His new law of love, man was privileged to share through Him in the thoughts of divinity and to learn His ways and plans for mankind. But the world is still far from walking in the way He led though nineteen hundred years have passed.

Women of the Church realize that it is time to get a transfer. As individual Christians we should turn from the material things to which we devote so much of our thought, time, energies, and means. We should practice a stricter stewardship of money and the things it buys for us and our families. We should remember Christ's teaching that the determining factor of stewardship is *faithfulness*; that all things are held simply in custody for the sovereign Lord; and that a proper administration of our possessions will take care of our responsibilities. This applies also to the extent to which we are willing to do real personal sharing with others around us of our selves, our time, our thoughts, and our talents. We should strive each day we live to

get farther away from selfishness and self-interest, and closer to Him who gave us the new law of love and showed us how to practice it.

As Women of the Church, we need to transfer from disinterest in others to a greater sense of responsibility toward our fellowman, and a more active Christian citizenship. The past achievements of our nation have been great but today we are floundering in a political morass. We can as Christian citizens seek truth and find it in spite of the din of propaganda. We can yield a great influence by each doing her own small part in practicing good will toward people of other nationalities. We can work toward an honorable world peace. And we can try to find and lead others into God's will and way for our nation.

And then there is the last and certainly the most important transfer of all. As Christian women we should grow more spiritual and less worldly. We should use our God-given faculties in active church work, increased time in the study of God's Word, a predominant faith in every aspect of our lives, and prayer as a direct and ever-present link between us and our Heavenly Father, binding together His children with the strong cords of love.

Do we realize that we are straying from the right way and that we are failing to live lives that would direct others to the Kingdom of God? Then we must transfer from selfish by-paths to a more generous sharing, a finer neighborliness, and a more spiritual daily life and direction.

—Mrs. Albert L. Love
Starkville, Miss.

A Prayer For My Church

O, God I thank Thee!
For a place to worship,
The Church, and its care
And those that often meet me there.

I thank Thee for the friendship,
That is loyal and true.
For love, faith, hope
And the little things that we may do.

I thank Thee! For courage
To serve, even a few.
Give us willing workers,
Guide us in all we say and do.

I thank Thee for words of wisdom
The Holy Bible too,
That Book of many books,
That will surely guide us through.

I thank Thee Lord!
For Thy Kingdom come
And beg of Thee that
Thy will be done for my Church and me.
Amen.

—By Mrs. Bertha R. Quarles,
Clarksville, Tenn.
Student at Snedecor Region
Training School.

Would ABSORPTION Be Wise?

If it could be proven that it was to the glory of God we would agree to the absorption of our Church into another Church. But, we cannot see one single advantage to the Lord's work in so losing our identity and the control of our work.

If Christian co-operation were dependent on the absorption of our Church into a much larger organization we would give the matter serious consideration. But we are *now* co-operating with other groups in hundreds of Christian projects and it is not necessary to surrender our identity to promote Christian co-operation.

If there was work to be done in God's Kingdom which could only be done if we "united," (actually were *absorbed*), with the Northern Presbyterian Church, we would pray for the grace necessary for such a step. But, we cannot find one single sphere of Christian service which would then be opened to us which is not already open.

If centralization of authority would help; if *control* of our present work by others would further the work of Christ, then we would pray for the humility needed to so move. But, no one has yet advanced one single valid argument to show that anything but heartache and lessened efficiency would come from such a step.

For the above and hundreds of other reasons you need; our Church needs:

THE ASSOCIATION FOR THE PRESERVATION AND CONTINUATION OF THE SOUTHERN PRESBYTERIAN CHURCH

WRITE FOR INFORMATION

H. B. DENDY . . . *Secretary*

WEAVERVILLE, N. C.

285

L. U. N. C.
Carolina Room

OCT 2 - 1952

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

OCTOBER 1, 1952

BY THY SPIRIT

Most gracious God, would we confess
To all of our unworthiness,
Repenting self-exalted ways,
To stand before Thee stripped of praise,
What mercy, then would we behold
Within Thy wisdom manifold!
Yet, often, we are urged to try
A lethal plan that does belie
The instigators of a force
Which ever leads to death's remorse.
Rebuke us, Lord, while we thus boast
Of vain designs that tempt us most.
O, by Thy Spirit, crush our pride,
And bring us to Thee, purified.

—R. Ross Parkhill.

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....Weaverville, N. C.
Dr. L. Nelson Bell, Associate Editor.....Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Phillips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw
Mr. W. R. Willauer

EDITORIAL

Dr. John Richardson Reports To The Atlanta Ministers On The Recent Meeting At Weaverville

At the first Fall meeting of the Presbyterian Ministers of Atlanta, Dr. John Richardson reported on the recent meeting in Weaverville and set forth the purpose of this meeting and of the Southern Presbyterian Journal. The report was well received by a thoughtful audience. The following notes set forth the major emphases made by Dr. Richardson:

"The Program Committee has requested that I give a report on the meeting held on August 20, at Weaverville, N. C., under the auspices of THE SOUTHERN PRESBYTERIAN JOURNAL. In order to appreciate this meeting it is necessary for you to know something of its background.

"One of the things I learned that was of value in my study of sociology is that an institution is the lengthened shadow of a great personality. This is true to a very large extent. It is certainly true in reference to THE SOUTHERN PRESBYTERIAN JOURNAL. THE SOUTHERN PRESBYTERIAN JOURNAL is the lengthened shadow of a great personality and that personality is Dr. L. Nelson Bell.

"After a brilliant career as medical missionary in China, Dr. Bell was forced to return to America due to the Communist occupation of his hospital. When he returned to this country he observed that our Church had slipped in a number of ways. We were no longer a doctrine-conscious Church. Sabbath observance was at a low ebb. Moral standards were being lowered. In order to bring our Church back to a strong testimony, Dr. Bell felt that there was needed a periodical to serve as a voice of

the conservatives who wanted to see our Church restored to its former witness. He gathered around him a group of men who were likeminded and thus began the ministry of THE JOURNAL.

"All of the men who came together to start this movement in the Church were busy men. They knew little or nothing about journalism. The only qualification they had was the willingness to be used of the Lord to recall our Church to the high standards set for us by our founding fathers.

"Some of our group at the outset felt that this was too large an undertaking and our resources were inadequate. Dr. Bell believed that if this movement was of God, it could not fail. Others began to share his convictions. Today THE JOURNAL has the second largest subscription list of any church paper serving our Southern Presbyterian Church. We have made many mistakes and if we could start over again we would avoid many of these errors, but in spite of our mistakes God has blessed our testimony until every year sees a splendid increase in interest. Our constituency is growing every week.

"The meeting held recently at Weaverville numbered approximately four hundred. The people came from every synod in the General Assembly. They met for prayer, inspiration, and instruction. Plans were made for the merging of the quiescent "Continuing Church Committee into "An Association For the Preservation and Continuation of the Southern Presbyterian Church."

"In order to keep the record straight, I would like to state here today that this is not a separatist group. We do not intend to leave the Southern Presbyterian Church. This Church is our Mother and we intend to stay with her. We are not a divisive group. It is

offensive warfare that divides and we are engaged in defensive warfare. It should also be stated that we are not fighting the Northern Presbyterian Church. Many of our best friends are in this Church. We love them but it is our conviction that we can work more joyfully and successfully as a distinct group rather than by being absorbed into a larger one.

"The Southern Presbyterian Church has a positive program. We are for evangelism. We are for World Missions. We are for Church Extension. We are for Christian Stewardship. We are for the Westminster Standards. We are for a fuller dedication of life to Christ. I ask for your prayers that all of us may be more diligent in implementing this positive program in the life of our Church."

—Reported by W.C.R.

The Church Union Issue

The issue of Church union is a question of uniting on the basis of a specific PLAN OF UNION. That Plan, as printed in three editions, differs radically from the fundamental positions now professed by the Presbyterian Church, U. S. In accepting the Plan of Union we give up our present positions and accept other and different positions, and that in matters of essential import.

First, our Church now accepts Jesus Christ as our one Lord, the sole King, the only Lawgiver in Zion. The Plan of Union commits us to two lords, namely, Christ and the majority vote of the united General Assembly. The USA Assembly of 1934 officially placed the mandate of the General Assembly "in exactly the same position" of authority as the Word of Christ establishing the Lord's Supper. The present Stated Clerk of the USA Church holds that "the Holy Spirit speaks through the actions and decisions of a Presbytery," and presumably much more through that of the highest presbytery, namely the General Assembly, and that "by Presbyterian definition" you are in the wrong when you are in the minority. The Confession of Faith, on the other hand, says that synods and councils have erred and do err and are not to be made the rule of faith and practice. Shall we continue to live under the sole Lordship of Christ or shall we put our heads under the yoke of the "accidental" majorities in a General Assembly in which we are a minority? At our ordination we approved of the government and discipline of the Presbyterian Church, U. S., not of this radical change from the

fundamental principle of our Southern Presbyterian Polity.

Secondly, in an age of rampant unbelief, the Presbyterian Church in the United States has set up bulwarks against the intrusion of these denials of the faith into our pulpits and sessions. In particular, we have written into our ordination vows that if one changes his views after ordination, he will, on his own accord notify his presbytery of this change. Further, our General Assemblies have interpreted our ordination vows as involving accepting the full Biblical teachings as to our Lord and Saviour Jesus Christ. The Plan of Union includes neither of these safeguards. Kierkegaard has a story of a new governor who took charge of a grand old fortress. The new commander broke down the battlements, filled up the moat, turned the castle into a country club—and the enemy captured it. At our ordination we promised God to be zealous and faithful in maintaining the truths of the Gospel.

Thirdly, our Presbyterian Church, U. S. recognizes that the local congregations own their local properties in fee simple, while the Plan of Union turns the ownership of all local property—after the merger is consummated—over to the presbyteries and ultimately to the General Assembly. Our Book of Church Order speaks of the congregations owning their properties, our congregations brought out their local properties in 1861, our Assembly of 1875 endorsed the principle that local properties are owned by the congregations, our Assembly of 1951 accepted as information a report to that effect, our Assembly of 1952 in finding a certain charter unsatisfactory in some phrases was led to that action by a speech in which the speaker declared that a statement that the local congregation held the property "in fee simple forever" would be satisfactory. Are we ready to turn over the ownership of local properties to a large organization in which our smaller group will be absorbed?

Fourthly, Church union can only be accomplished by dividing our present active, ongoing program and by splitting, perhaps disintegrating many congregations. The Word of God declares, "If any man destroy the temple of God, him will God destroy for the temple of God is holy, which temple are ye." I Cor. 3:17, ARV and RSV. Fifty years ago the USA Churches absorbed the Cumberland Presbyterian Church. Was that union successful? A Cumberland historian says that about a third of the old Cumberland Church was integrated into the USA Church, about a third is still the continuing Cumberland Church (or Churches), and

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 22, October 1, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

about a third went to pieces. In considering the last part of that statement one may look at the figures gathered by Dr. C. Morton Hanna of Louisville Theological Seminary as to the net loss of the number of churches every decade since the Cumberland merger, that is, from 1910 to 1920 net loss in congregations 242, 1920-30 net loss 442, 1930-40 net loss 552. That the majority of these dissolved congregations were the older Cumberland Churches is brought out by a spot check from a study by the historian of Vincennes Presbytery of the USA Church. In 1905 there seems to have been nine Cumberland Congregations in Pike County, Indiana, namely, Petersburg, Bethlehem, Union, Olive Branch, Oatsville, Fairview, Iva, New Lebanon, and Algeries. Of these only the last named was able to stay out of the union and it is today a strong Cumberland Church and has established an additional congregation that is Knight's Chapel, C. P. Of the eight that went into the USA absorption only Petersburg is a USA congregation today. The others are now either dissolved or changed into United Brethren, General Baptist (2), Holiness (2), or Community. In the South the Cumberland Merger left a wake of bitterness due largely to the taking over by the USA Assembly of local properties where all of the members stayed with the continuing Cumberland Church. Similar is the story of Cumberland University at Lebanon. At the merger, this one University was denied to the continuing Church by the U.S.A. body which had many educational institutions of her own. Then the grand old university with over a century of gallant service was allowed to languish and die. When the local friends were unable to continue it, the Baptists took over. We do not insist that the Cumberland story is a perfect analogy. There are differences. We stress education more than our Cumberland brethren did in the past. But our demoralized control is not the centralized program of the U.S.A. organization, and absorption of our body or part of it into that program will not, in our opinion, be conducive to advance in stewardship, evangelism, local or world missions.

—Wm. C. R.

Do You Pray Daily For Those In Korea?

A missionary whose son is on duty in Korea recently returned home from the field and remarked a few weeks ago: "I have been amazed and appalled at the few references to and prayers for our men in Korea, and the situation there, which I have heard from the pulpits of our church."

It is perfectly possible that this particular individual just happened to miss such references as he traveled about the church but in any case it is probable that few of us have prayed for all involved in this situation as we should.

In praying for Korea we would suggest some specific subjects:

1. For our men who are fighting, that they may be kept and that God will use these trying experiences to draw many of them to Him. For those who are already Christians, that they may be kept through the terrible temptations they have to face.

2. For our Chaplains, that they may be truly men of God, gifted with the courage, wisdom and strength so necessary in their difficult assignments.

3. For the people of Korea who have suffered so greatly, especially for that great company of Christian people, so many of whom have lost all their earthly possessions.

4. For our missionaries and other missionaries laboring there in that war-torn land, that they may receive the needed reinforcements and that they may be given the added strength needed for the tremendous tasks and opportunities which confront them.

5. For Maj. Gen. William K. Harrison, chief negotiator of the truce talks. That this earnest Christian man may be able to demonstrate that God gives wisdom and strength to those who put their trust in Him.

—L.N.B.

Where Is Our Sufficiency?

How many of us can be trusted with success?

As we succeed financially, socially or professionally; as we make progress in educational and intellectual pursuits how easy it is to feel self sufficient!

Again and again pride in accomplishment, conceit in intellectual progress, bring in their wake complacency and a feeling that we are the captain of our own souls, the pilots of our destinies!

This is probably man's most dangerous state, for then God resists him, and destruction may be near.

The pagan financier, the godless artisan, the educated fool; all are to be pitied, but most tragic of all is the Christian who loses his or her perspective and begins to take pride in accomplishments in the realm of Christian endeavor, taking credit to self where the Holy Spirit alone should be praised.

The best of us is but a sinner saved by grace and anything which God may do through our efforts is always the work of His Spirit, not of man.

"Where is boasting then? IT IS EXCLUDED."
(Rom. 3:27).

God knows the deadly effect of pride and self-sufficiency and he has warned all of us against it.

When we realize our *complete* dependence on God and His Spirit; when we know there is none other name under heaven given among men, whereby we must be saved; when our trust is in Him only:

Then we are in a position to be used for His glory.

—L.N.B.

Correction— Please

In the third article by Miss Frances Dunlap Heron on the RSV, attention is called to a number of textual corrections found in the RSV and not in the King James' Version. I think everyone of these corrections, that is, Rev. 8:7, Rom. 8:28, Mk. 6:20, Lk. 2:33, I John 5:17, occur in the 1901 revision either in the text or in the margin—except the alleged one in John 3:16. Incidentally, the question of the accuracy of the RSV is not a question between the RSV and the 1611 version, but between the RSV and the American Revision of 1901. And that is not only a question as to which has the best critical text, but as well which yielded most to that text—showed greatest fidelity in rendering the best text into English.

As to John 3:16, Miss Heron alleges that "begotten" is an additional to the original biblical text, which does not appear in the oldest rendition of John 3:16. We all nod at times. The difference here is not due to a variant text but to a difference in translation. The Greek text certainly has the word, *monogenes*, but sometimes this word is translated only or one only as in Lk. 7:12 and 8:42, at other times the older versions have rendered it, in line with its etymological origin, as only-begotten, that is in John 1:14; 1:18; 3:16; 3:18; I John 4:9. A case may be made for either translation in John 3:16. When these verses in the Gospel and Epistle of John are read in the light of the whole teaching of John as to the relation of Jesus to the Father—"that He alone was God's Son before the creation of the world, that to Him alone the whole love of the Father was real, because He alone is one with God, because to Him alone the title God belongs"—it seems probable that the term *monogenes* in John carries with it the sense of begotten or generated by God. (So Buechsel in Kittel IV. 749-750). —Wm.C.R.

The Greatest News Of All

A woman had just been told by her physician that she needed a major operation. She became agitated and expressed fear that she might not wake up from the anesthetic. The usual assurances were unavailing and finally, with tears streaming down her face she said: "Doctor, I am afraid because I am not a Christian."

With this admission the whole story followed in a confusion of words and tears—an unhappy home and a brutal father—running wild with a godless group of young people—a drinking party in which she did not participate but during which she drank a doped soft drink and later awoke to find she had been taken advantage of—a hasty marriage two months later "to save the name of my baby"—three years of unhappy marriage and two more children, ending in a divorce court—a later marriage with a similar termination—a third marriage

to a decent man and two more children from this union. Then: "Six months ago I was baptized and I want to be a Christian but I have three husbands living and people tell me I am living in adultery. My husband says he wants to be a Christian but 'What's the use, we are in such a mess?'"

Thank God for Jesus Christ and His salvation. To this woman there could be given the assurance that God knows the whole story, that in His infinite love and mercy He not only can save but that he can and will overrule this entire tragedy for His own glory.

On questioning, the fact emerged that this poor unfortunate, sinning, but hungry-hearted woman felt that she had to lead a decent life before she could be a Christian. When it was explained to her that Christ had done it all, that all she could do was simply to receive His forgiveness and salvation by a simple act of faith, the tears gave place to a smile of relief and thanksgiving.

Christ died for sinners—that is the greatest news of the ages.
—L.N.B.

A Sobering Thought

If the Word of God is the Sword of the Spirit, and it is, then it is a spiritual book.

If the Bible is a spiritual book, and it is, then the *natural* man cannot receive it; it is foolishness to him; neither can he know it, because it is spiritually discerned.

If the Scriptures can only be discerned through the work of God's Holy Spirit in our hearts, and that is true, then the first preparation for the study of the Word is prayer, that God will pour out His Spirit on our hearts and minds, divesting us of self and also of the opinions of others.

The irreverent approach of many to the Bible and the impious assumption that it may be criticized and judged on the same basis as any other book has led to a great volume of literature which is destructive in its import and in no way calculated to give light where light is needed.

A reverent search for truth has its reward and those who trust in the Spirit of Truth as they take up the Holy Scriptures will soon have the assurance of their hearts—and in their minds—that where they do not understand, the difficulty is in their own limited knowledge, not in God's revelation.
—L.N.B.

GET READY FOR
CHURCH PAPER WEEK
October 12-19

Write For Free Sample Copies Of
The Southern Presbyterian Journal

The Reliability Of The Scriptures

By Rev. B. Hoyt Evans

Gastonia, N. C.

There are certain teachings of our faith toward which we cannot take a middle ground position in our thinking. Either they are altogether true, or they are not true at all. We sometimes use the expression concerning someone who is sickly, saying that he is "half dead." To be factual, there is no such thing as being half dead. A person is either dead or alive. There is no middle ground, and there is no middle ground to take with respect to these truths of our faith.

All questions of doctrine must be decided by what the Scriptures have to say about them. It is the position of our church that we look to the Scriptures as our authority in these matters. Logically then, the first proposition to be considered is the reliability of Scripture as an authority. In other words, how dependable is the Bible? Can we be sure that the Bible is giving us the truth, and if so, why?

This question is also one of those about which there can be no compromise. The Bible is either authoritative, or it is not. If we cannot depend on it altogether, we had better not depend on it at all. A parachute which fails once is not to be trusted at all. The Bible has to do with eternal life and death, so if it is not a completely trustworthy authority, we cannot afford to trust our immortal souls to its teachings in one single instance. There is no middle ground about the reliability of the Bible.

We believe that the Scriptures are thoroughly reliable as our authority in matters of faith and life. Why do we so believe? Why are we willing to trust our souls to its teachings? We trust the Bible because of the testimony it bears to itself. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." II Tim. 3:16, 17. The Bible claims to be able to produce a complete spiritual product. No exceptions are admitted to this claim. This means that the Bible promises to guide unerringly into truth and life.

The Bible is an authority in speculative matters, for "doctrine" and "reproof." In his teachings to the Galatians about the nature of the promises to Abraham, Paul appeals for authority to the very words of Scripture. Gal. 3:16. The Lord Himself used the words of Scripture to refute the thrusts of Satan. Matt. 4:4, 7, 10.

The Bible is also an authority in practical matters, for "correction" and "instruction in righteousness." Paul sought to correct the errors of conduct among the Corinthians by referring them to a Scriptural example, that of Israel's punishment in the wilderness. I Cor. 10:1-10. The Scriptures abound in instruction for righteous living. The Psalmist had this in mind when he wrote, "Thy word have I hid in my heart that I might not sin against thee." Ps. 119:11.

How far does the reliability of the Scriptures extend? Is the authority confined to certain passages, or is the whole Bible thoroughly dependable as our guide? If the authority does not apply to the whole Book, it cannot be claimed for any of it. There are many who wish to omit those portions of the Scripture which they do not believe to be reliable. Who is to be the final judge? When all such omissions are added together the net result is *no Bible and no authority*.

What does the Bible say of itself with respect to the extent of its authority? The Lord Jesus referred to the Old Testament fifty-five times in His words recorded in the New Testament, and those references are drawn from every volume of the Scriptures, as the Jews had the books divided. The clear indication is that Christ accepted it all as reliable. On another occasion He said, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth shall pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18.

KING COLLEGE

Presbyterian • Co-educational • Founded 1867

Sound liberal education under vigorous Christian influences. Fully accredited. Four-year liberal arts, sciences, business education. **FOUR TYPES OF SCHOLARSHIPS** (1) Competitive, (2) Academic, (3) Grant in Aid, (4) Remunerative Work. Sixty-acre campus. Intra-mural sports. Dormitories. Summer session. Catalog and illustrated booklet.

R. T. L. Liston, President — Box J, Bristol, Tenn.



Someone may say, "These arguments have to do with the Old Testament: how can you prove the authority of the New Testament?" To answer this question we have only to look to the words of Christ, "My record is true." Jn. 8:14, and, "My judgment is true." Jn. 8:16. The objection may come then, "The record of the New Testament is not according to Jesus, but according to the apostles." This is what Jesus said about the apostles, "He that heareth you heareth me." Luke 10:16.

The comprehensive authority and dependability of the Scriptures find their basis in one thing. "All Scripture is given by inspiration of God." What does inspiration mean? The Bible has its own clear definition, "Holy men of God spake as they were moved by the Holy Ghost." II Pet. 1:21. This does not mean that God mechanically dictated the words of Scripture, although at times God did give the writers the exact words they were to transmit. Ex. 17:14, Isa. 8:1. The Bible says that "men . . . spake," and it is evident that they did, for the writings of Paul differ from the writings of John, and the writings of Isaiah differ from the writings of David. The personalities of the men are preserved in their writings, but as they wrote the Holy Spirit guided them into truth and away from error, so that what they wrote can truly be said to be the "Word of God."

Inspiration applies to the words which the men used. It is impossible to express thoughts apart from words, so if there is any inspiration at all, it must apply to words. The words are inspired in that the Spirit led the writers to choose the right words. Both Christ (Jn. 10:35) and Paul (Gal. 3:16) argue from specific words of Scripture. Inspiration applies also to facts. Christ referred to thirteen facts of the Old Testament, and He evidently accepted them as true. The doctrines of the Bible are frequently bound up with the facts. If we cannot trust the facts, the doctrines stand in jeopardy. All of these things indicate the full, supernatural inspiration of the Scriptures, and on this inspiration rests the authority and reliability of the Bible. When you compromise your view of inspiration, you lose your authority.

What of the difficult passages and those which the critics claim are contradictory, what shall we do with them? These can be explained in either one of two ways. The first is our own limited knowledge. We do not insist on understanding electricity before we accept its blessings, nor do we admit that such action is unintelligent. Why then must we find fault with and balk at believing the inspired, infallible Word of God, simply because we cannot understand all that it teaches? I am sure that when we "see face to face" rather than "through a glass darkly" that many of the things in the Bible which trouble our little minds will become clear as crystal. Mark Twain is supposed to have said that the passages in the Bible that troubled him were the ones he *did* understand. Would that more of us could see the wisdom of his statement.



PULPIT & CHOIR GOWNS

Pulpit Hangings — Altar Cloths
Bible Markers — Communion
Linens — Embroideries — Fabrics
Custom Tailoring For Clergymen
1837 Marking 115 1952
Years Of Service
To The Church And Clergy

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

The second source of our difficulty is that the divine message is conveyed in a vehicle which is subject to fallibility, and that is human language. The problem is increased when it becomes necessary to translate from one language to another. We ought to be thankful for devout scholars who are making every effort to restore the original, infallibly inspired text and who are trying to provide for us translations which are just as close as possible to the sense of the original languages. We may know now, however, that the Bible as we have it in our English translations is very, very close to the original in accuracy and meaning, and that in it we have a reliable guide.

In this time when almost everything seems flimsy and uncertain, it is truly wonderful to know that God has given us this Book of Truth. We are living in a time when we must have a trustworthy authority to lean on. God has given us that sort of authority in the Bible. If we allow our faith in this authority to be undermined, there is nothing left on which we may depend. As to the accuracy and dependability of the Bible there is no middle ground. Thank God for the reliability of the Scriptures.

Union Theological Seminary

Richmond, Va. (PN)—Union Theological Seminary, Richmond, Va., began its 141st academic year September 11 with an opening address by the Rev. Edward H. Jones, D.D., pastor of the First Presbyterian Church, Norfolk, Va.

President Ben R. Lacy, Jr., reports that a student body of approximately 200 is expected to enroll, with an incoming group of 65 new students.

The first-year class includes three Korean veterans, two foreign language students, and other men representing 15 states. Thirty-six of the new students are married, a much larger portion than usual. Twenty-three are former service men. Virginia and North Carolina lead in the state representation, with eighteen each, followed by Pennsylvania, West Virginia, Georgia, Florida and Tennessee.

Two new faculty members begin their duties with the opening of the new school year. They are: Dr. Connolly C. Gamble, assistant to the Librarian, who will be in charge of the Seminary's Extension Services to ministers in the pastorate; and Dr. William B. Oglesby, Marthina DeFriece Memorial Professor of Pastoral Counseling.

Dr. Gamble is a native of Hickory, N. C., and a graduate of Lenoir-Rhyne College. He holds the Doctor of Theology degree from Union Seminary, having specialized in recent developments and writings in the field of Biblical Theology. During this past year he has studied at the Library School at the University of North Carolina, receiving the B. S. in Library Science.

Dr. Gamble's main duties, in addition to serving as assistant to Dr. Henry M. Brimm, Seminary Librarian, will be in the supervision of the reading and study guide services of the Seminary. Under this program, ministers in the pastorate are directed, by means of annotated bibliographies and carefully-planned study guides, in a wide range of subjects helpful in their work. Recommended books are sent postage-free to the enrolled ministers, with directions for their reading and study. This pioneering venture in theological education was begun two years ago as a service to local pastors. Demands for expanding the work led to the election of Dr. Gamble.

Prior to two years service as a Navy Chaplain, Dr. Gamble was pastor of the Whitmire (S. C.) Presbyterian Church.

Dr. Oglesby, who holds the first counseling professorship in any Southern Presbyterian Seminary, has just completed two years of study for his doctorate at the University of Chicago. His dissertation was on "A Study of Human Understanding." During his stay in Chicago, Ill., he served as minister of counseling at the Fourth Presbyterian Church there. He also served internships at the Menninger School of Psychiatry, Topeka, Kan., and at the Kansas State Hospital. Dr. Oglesby is a native of D'Lo, Miss., and has served pastorates in Little Rock and Helena, Ark., and in New Iberia, La.

New students at Union Theological Seminary:

Blan Aldridge, Shull's Mills, N. C.
Herff Applewhite, Del Rio, Tex.
Robert Barnes, Chattanooga, Tenn.
Vance Baucom, Rockingham, N. C.
James Bearrs, Columbus, Ga.
James Blandau, Williamson, W. Va.
Robert Boyd, Washington, D. C.
Dean Boyer, Ellerson, Va.
Blake Britenhirt, Fayetteville, W. Va.
Donald Campbell, Chapel Hill, N. C.
William Chappell, Durham, N. C.
Boswell Clark, Arlington, Va.
William Clark, Rocky Mount, N. C.
Thomas Clayton, Bloxom, Va.
Bobby Lee Combs, Huntersville, N. C.
Alvis Daniel, Reidsville, N. C.
James Dickenson, Lexington, Ky.
Reid Erwin, Norton, Va.
Charles Fitzpatrick, Richmond, Va.
DeWitt Furrow, Waiteville, W. Va.
John Gibbs, N. Wilkesboro, N. C.
Ken Goodpasture, Franklin, Tenn.
Dawes Graybeal, Lansing, N. C.

Wyndham Gregory, Richmond, Va.
Paul Hanks, Covington, Va.
Ray Hansen, Lewisburg, W. Va.
Robert Hawks, Martinsville, W. Va.
Richard Hildebrandt, Sparta, N. C.
Wilbur Hodgkin, Durham, N. C.
David Holt, Jacksonville, Fla.
Robert Hufford, Pulaski, Va.
Charles Hughes, Roanoke, Va.
Marvin Hunt, South Boston, Va.
George Hunter, Charlotte, N. C.
Charles Hutcheson, Louisa, N. C.
Robert Inman, Laurinburg, N. C.
John Irvine, Wexford, Pa.
Bobby Gene Johnson, Siler City, N. C.
D. W. Kaller, Richmond Heights, Va.
Gallie King, Huntington, W. Va.
John King, Richmond, Va.
Kenneth King, South Charleston, W. Va.
Weston Knox, Richmond, Va.
James Lapsley, Clarkesville, Tenn.
Joe McClure, Charlotte, N. C.
George McIntosh, Fayetteville, N. C.
Edward McLeod, Maxton, N. C.
Robert Mabson, New Orleans, La.
Robin Moffatt, Marshall, Tex.
James Murray, Bradenton, Fla.
Robert Newcomb, Huntington, W. Va.
Zach Peiphoff, Greensboro, N. C.
William Pulliam, Atlanta, Ga.
Earle Roberts, Athens, Ga.
Stradford Snively, Washington, N. C.
John Stephenson, Angier, N. C.
Grant Stoltzfus, Scottsdale, Pa.
Charles Sutton, Danville, Va.
Alvin Thomas, Erie, Pa.
William Thomas, Richmond, Va.
James Unruh, Petersburg, Va.
James White, Lancaster, Pa.
Earl Woodall, Benson, N. C.
Dr. Eliezar Moreno, Mexico.
Pierre Medard, France.

Mission Notes

Nashville, Tenn. (PN)—Mr. and Mrs. John Brady, of our Japan Mission, announce the birth on August 19 of a daughter, Susan. Mrs. Brady is the former Miss Annie Kok. Mr. Brady is the Business Manager of the Japan Mission.

A daughter, Katheryne, was born to Dr. and Mrs. Henry Nelson, of our Congo Mission, on August 16, in Brussels, Belgium. Dr. and Mrs. Nelson are transfers from our China Mission and have been studying in Brussels preparatory to going to the Congo.

Dr. and Mrs. Joe Wilkerson, of our China Mission, announce the birth August 20th of a daughter, Nancy Evelyn, in San Francisco, Calif.

Miss Pauline Heflin will arrive in New York, N. Y., on December 8 from Brazil for her regular furlough year. Miss Heflin has been at work in Campo Belo, of our East Brazil Mission.

LESSON FOR OCTOBER 12

Jesus Describes The Christian Life

Scripture: Matthew 5. Devotional Reading: Romans 12:9-21.

Our Devotional Reading is taken from that great passage in Romans which tells us of The Transformed Life: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." The Christian Life is a completely changed life, transformed by the grace of God and the power of the Holy Spirit. To live the sort of life pictured both in Romans and in Matthew 5, we must be born again. The Church is a great family, one body in Christ, and we have various "gifts" which we are to use in our life together. The greatest of these gifts is *Love*—love without dissimulation (hypocrisy). This love makes us honor one another; leads us to serve diligently, be patient, generous and forgiving; enables us to do good to those who do evil to us, to live at peace, to overcome evil with good; in short, it gives us the power to live a life of Victory over the world and over the evil that predominates in this world.

The need is great for such transformed men and women, Christians who are living up to the duties, obligations, privileges, and blessedness of the Way of Life set forth by our Saviour in the Sermon on the Mount, and by the Apostle in this familiar chapter from Romans. As we study about this Blessed Way of Life let each of us pray that our lives may be patterned after these teachings.

We might call this chapter, Citizens of the Kingdom: (1) Their Character and Rewards (2) Their Importance in the World (3) The Laws of their Lives.

I. The Character and Rewards of True Christians.

Chapter 5:1-12.

This section is commonly known as The Beatitudes from the opening word of most of its well-known sentences. The word 'blessed' may be translated "happy." These people are "blessed," or "happy" in their character and the rewards which come to them. The First Psalm describes the "happy man," and these verses tell us how we may have a happy, or blessed life. The recipe given here is very different from the one usually given by men of the world.

Blessed are the poor in spirit. Lenski translates the word "poor" as "beggarly" for it comes from a verb which is stronger than just "poor"; it means the "beggarly poor." In an old book which I prize very highly, (Jay's Morning and Evening Exercises for the Closet) I found a poem called "The Beggar's Prayer." I wish I had room to quote all of it, but will have space for but one verse:

"Encourag'd by thy word
Of promise to the poor,
Behold, a beggar Lord,
Waits at thy mercy's door!
No hand, no heart, O Lord, but thine
Can help or pity wants like mine."

The reward for such a beggar is possession of the kingdom of God.

Blessed are they that mourn. Lenski says, "It is almost self-evident that this mourning is not like that of the world which howls loud enough when its sins find it out: 'but the sorrow of the world worketh death'."

Their reward is comfort or consolation: "I will not leave you comfortless," said Jesus.

Blessed are the meek. The meek are those who are mild, gentle, patient. They shall inherit the earth. (See Psalms 37, and Revelation 21:1). It looks now as though the violent, the rough, the cruel, are getting possession, but we can be certain that this promise will be kept.

Blessed are they that hunger and thirst after righteousness. Hunger and thirst stand for strong spiritual desires. Their reward is the satisfaction of those desires. Are we really hungry for righteousness? If so, we will obtain this righteousness. Are we thirsty for righteousness? Then we will have our thirst quenched. Ye shall find me when ye seek for Me with all your heart, says the Lord. It is the same way with righteousness.

Blessed are the merciful. "The first four beatitudes look toward God, the next three toward men" (Lenski). The merciful, of course, are the same people who have been referred to in the other verses. (See the parable of the Unmerciful Servant, Matthew 18:21-35, and especially the lesson taught in the last verse). Remember what Jesus said about forgiveness!

Blessed are the pure in heart. Its exact counterpart is to be found in Psalms 24:4 (Lenski). See

Timothy 1:22). "Pure in heart = sinceretas, singleness of heart, the honesty which has no hidden motive, no selfish interest, and is true and open in all things."

The Peacemakers! How we need them today, both in our own land and in international relationships! Those who are at peace with God, filled with "sweet peace, the gift of God's love," so that they can live at peace with their neighbors—as far as possible—and help to bring peace into the hearts and lives of their fellow-men. God is a "God of Peace," and if we are "peacemakers" we will be sons and daughters of the Most High.

Blessed are they who are persecuted. This is the most surprising of all the beatitudes. The promise looks far beyond the tribulations which come to us while we are still pilgrims and strangers, but there is also a sense in which we are filled with joy even while we are called upon to suffer for His sake. Some went singing to the stake; others were happy even while they were in the midst of pain. Paul and Silas, with stiffening joints and bleeding backs, sang and prayed in the jail. Stephen's face became like the face of an angel while the stones crushed and bruised his body. The rewards of the persecuted are rich indeed!

II. *Their Importance to the World:*

Chapter 5:13-16.

It would be hard to find two things more important than light and salt; the one to preserve from corruption the other to enlighten the darkness.

"Ye are the salt of the earth": that verse has become quoted so often that it is almost a proverb among men: we often speak of good people as being "the salt of the earth." If it were not for the genuine Christians in the world our modern civilization would be as rotten as that of Egypt or of Sodom. The great pity is that, seemingly, much of the salt has lost its savor. Salt which has lost its saltiness is one of the most worthless articles we can imagine. In the words of our Saviour, It is good for nothing. So the Church, no matter how rich and beautiful the building, or prosperous the members, if it has but a name to live, while dead, is a liability, for it becomes the stumblingblock and the laughing-stock of the world. Pray that there may be gracious revival, and that the Church may regain its saltiness! This is impossible in natural salt, but not so with the Church, for even dead bones can live again through the preaching of the Word, and the power of the Spirit.

Light was the first thing God made after He finished creating the heavens and the earth. It is essential to the universe. Without it nothing could live and grow. "I am the light of the world," said Jesus; and also, "Ye are the light of the world." What a responsibility rests upon us! The main purpose of light is *to shine*. The business of the Christian is to let the light which has shined into his

own heart, shine out into a very dark world, in order that men may glorify God. If each Christian would let his light shine, there would be a much brighter world in which to live. As the children sing, Let it Shine, Let it *Shine*, Let it *Shine*!

III. *The Law of their Lives:*

Chapter 5:17-48: *Love*.

Jesus makes it very plain that He came not to destroy the Law, but to Fulfill it. This He does in two ways: (1) He fulfilled it in His own life by keeping it perfectly, and (2) He made it full of deeper meaning as He clarifies its teachings and explains its meaning. The righteousness of the Scribes and Pharisees was external, cold, formal. The Law of God requires heart righteousness and the warmth of Love.

In the matter of murder, or killing, Jesus shows that anger and hatred in the heart is incipient murder. From the heart will come those feelings which precede and cause the overt act.

As to adultery, the desire precedes and leads up to the act. The beginning of David's great sin was in covetousness, his desire for the wife of Uriah; the look of desire, or lust.

In our speech there are many expressions which, while not called profanity by men, but are profane in the eyes of God. Jesus lays down a splendid rule. *What do ye more than others?* is a fine question for us to ask ourselves. Have we followed the Law of Love today?

St. Johns Presbytery

The Presbytery of St. Johns met in Called Meeting in Sebring, September 9th, at 11:00 A.M., with 37 ministers and 21 elders present. The Rev. Mr. W. D. Kramer was dismissed to the Presbytery of Lexington-Ebenezer to accept work under the Home Missions Committee of said Presbytery. The following nine young men were taken under the care of Presbytery as candidates for the Gospel Ministry:

Paul W. Force, Covenant Church, Fort Lauderdale, Fla.

Phillip J. Lee, Jr., and Gildman Wildes, First Presbyterian Church, Tampa, Fla.

Ned Berry, Bethany Church, Fort Lauderdale, Fla.

Robert Hull, Oakland, Fla.

Marvin Lutz, Woodlawn Church, St. Petersburg, Fla.

Alexander McKelway and Alexander McGeachy, Clearwater, Fla.

Kenneth Newman, Leesburg, Fla.

A. R. Larrick, S. C.

GET READY FOR
CHURCH PAPER WEEK
October 12-19

Write For Free Sample Copies Of
The Southern Presbyterian Journal

THE SOUTHERN PRESBYTERIAN JOURNAL

YOUTH PROGRAM FOR OCTOBER 12

"I Believe In-The Forgiveness Of Sins"

DEVOTIONAL:

Hymn: "Come, We That Love The Lord."

Prayer.

Hymn: "O Happy Day, That Fixed My Choice."

Offering.

Scripture: Romans 5:1-11, Psalm 32:1-5.

Prayer.

Hymn: "My Faith Looks Up To Thee."

PROGRAM CHAIRMAN:

Our program this evening deals with another statement of belief from the Apostle's Creed. This statement is the very heart of our faith, and in it is contained our hope of salvation. "I believe . . . in the forgiveness of sins." If we did not believe in this, there would be no hope for these guilty hearts of ours, for "all have sinned and come short of the glory of God," and "the wages of sin is death." But let us get on with our program as our first speaker talks of the fact of sin.

FIRST SPEAKER:

The Bible very plainly tells us that we are sinners. It declares that "there is not a just man upon the earth, that doeth good, and sinneth not." It informs us in no uncertain terms that our sin is transgression of the law of God, and that as such it is deserving of death. "The face of the Lord is against them that do evil," and "the soul that sinneth, it shall die."

We may endeavor to console ourselves by reminding ourselves that we have not sinned so flagrantly as others, that we have not plumbed the depths of degradation and evil as perhaps some have done. However, the fact remains, that, though all have not sinned alike, all alike have sinned, and all are deserving of the wrath and judgment of God.

We need to remember that sin is not simply an error in judgment, as some would have us believe, nor is it just a discord in our otherwise harmonious relationship to God. It is an affront to the very character of God, a violation of His holy law, which law demands the death of the guilty. It is not a case of some being more and some less guilty. All are guilty; and all deserve to die. It is a very solemn thought, and is plainly set forth in the Word of God.

PROGRAM CHAIRMAN:

Thank you very much. Certainly it behooves us not to speak lightly of sin, nor to regard it in a

careless and unconcerned attitude of mind. It is a serious matter to be under the condemnation of God, and our hearts should humbly consider the whole matter. Let us listen carefully as our second speaker deals with the subject of the fact of forgiveness.

SECOND SPEAKER:

Truly our plight would be a dreadful one in the light of the fact of sin and its awful consequences were it not for the fact of forgiveness for sin as offered to us in Jesus Christ. "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared." If we were called into account for our sins, we would indeed have no hope, but God has provided a way of forgiveness in Jesus Christ, who, though He knew no sin, was made to be sin for us, "that we might be made the righteousness of God in him." Forgiveness is found in the wounds of Jesus Christ, for peace was made through the blood of His cross. As Peter so wonderfully puts it in his first epistle: "For Christ also suffered for sins, the just for the unjust, that he might bring us to God: . . . who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

Forgiveness is free for us, but costly indeed for God. The price of our redemption is the precious blood of Jesus Christ. He was indeed the innocent and spotless Lamb on whom our sins were laid. God can justly and freely forgive us only because another, the Lord Jesus Christ, paid the penalty. God is just, and the justifier of them which believe in Jesus. That is why we sing:

"My hope is built on nothing less,
Than Jesus' blood and righteousness."

PROGRAM CHAIRMAN:

Thank you so much. To hear a word concerning forgiveness brings new hope to our hearts. When we realize that we are all sinners, and that "sin, when it is conceived, brings forth death," is to realize that we are lost and in need of a Saviour. The Law, which condemns us, is indeed "a schoolmaster, to bring us to Christ"; to cause us to flee from Sinai to Calvary. However, there is another aspect to our statement of faith: "I believe in . . . the forgiveness of sins." It must be appropriated by each heart that would know the blessedness of sins forgiven. Our last speaker will develop the thought of the faith that finds forgiveness.

Surely we should thank God that He has provided a way of forgiveness for guilty sinners. Otherwise all would perish, for "all have sinned." Yet, in a very real sense, though Christ could not offer a sacrifice that was less than infinite and sufficient to save the world, its benefits are limited. From God's point of view it is limited to those who were chosen in Christ before the foundation of the world. From our point of view, as set forth plainly in the Bible, it is limited to those who *believe*. God is the justifier of all that *believe in Jesus*. "God so loved the world that He gave His only begotten Son, that whosoever *believeth on Him*, might not perish, but have everlasting life." "Believe on the Lord Jesus Christ, and thou shalt be saved." "By grace are ye saved, *through faith* . . ." We could go on and on, as we search the Scriptures, and give verse after verse to establish this wonderful truth that salvation is God's free gift to all that believe in Jesus Christ with saving faith. Our catechism asks a question and gives an answer that will help us understand what it means to believe in Jesus Christ. The question: "What is faith in Jesus Christ?" The answer: "Faith in Jesus Christ is a saving grace, whereby we receive, and rest upon Him alone for salvation, as He is offered to us in the gospel." This clearly means that we are to *trust* Jesus Christ as our personal Saviour, for "there is none other name under heaven, given among men, whereby we must be saved."

We should certainly examine our hearts to see if we can honestly, as in the presence of the Lord, say that we are resting solely upon Jesus Christ for our salvation.

PROGRAM CHAIRMAN:

Thank you very much. How wonderful it is to know that our salvation, in which is included the forgiveness of sins and God's gift of eternal life, is not in any way dependent upon our goodness or faithfulness, but solely upon the finished work of Jesus Christ. We could never merit forgiveness, but God offers it in our Saviour, His only begotten Son, who died for our sins.

As we close let us sing the hymn suggested by the second speaker on our program tonight: "My hope is built on nothing less than Jesus' blood and righteousness."

Closing prayer of thanksgiving for salvation through Jesus Christ.

**GET READY FOR
CHURCH PAPER WEEK
October 12-19**

Write For Free Sample Copies Of
The Southern Presbyterian Journal

BOOKS

"A PHILOSOPHY OF THE CHRISTIAN RELIGION." By Edward John Carnell. Published by Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich. Price \$6.00.

The purpose of this volume, according to the author, is to trace through a set of typical value options in life. He expresses it in this language, "Reasons will be suggested in each case why one must move on from the lower to the higher on the one hand, and from the higher to faith in the person of Christ on the other. Christianity is a coherent religion. It never asks the heart to trust values which the reason is obliged to discard as contradictory. No value commitment is completely satisfying until the complete man is satisfied."

Throughout this volume we are warned not to allow minor values to become ultimates. We are always in danger of sacrificing the enduring on the altar of the perishing. For this reason we are urged to guard our commitments. The author writes: "Man has his day of grace. For this reason he must treasure his freedom as he would his own life. A misplaced commitment may not always be covered by an easy retraction. Freedom itself blends in with the commitment until a blindness to one's own predicament results. Men begin innocently by just toying with sex for example. Then they commence to subordinate other values to it. Finally the urge for sexual satisfaction develops into an obsession under the power of which men will cheat, steal, and kill. We have our day of grace. The sober man can evaluate the place of drink in the hierarchy of values, but the man overpowered by drink cannot, since he is only able to see the option through the eyes of one already committed in its favor."

Dr. Carnell does not follow the usual mode of defense of Christianity. He contends that we have enough books of this kind. He writes, "But there is a conspicuous paucity of literature which lays bare what is left if we leave Christianity in favor of another option." His conclusion is that there is nothing left if the Christian faith is rejected.

After a lengthy discussion of the alternatives to Christianity, the author then seeks to answer the question, "To whom shall we turn?". He points out that prudence dictates that the rational man should accept the system attended by the fewest difficulties. This is a sound position and one that he set forth with clarity in his earlier work on Apologetics. Here he writes, "Christianity at least explains man's predicament from the center of his heart, and that is accomplishing a great deal. Fairness at least requires any substitute to accomplish as much." The author asserts that the premises of Christianity are able to satisfy the whole man; therefore, rational man ought not to pass it by. His sound conclusion is that there is no option which can rightfully replace Christianity.

The weakness of this book is that it does not sufficiently distinguish between the reason of the

fallen and unfallen mind. The reason of the unregenerate is not an adequate judge of what is true or false. To accept and embrace the full-orbed Christianity of the Bible, it is necessary for God to open the understanding as well as the heart.

The strength of this book is that the author recognizes the infallibility of the Scriptures as his guide, and an infallible Christ as his Saviour. According to Dr. Carnell the words of Christ are final. On page 417 he writes, "If Christ is not veracious when he tells us that we are responsible for fulfilling the law of fellowship, then He is incompetent to be the founder and Head of the Church. How can a Church be the incarnation extended if there was no incarnation in the first place? *A Christ who speaks untruth at one point is infinitely less than God in all points.*"

This volume should render a fine service in any of our Church colleges, especially in the departments of Philosophy and Religion. It could be of great value in the field of Apologetics in our Theological Seminaries. Ministers should be able to find many helpful suggestions to enrich their homiletical utterances.

—John R. Richardson.

"BIBLICAL AND THEOLOGICAL STUDIES." By Benjamin B. Warfield. The Presbyterian and Reformed Publishing Co., Phil., Pa. Price \$4.50.

Dr. Warfield possessed all the qualifications of a truly great Christian theologian. He was great in both intellect and heart. He was noted for his extraordinary erudition and a remarkable facility for accurate, concise and precise expression of Christian truth.

Dr. Samuel G. Craig is the editor of this volume. From Dr. Warfield's major writings he has assembled a varied assortment of Biblical and theological doctrines that are still of great interest in our day. The volume begins with a life sketch of Dr. Warfield and closes with three of his published sermons.

Young Warfield entered Princeton University and graduated with the highest honors of his class in 1871 at the age of nineteen. His early taste was strongly scientific. During his student days he was "a Darwinian of the purest water," but as he advanced intellectually he repudiated this position. After he outgrew Darwinism he stated that its fatal weakness is its inability to account not only for the origin of things but for the appearance of anything specifically new since the creation of the original world stuff such as man and particularly the God-man and all the redemptive deeds that have their center in him. He thought of Creation as origination and stated that what is true in evolution is simply modification. He insisted that what is created is not evolved and what is evolved is not created.

Warfield began his teaching career in the field of the Greek New Testament. He was noted as a Biblical exegete of rare ability. For nine years he employed his exceptional gifts in New Testament literature at the Western Theological Seminary.

Following the death of Dr. Archibald Alexander Hodge he was called to occupy the chair of Systematic Theology made famous by Dr. Charles Hodge. There he labored from 1887 to 1921.

The dogmatic character of Christianity was recognized by Warfield at all times. He said that Christianity is constituted by certain great facts plus the true meaning of these facts. "The facts without the words are dumb; the words without the facts are empty. . . . It is also true, however, that uninterpreted facts lack significance. Those who stress revelation — events, stress an important part of Christianity — so important that apart from it there could be no such thing as Christianity — but there is another part equally important, namely, revelation — truths, that is the interpretation of those events given by Christ and His prophets and apostles. In the Bible the facts or events are inextricably interwoven with the interpretation. If then, we cannot trust prophets and apostles for the meaning they ascribed in the events, how can we trust them for our knowledge of the facts, the events themselves."

At no time did Warfield entertain the fatuous notion that "Christianity needs no defense." He recognized the vital place of apologetics in the Christian system of thought. Furthermore, as an apologetic, he stated that we should not defend merely "the minimum of Christianity," that is the least we can get along with and still call ourselves Christians, but rather "to validate the Christian view of the world with all that is contained in the Christian view of the world." He held that we weakened rather than strengthened our position when unduly concessive. Dr. Craig comments on this quality of Dr. Warfield as follows, "Like the wise general, he held that if we would save the citadel we should not surrender the outposts. Defeat, he held, lies in the path of all half-hearted schemes and compromising constructions." Warfield quoted with approval Henry B. Smith's pronouncement. "One thing is certain — that infidel science will rout everything excepting thoroughgoing Christian orthodoxy. All the flabby theories and the mollescent formations and the intermediate purgatories of speculation will go by the board. The fight will be between a stiff thorough-going orthodoxy and a stiff thorough-going infidelity. It will be for example, Augustine or Comte, Athanasius or Hegel, Luther or Schopenhauer, J. S. Mill or John Calvin."

This volume will be highly appreciated by adherents of the Reformed Faith. Dr. Warfield vigorously maintained the need of the thorough-going super-naturalism of Calvinism, and to him, Calvinism was the purest and most adequate expression of Biblical Christianity. Such topics as "Christian Supernaturalism," "The Biblical Doctrine of the Trinity," "The Divine Messiah in the Old Testament," "Supernatural Birth of Jesus," and kindred subjects will provide remarkable insights into Biblical truths from the orthodox point of view. This volume is commended without reservation.

—John R. Richardson.

"FRONTIERS OF HOPE." By Charles H. Gibboney. Price \$1.00.

The main thrust of the study book for Church Extension for 1952 relates to what our churches face and what they are doing about it. It is a book that recognizes the labors of the past, narrates the achievements of the present, and points out goals for the future.

Church Extension is committed to the task of bringing the Southland into a saving knowledge of Jesus Christ by making Him known and accepted among men. Mr. Gibboney shows that this commitment is carried out through Evangelism, Home Missions, Negro Work, Christian Relations, and Radio and Television.

Undoubtedly, God's blessings are being showered upon the Southern Presbyterian Church. The numerical growth of our Church has been encouraging. According to the author, during the second quarter of the century, we had a forty-three per cent net gain in membership as against a thirty-six per cent average increase for fifteen of the larger communions. Our Sunday School enrollment is going forward. During the past five years our average gain has been 23,000 per year. This represents a twenty-five per cent increase for this half decade. The organization of new churches is another indication of progress. We have averaged one per week for the last five years. Progress is noted in our giving. During the last quarter of a century we had a 130 per cent increase in our gifts as compared with an average gain of eighty per cent for fifteen of our average Protestant bodies. This per capita giving now tops that of all major denominations over half a million members in the United States. These facts certainly indicate that our Church is a going concern and should be preserved. Any institution that is developing as rapidly as ours should not be permitted to be absorbed in any other group. If anyone is in doubt as to the wisdom of the perpetuation and continuation of our Southern Presbyterian Church, such a one should read Chapter Two of this book.

Mr. Gibboney points out that a great challenge is presented to us today. Here in our Southland some thirty million people in the bounds of our Assembly are without any church affiliation. This means that sixty per cent of the population of the area for which we are responsible are without Christ.

Chapter Four, entitled "Our Business is People," gives some excellent facts in regard to evangelism. We are happy to note that Mr. Gibboney is urging the Church to accept the basic truth that evangelism is the Church's main business and we must mean business about it. He writes, "It is the most important business in all the world. Nothing matters more than leading people to Jesus Christ." Again he tells us, "Evangelism comes first, having priority over all else and when we get right with the Lord on evangelism we are right on every score

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

Christian Emphasis.

Educational Excellence.

Friendly Personal Attention.

Small Classes.

Football.

COLLEGE AND PREPARATORY.

Enroll now for fall session beginning Sept. 8, 1952.

PRESBYTERIAN JUNIOR COLLEGE

Box 38R.

Maxton, North Carolina

ACCORDIONS

FAMOUS ITALIAN MAKES

Available to Students, Teachers, Christian Workers and Missionaries at

SPECIAL DISCOUNTS

Write Today for FREE Literature

Accordian Manufacturers & Wholesalers Outlet
Dept. 5P, 2003 W. Chicago Ave., Chicago 22, Ill.

GOWNS

PULPIT-CHOIR

CONFIRMATION
BAPTISMAL

DOCTORS
MASTERS
BACHELORS

CAPS GOWNS
AND
HOODS

EST. 1912

BENTLEY & SIMON

7 WEST 36 ST. NEW YORK 18, N.Y.



—religious education, stewardship, missions, and all the rest."

A strong appeal is made in Chapter Ten for Christians to live like Christians. Mr. Gibboney observes, "The greatest tragedy in the Christian Church is the presence of so many alleged, so-called Christians who are no different from the rest of the world. From all evidences, no one would ever take 'knowledge of them that they had been with Jesus.' They have none of His marks to set them apart and distinguish them as Christians among pagans. . . . If we claim to be Christians, we must live like it; we must act like it. We must manifest it before men. We must declare it to the world."

This little book should be read not only by the Women of our Church but by men and young people as well.

—John R. Richardson.

This Book may be ordered from THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY.

THE SOUTHERN PRESBYTERIAN JOURNAL

DO that hundreds of Freshmen in our Presbyterian church colleges are starting out on careers that can lead to worth-while service to God and man?

YOU that in the hands of these young people rests the future of our world?

KNOW that Presbyterian college students need you?

that Presbyterian colleges need your help?

that by caring enough to pray enough to give enough you can keep our colleges moving forward academically and religiously and enable them so to train our youth that you can insure a brighter future?

PLAN TODAY FOR A BETTER TOMORROW

BY HELPING TO EDUCATE CHRISTIAN YOUNG PEOPLE

Seminaries	Presidents	Locations
Austin Theological.....	David L. Stitt, D.D.....	Austin 21, Tex.
Columbia Theological.....	J. McDowell Richards, D.D.....	Decatur, Ga.
Louisville Theological.....	Frank H. Caldwell, D.D.....	Louisville 2, Ky.
Union Theological.....	Benjamin R. Lacy, Jr., D.D.....	Richmond 27, Va.
Assembly's Training School.....	Henry Wade DuBose, D.D.....	Richmond 27, Va.

Senior Colleges

Agnes Scott.....	Wallace M. Alston.....	Decatur, Ga.
Arkansas.....	Paul McCain.....	Batesville, Ark.
Austin.....	W. B. Guerrant.....	Sherman, Tex.
Belhaven.....	G. T. Gillespie.....	Jackson, Miss.
Centre.....	Walter A. Groves.....	Danville, Ky.
Davidson.....	J. R. Cunningham.....	Davidson, N. C.
Davis & Elkins.....	R. B. Purdum.....	Elkins, W. Va.
Flora Macdonald.....	Marshall Woodson.....	Red Springs, N. C.
Hampden-Sydney.....	Edgar G. Gammon.....	Hampden-Sydney, Va.
King.....	R. T. L. Liston.....	Bristol, Tenn.
Mary Baldwin.....	Frank B. Lewis.....	Staunton, Va.
Montreat.....	J. R. McGregor.....	Montreat, N. C.
Presbyterian.....	Marshall W. Brown.....	Clinton, S. C.
Queens.....	Charlton C. Jernigan.....	Charlotte, N. C.
Southwestern.....	Peyton N. Rhodes.....	Memphis, Tenn.
Stillman.....	Sam Burney Hay.....	Tuscaloosa, Ala.
Westminster.....	William W. Hall.....	Fulton, Mo.

Junior Colleges

Lees Junior.....	Robert G. Landolt.....	Jackson, Ky.
Lees-McRae.....	Fletcher Nelson.....	Banner Elk, N. C.
Mitchell.....	John Montgomery.....	Statesville, N. C.
Peace.....	William C. Pressly.....	Raleigh, N. C.
Presbyterian Junior.....	Louis C. LaMotte.....	Maxton, N. C.
Schreiner.....	Andrew Edington.....	Kerrville, Tex.

PRESBYTERIAN EDUCATIONAL ASSOCIATION OF THE SOUTH

Hunter B. Blakely, Secretary.

Box 1176, Richmond 9, Virginia.

WHERE IS THE MAJORITY?

It has recently been asserted that the great majority of Southern Presbyterians favor union (*submerging*) with the Northern Presbyterian Church. Is this true?

The "great majority" of Southern Presbyterians have no opinion on the matter because they are entirely ignorant of it.

Where then is this "majority?"

It may be true that the majority of the ministers favor such a move. But, there are 2,852 ministers while there are 718,791 members of our Church.

Why do so many ministers favor union?

Because many in the seminaries and those who write in the theological world emphasize the ecumenical movement—a movement to unite all Protestantism.

Should the membership of the Church be informed?

Most certainly, yes. And where both sides of the issue are presented it has been found that the overwhelming majority of the men and women in the Church feel union has nothing to offer and that great harm would result.

Why would not a united Protestantism be a good thing?

The history of Christianity shows that it is not numbers, nor is it organization which makes a Church strong. Christianity is a body of truth and the maintaining of a witness to this essential truth is infinitely more important than either numbers or organization.

What is the great danger in Protestantism today?

Playing down essential Christian doctrines for the sake of "unity."

What is the great need in Protestantism today?

A clear reaffirmation of Christian truth with a consistent preaching, teaching and living of the faith.

"NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD OF HOSTS," is still true!

**THE ASSOCIATION FOR THE PRESERVATION
AND CONTINUATION OF THE SOUTHERN
PRESBYTERIAN CHURCH**

WRITE FOR INFORMATION

H. B. DENDY . . . Secretary

WEAVERVILLE, N. C.

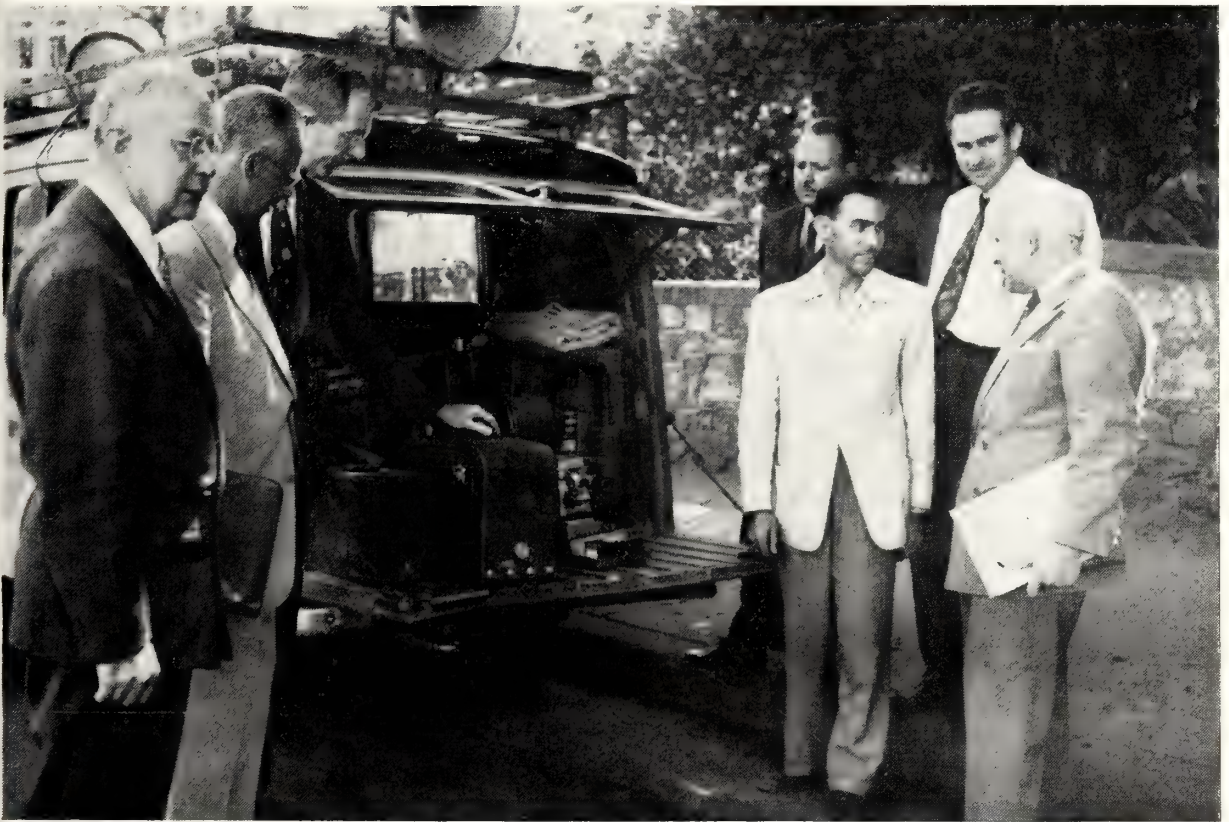
U. N. C.
Carolina Room

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

OCT 11 1952

OCTOBER 8, 1952



PRESBYTERIAN NEWS PHOTO.

At Sao Paulo, Brazil, Dr. John M. Alexander, left, talks to Brazilian church officials about the new Methodist Mobile Chapel. A complete unit in a Willys station wagon, the chapel has its own generator. Preaching and recorded religious music can be produced in town; having no electrical current. Dr. Alexander found limited facilities for Protestant radio work in Brazil but says field is "wide open."

VOL. XI NO. 23

\$2.50 A YEAR

W. H. PETERSON, Editor
J. H. PETERSON, Managing Editor
GEO. WOOD, Business Manager

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....
Dr. L. Nelson Bell, Associate Editor.....

Weaverville, N. C.

Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Phillips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw
Mr. W. R. Willauer

LETTERS

Sept. 18, 1952.

Dear Sir:

I was surprised to read the article by L.N.B. "Certainty And Security" (Journal, 9-17-52, Page 4), and discover that without "such assurance one is not prepared to live—**nor is he prepared to die.**" Dr. Bell should read Chapter XX:III of our Confession of Faith: "A true believer may wait long and conflict with many difficulties before he be partaker of it . . . therefore it is the duty of everyone to give all diligence to make his calling and election sure." Then is it "high time" to discontinue your work in the Church until assurance is received?

Respectfully in Christ,
Curtis C. Goodson.

Mr. Goodson's criticism of these assertions in the editorial in question is justified, for they were too sweeping.

However, assurance of salvation—of the fact and efficacy of Christ's finished work, and our faith in that work for us as individuals—is based, not on our feelings or opinions but rather on God's word and assurance to us, and when we doubt such testimony there is a serious question as to how effective we can be in winning others.

One of the weaknesses of so much that is written and said today is a lack of positive convictions, either as to the facts of the Christian faith itself or of its power to save sinners.

A reading of all of Chapter XX of our Confession of Faith shows that our Church affirms that Christians should live with an "infallible assurance of faith, founded upon the divine truth of the promises of salvation."

Certainly one who wishes to win others to a saving knowledge of and faith in Jesus Christ should have the assurance in his own heart that that which he preaches and teaches has been effective in his own heart and life!

—L.N.B.

EDITORIAL

The Church's One Foundation

It has been our privilege to visit some of the newest and most modern hospitals in the world. Some of these are large, others are not significant because of their size, but all are characterized by their scientific planning, their modern equipment and their design to bring the very best possible means and techniques to bear on the diseases of the patients who come under their care.

The ultimate usefulness of a hospital however depends not on its equipment but rather on the men who use the equipment and the advantages available to them in modern medicines and techniques. These men in turn are eventually judged, not by past training, as good as that might be, or by attractive personalities or social graces. They are judged by one thing—do the patients get well under their care; do they leave the hospital relieved of the illness or condition which occasioned their entering it in the first place?

This analogy carries over into the religious realm. Many churches are engaged in ambitious building programs. Others now have completed plants in which material provision has been made for every possible phase of church life in the modern world.

But, the ultimate usefulness of a church plant is determined not by its equipment but rather by the use to which that equipment is put in carrying out the primary purpose of the church.

If an undue percentage of patients die in a certain hospital; or if a large number of patients leave such an institution unrelieved of their illness, there is strong reason to believe that the staff itself is in some way responsible.

So in a church, if souls are not being saved, if for the preaching of the gospel of redemption there has been substituted a program of religious activity only, that church is not carrying out its God-given task.

The gospel ministry is the highest calling into which a man can be led by the Holy Spirit. He becomes a part of an organization but he must never lose sight of the fact that his task has to do primarily with things of the Spirit. It is possible to have a magnificent church plant, activities for church members in which they may engage every day of the week, a comprehensive program for every age and personal taste, all geared perfectly and most ably directed by a corps of church workers and headed by a minister who is attractive personally, well trained and an able administrator and yet to fail utterly in the one thing which justifies the existence of the church.

People go to hospitals primarily because they are ill. Entertainment, social adjustments and other therapeutic adjuncts can well have their place, but what that person needs is to be cured of his or her disease if possible.

The world is full of sin-sick souls. The one place they have the right to hear the message of deliverance from sin is in the church of Jesus Christ. In too many churches today provision has been made for every other need than the one which has to do with the *eternal destiny of souls*. There are ministers who preach in such a way that their hearers are developed in Christian grace and living while at the same time the unsaved hear the paramount message needed for their own soul's salvation—redemption through the saving power of the Lord Jesus Christ. There are others who seem to assume that all their hearers are Christians and whose messages are developed around social emphases and moral issues. Can the wonders of God's redeeming love ever be preached too often or too emphatically? It is our observation that, "those who know it best seem hungering and thirsting to hear it like the rest."

We sometimes wonder if ministers are not too polite to each other. Back slapping may be pleasant but it is not always good for either party.

Recently we participated in a meeting of the entire surgical staffs of two hospitals. These men were brutal in their frankness with reference to certain matters that had to do with the responsibility to and welfare of some patients who were both the private and public responsibility of that particular group. Later that same evening they sat and took it while the department of Pathology criticized certain surgical procedures in these hospitals. These two conferences may not have been pleasant for some involved, *but they were good for the patients coming under their care.*

While the physician's primary responsibility is for the *physical* welfare of his patients he at the same

time finds himself under disciplines, checks and criticisms from his fellow practitioners, all designed to make him more careful and considerate of the well-being of his patient.

With the *eternal destiny* of the souls of men in their hands can ministers be careless in their own work, or can they in their organizations (Presbyteries, Conferences, Associations, Dioceses or Conventions) fail to exercise either the supervision or, if necessary the discipline indicated?

A church should have a Bible and Christ-centered ministry and a program designed to implement the faith of believers by channelling it into every day Christian living, local and world-wide in its scope. In such a church souls will be saved and Christians will be developed from babes in Christ into living epistles, known and read of all men.

Regardless of the physical plant your church may possess—THAT should be the result of its ministry.
—L.N.B.

Righteousness Exalteth A Nation (Not Expediency)

The average American, sobered and disillusioned, longs for a voice in the political world which, with the courage and honesty born of inner conviction, will say those things America must hear and heed.

Our domestic policies must be raised above those which are designed to primarily meet the demands of individual groups. Americans must be faced with the fact that continued deficit spending means destruction of our entire financial structure. They must be challenged with the inescapable fact that favored groups; whether they be veterans, labor, farmers or others, are not actually being helped by a spending policy which mortgages the future of the sons and daughters of those who are thereby "benefitted".

Our foreign policy must not primarily be one of national survival, or of expediency. Rather it should be based on that which is dictated by righteousness. As long as we gear our plans and our policies to a fear of what Russia might do we make Russia the master of international strategy. This is abundantly demonstrated in Korea where rather than fight the war to a conclusion, as could have been done months ago, we have hesitated, held back, compromised and made our own sons the victims of a policy of fear and bewilderment unparalleled in the history of our nation.

Both at home and abroad we no longer make major decisions on a basis determined by whether a

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 23, October 8, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

thing is right or wrong. There has been one outstanding exception to this statement and that has been our consistent refusal to forcibly repatriate North Korean and Chinese soldiers, many of whom have become Christians since their capture.

When and if we return to righteousness as the guiding principle of international policy we will demand the expulsion of Russia and her satellites from the United Nations and ourselves break off diplomatic relations with this government which has violated and continues to violate every form of decency. As it is, Russia continues secretly and openly her plan to destroy everything good on which our nation was founded and for which she stands.

But, the American people have no right to blame our national leadership for the dilemma in which we find ourselves. In the long run and by the last analysis our leadership is but a reflection of what we are ourselves.

The Americans who condone and participate in social drinking have no right to complain when their diplomats and elected representatives make decisions of far-reaching importance at home and abroad under the numbing and muddling influence of alcohol, as is the case today.

We Americans have developed a leadership with "itching ears", a leadership performing the gymnastic feat of straddling the fence while at the same time keeping one ear to the ground. If we want something different, if we are to deserve anything different, then it is up to us to make it clear that we want *righteousness first* and with it we will accept the necessary blood, sweat and tears.

That way lies the road to national survival.

—L.N.B.

A Christian Grade School

On Sept. 10th the First Presbyterian Church in Hopewell, Va., opened its Christian Grade School with over 100 children enrolled. This school has five paid teachers and takes children from kindergarten through the seventh grade.

The above information arrived in the same mail with the article below and both are significant for these days in which we live.

—Ed.

Christian School Revival

We can truly speak of a Christian school revival. According to the latest available figures, the Roman Catholic enrollment (elementary and high school) in the United States increased from 2,431,289 to 2,607,879 during a ten-year period (1938-1948). During that same period the non-Catholic (largely evangelical) enrollments increased from 310,365 to 489,742. When reduced to percentages, we obtain the following startling statement: whereas the Roman Catholic enrollment increased **seven** per cent (a normal gain), the non-Catholic enrollment increased **sixty** per cent.

The present Christian school revival is an implication of the history of American education. The American system of education traditionally was

one of private enterprise. A little over a hundred years ago—some 50 years after the founding of our nation—Horace Mann, "the father of the present American public school system," introduced in the American school world a state-supported and state-controlled educational system which was modeled after the German school system. A Bulletin of the United States Bureau of Education states: "The system of public instruction . . . the conception of its office, its province, its powers, and duties were derived from Prussia."

What Horace Mann proposed was something new in American education. The adoption of a system of general education sponsored by a state which is divorced from religion was revolutionary in character. It implied that our erstwhile Christian nation was committed to a secular and a secularizing program of education. Although not apparent immediately, American education—and with America itself—was henceforth destined to become increasingly secular, for the germ of secularism never confined to education. The field of education is unique in this respect. Secularize any other field and its evil influence is limited largely to that field; secularize education and the blight of secularity will fall upon every field which the puppets enter. The secularization of education spells the dispiritualization of every sphere of life.

At first few people saw the far-reaching implication of state education in a nation committed to the separation of state and religion. Dr. A. A. Hodge of Princeton fame was an exception. His discerning mind saw the end from the beginning. At the time state education was being introduced into this country he wrote:

"I am as sure as I am of the fact of Christ's reign that a comprehensive and centralized system of national education, separated from religion, as is now commonly proposed, will prove the most appalling engine for the propagation of anti-Christian and atheistic unbelief, and of anti-social nihilistic ethics, individual, social, and political, which this sinful world has ever seen."

(Popular Lectures on Theological Themes, Page 281.)

The incisive warnings of Dr. Hodge and others resulted in some Christian school activity, but the movement was short-lived. This was due in no small part to the fact that it was based upon conviction regarding an evil day which, although it was bound to come, had not as yet fully dawned. For the most part, the early public school was Christian in emphasis and people were caught up in the illusion that it would remain Christian.

Except for the parochial schools of the Roman Catholics, Lutherans, Seventh Day Adventists, and the parent-controlled schools of Reformed persuasion, the privately owned Christian school largely disappeared from the educational horizon. In 1920 the non-public school enrollment dropped as low as seven and one-half per cent of the total enrollment of all schools in the United States (elementary and high school level).

About five years ago—at the time the National Association of Christian Schools (which is an affiliate of the National Association of Evangelicals) was organized—a sudden upsurge of Christian school interest became apparent. What this sudden development? Prophecy has yielded to fulfillment. The secularized public school, with its blighting effect upon home and church, has increasingly become a disturbing reality. Increased interest in the Christian day school was the natural reaction.

—Mark Fakkema,
Educational Director of NACS.

"Feeling Wrong About Doing Right"

By Rev. Henry S. Schum

Guerrant, Ky.

Many people have felt right about doing wrong. Jesus said to His disciples, "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." (John 16:2)

The Apostle Paul, before conversion, felt right about helping to fulfill this very prophecy.

Today there are those who, having left the "only infallible guide for faith and conduct" have made avow of God's true workers and works.

But in these days of a general falling away from the faith once delivered to the saints, there is also another danger—the danger of feeling wrong about doing right.

Sometimes the minority group is right. I believe any band of believers which stands unequivocally for the Bible as the Word of God will find itself in the minority in America today. I believe such minority groups are essentially right. But because these folk know they are in a minority, sometimes some of them become apologetic. Others feel inferior. Still others, because of the extreme pressure brought to bear upon them from liberal elements, are even made to feel a "guilt complex" for associating with "conservatives who cause dissension in the Church." Personally, I consider most noble in any communion, those who have taken unto them the whole armor of God and are enabled to stand against the wiles of the Devil. With defenders of the faith we should always take our stand. It is the best remedy for a false guilt complex that I know anything about. May none of us ever "feel wrong about doing right" in this day in which we live.

Do Our Prayers Help?

If tempted to wonder how much our prayers may be helping those for whom we pray the following lovely poem, author unknown, may help encourage us:

PRAYER

The weary ones had rest, the sad had joy
That day, and wondered "how?"
A ploughman, singing at his work, had prayed
"Lord, help them now."

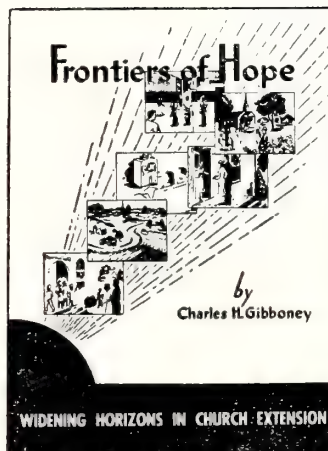
Away in foreign lands they wondered "how"
Their simple word had power?
At home, the Christians two or three had met
To pray an hour.

Yes, we are always wondering, wondering "how,"
Because we do not see
Some one, unknown perhaps, and far away,
On bended knee.

You're missing the inspiration

If You're Not Reading

FRONTIERS OF HOPE



BY CHARLES H. GIBBONEY

During Church Extension Study Season

You're missing the facts

clearly and logically presented in this book of our Presbyterian Church's work in our swiftly changing Southland.

You're missing a challenge

to the opportunities surrounding your local church which must be met now by group study and action.

You're missing the inspiration

of feeling a part of the great Church Extension enterprise of our Church.

Be Sure To Read

FRONTIERS OF HOPE

\$1.00

PRESBYTERIAN BOOK STORES

Box 1176

Richmond 9, Va.

Box 1020

Dallas 1, Tex.

"OTHERS"

By Rev. E. H. Gartrell, Jr.

One of the exercises in which we Presbyterians excel is in patting ourselves on the back. No matter how far short we may fall in some category of our work, by searching diligently, we can usually find some point in which we excel, and thereby find ample opportunity for self-congratulations. For instance, from the statistics in the "Minutes" we find that this last year 1951-52 we have fallen short of the record our church made in evangelism the previous year by 9,667 persons or *more than one third* of the total number gained. But, instead of concerning ourselves about this grievous shortcoming, some writer seizes upon the fact that, "Of all the major denominations, we have the largest percentage of per-capita giving". This is a note-worthy fact but it is stated in such a way as to inflate our ego and make us satisfied with ourselves. And how do we attain this position, by comparing what we give with what we have or what we earn? Not at all. Our position is gained by comparison with other churches. Surely the rebuke of our risen Lord to Peter fits in here. John 20:21, 22. "Peter therefore seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, *what is that to thee?* Follow thou me."

Just how do we measure up to the *Biblical* standard of giving? In spite of an intensive campaign to encourage Christians to tithe, how does this figure compare with a tenth of all the earnings of every Southern Presbyterian? Another cause of humility and heart searching is that in this last year, with a record breaking number of men graduating from our seminaries, our Board of World Missions reports a net loss of 13 missionaries. But, instead of humbling ourselves, we pause to take note that according to what other denominations are doing, we have not done so bad after all, at least in the matter of giving.

But there are some interesting facts about the giving that every Presbyterian should consider. For our purposes here I want to divide our giving into two groups, what we spend on *ourselves* and what we spend on *others*. Now mind you, most of us spend at least nine tenths of what we receive on ourselves, before we even give God his tenth. But, I mean, as a church, how do we spend God's tenth?

By and large, the "Program of Progress" has undoubtedly been a success. It had other goals besides the financial goals. Even the financial goals have been widely attained, but in many cases only after prolonged and strenuous effort, on the part of few or many as the case may be. But, in order to establish some basis on which to work, benevolent giving to regular causes was virtually "frozen" at a given year (1947 I believe—and that is the basis for these figures). During that time there has been a slight increase to all benevolences above the 1947 level, but very small, and even yet our whole church has failed to raise the six and a half million dollar quota set for the five year period. This is what we have done for *others*.

By the same standards, what have we done for *ourselves*? Take three separate columns in the "Annual Minutes", Pastor's Salary, Current Expense and Building Expense. On a similar basis pastors' salaries have been raised \$7,077,866. Current Expenses have jumped \$20,393,411, and we have spent on Building \$24,546,471, over and above the rate at which we were spending in 1947. This makes a grand total of \$52,017,748 we used largely for ourselves.

In addition to this nearly every educational institution connected with our Church has had an intensive money raising and building campaign. One North Carolina college, for instance, raised well over a million dollars.

I am not in any way criticising any of these causes but I am appealing for a much greater emphasis on benevolent causes, or what I call "Others". I pray that we may be able to sing from the depths of our hearts that hymn, "Others" and if need be to drive home the point, change that first letter of the word live to "g".

Lord, help me live from day to day
In such a self forgetful way
That even when I kneel to pray
My prayer shall be for Others.
Others, Lord, Yes others,
Let this my motto be
Help me to live for others
That I may live like Thee.



NEED A CHRISTIAN BOOK?

We probably have it. If you don't know the price, just order today and we'll bill you. We have a large variety of Christian literature. Our catalog is yours for the asking.



MAIL TODAY FOR FREE CATALOG

MOODY BOOKSTORE Dept. X769

La Salle at Chicago Ave., Chicago 10, Illinois

Please send me your free catalog.

Name

Address

City Zone State

LESSON FOR OCTOBER 19

Jesus Demands Sincerity

Scripture: Matthew 6. Devotional Reading: Psalms 40:1-8.

The closing verse of our Devotional Reading is a good beginning for the lesson today: "I delight to do thy will, O my God: yea, thy law is within my heart." The Lord Jesus, as He came to do the will of the Father, is the perfect example of Sincerity. He demands sincerity, also, of those who would follow Him. The Lord does not look on the outward appearance but upon the heart. Sincerity must be the key to our approach to God. To come in any other manner is to offer insult to the One we would worship. Insincerity was at the basis of much of the worship of the Pharisees.

Lenski calls attention to the fact that the word "Father" runs through the chapter. We are children of God and our relationship to our Father must be free from all hypocrisy, and be characterized by trust and confidence. (His Commentary, or "Interpretation", is especially good and many of the thoughts expressed in this treatment of the lesson are taken directly or indirectly from his excellent work).

The first verse of the chapter covers all three of the opening examples of hypocrisy. The word translated "alms" in this particular verse is better rendered "righteousness" (R.V.), or "good actions", (Weymouth), or "good deeds", (Montgomery). The Revised Standard Version expresses the thought in a very striking way: "Beware of practicing your piety before men in order to be seen of them: for then you will have no reward from your Father who is in heaven". "Practicing piety before men" seemed to be the besetting sin of the Pharisees.

1. "As the Hypocrites do":

1-18: Three examples of Hypocrisy.

1. In our giving of alms (almsdeeds). A different Greek word is used here, a word from which our English word eleemosynary, or charitable, comes. To give alms, to help those in need, is one of the "good deeds" which should characterize the child of God. Jesus went about doing good; so should we. But why do we give alms? Is it because we love the poor, have compassion upon them, and desire to help them, or is it that we wish men to see and praise us for our generosity? If the latter is the reward we are looking for, we will get it, but we will receive no reward from our Father Who is in heaven. Our giving should not be for the eyes of men, but in secret, so hidden that even our left hand does not know what our right hand is doing. Let us be constantly on our guard against this spirit of the Pharisee in our charitable work. It is easy to fall into this sin.

2. In our Praying.

Prayer is a necessary, a vital part of our Christian life; it is like breathing. It is one of those "good actions" which should mark every child of God. But

there are many kinds of praying: there is a careless "saying of our prayers", which is little better than the turning of a prayer-wheel by the ignorant devotee of some false religion; there is hypocritical praying, the praying of the Pharisee, which is worse than useless; it is an affront to our Father in heaven. This is the kind of praying which Jesus is speaking of in these verses; praying to be seen and heard of men. So anxious were the Pharisees to be seen and heard that they would pray standing in the synagogues and on the corners of the streets. Then, too, they made long prayers, thinking to be heard for their "much speaking"—"heap up empty phrases"—use many words. (This sort of praying has not ceased: I think I heard some of it over the radio not many days ago).

"Enter into thy closet and shut thy door". This does not mean, of course, that we have no public prayers, for we are told to pray publicly for our leaders and for all in authority. It does mean that our secret praying be given the most important place in our lives. (In studying the life of Solomon, for instance, we read and admire his great public prayer at the dedication of the Temple. We cannot help but wonder if Solomon had a secret place of prayer. If he had, would he have departed from God as he did? I do not mean that the king was hypocritical in that great prayer, for I suppose that he meant every word of it, but he failed somewhere, and it may have been in his secret praying. At least, there is something for us preachers to remember. Are our "Pulpit Prayers" backed up by our "Closet Prayers?"

"To shut the door of one's own room means to pray in complete privacy. All intrusion is barred out, the worshipper is alone with God. True praying must start in secret since its very nature is personal communion of the soul with God, and an attitude of prayer and any words of prayer that are not intended for God but to impress men are the worst possible prostitution of prayer. - - - He who has learned thus to pray in secret will know, too, how to commune with God when other worshippers join him in prayer. Therefore, right praying in secret will aid participation in public worship". (Lenski).

Then Jesus gives the example of prayer which has come to be called "The Lord's Prayer". It is more "The Disciples' Prayer", for it is the one He taught *them* to pray. It would be well to note and emphasize what He says about *Forgiveness* in connection with this Prayer.

3. *In our Fasting.*

Fasting and prayer often went together. The Jews were required by Law to fast once a year, on the Day of Atonement. (See Leviticus 23:27 etc.) They had instituted other fast days. The Pharisees practiced fasting every Thursday and Monday. The Pharisee in the parable boasted that "I fast twice in the week". They did it to secure a reputation for holiness among the people. They disfigured their faces with ashes—"To make a sight"—for men to see. On the contrary we are to hide our fasting from the eyes of men. "Anoint thine head and wash thy face"; do not let men know, but only God.

"Hypocrisy deceives others (the examples above) yet it deceives the person guilty of it most of all. From the deception of others Jesus now turns to the deception of self, and the example he uses is the seeking of perishable treasure instead of the imperishable".

II. *"Lay not up for Yourselves Treasures upon Earth": 19-23*

This earth is no safe place to keep treasures. We poor, deceived men and women go to lots of trouble and expense to preserve our valuables which we accumulate while here. We have our banks, our fireproof vaults and buildings where we store all sorts of goods, but thieves break through and steal and moth and rust corrupt. I read recently of a man who stored banknotes away in his lock box at the bank to keep from paying income taxes, and they were ruined. Then, today, we have another kind of thief, called "Inflation" which destroys the value of treasure we try to save. We have all our modern devices, such as old age pensions, Social Security, Government Bonds, etc., but none of these are proof against Inflation or Bankruptcy.

Then, let us never forget, that even though our earthly treasure may escape all these enemies, we will soon have to leave them here, and whose then will all these things be?

No! This earth is no place for treasure. Let us invest our lives in something more enduring, something which we can take with us when we leave. The currency of earth is not good in heaven, so we will have to exchange our treasures for the kind that is recognized up there. This can be done.

So many people see only the material things; their eyes look no further than the earth around them; the light which is in them is darkness. Let our eye be single; let us look beyond this world; let us, like Moses see the invisible, for the things which are seen are temporal, the things which are unseen are eternal.

LISTEN TO

FOR GOD AND COUNTRY

WEEK OF OCTOBER 12

"Saddle Bags"

With Chorus And Symphony

One of a series of radio programs reminding our people that this nation was founded on faith in God, that it has grown and developed under the blessing of God, but that we now need to claim again that faith which is our national heritage. Call your local station for the day and time of this weekly broadcast.

Christian Emphasis	Educational Excellence
Friendly Personal Attention — Small Classes	Tests And Guidance
College — Business Administration — Preparatory	Apartments For Married Students — Korean Veterans
Second Semester Begins January 28, 1953	
Presbyterian Junior College	
Box 38-W	Maxton, North Carolina.

FOR RENT — One of Montreat's most spacious, modern and beautiful homes. Furnished, modern kitchen, automatic oil heat, five bedrooms, four baths, library, etc., etc. Available at \$100.00 per month until June 1, 1953. For information write: P. O. Box 109, Montreat, N. C.

WANTED—A man and his wife, Christian people, to live in the home of an aged minister, for protection, especially at night. The house is a seven- or eight-room cottage, heated with gas, two baths, four bedrooms, and all modern conveniences. He has cook and housekeeper to care for him during the day. Liberal terms are offered for the right kind of people. Address: Box 73, Route No. 8, Concord, N. C.

It is said of John Wesley that when he died he left "three silver teaspoons and *The Methodist Church*". He had little of this world's goods to leave behind him; he had invested his life in *the Souls of Men!* His wealth was safe in heaven.

"No man can serve two masters". We will have to choose between God and gold: which shall it be?

III. *"Take no thought";*

"Be not anxious";

"Stop worrying for your life" (Lenski).

How people worry! Worry is not only a foolish sin; it is a destructive sin; it is a shameful sin. It is foolish, for it is impossible for us to do anything about most of the things we worry over; it is destructive, for it takes away our peace and injures our health; it is shameful, for it dishonors our Father.

The remedy for worry is to put first things first, and have faith in our Father. "Do not, therefore worry into the morrow, sufficient for the day is the trouble thereof", or "Let the day's trouble be sufficient for the day".

(See Lenski on this: he is especially fine here.)

YOUTH PROGRAM FOR OCTOBER 19

The Church And Human Rights

Devotional

Hymn—"Jesus, Lover of My Soul"

Prayer

Hymn—"Alas! And Did My Saviour Bleed"

Offering

Hymn—"Brightly Beams Our Father's Mercy"

Scripture—John 8:31-47

Program Chairman

Our program tonight deals with "the Church and Human Rights", and is of vital importance if we are to understand the part we are to play in serving a needy, torn and suffering world, in which there is much of injustice, oppression and tyranny. There are many answers which are offered when the question is asked, "What responsibility has the church in defending human rights and liberties?" The answer we will consider tonight reaches to the very heart of the matter, dealing not with surface conditions, but with basic causes and permanent cures. Our first speaker will present something of the need, or the conditions that exist as we know them.

First Speaker

A great many things enter our minds when we consider this matter of "human rights". We think of oppressed peoples in many parts of the world, living under the dominion of communism or other tyrannical forms of government. We think of those multiplied millions who are slaves to superstition, ignorance, poverty and disease. We cannot disregard those who because of racial background are denied the liberty, equality, and fraternity to which all are entitled in our own beloved land. We are not unmindful of the reasons for nor the results of discrimination in our own southland. It is a blot on our record that we would do well to remove. Perhaps it is not as bad as the caste system in India; nor is it as vicious as the anti-Semitism that cost the lives of some six million Jewish people in Europe during the last war. Nevertheless, discrimination in any form is contrary to the expressed statement of God's word that He is no respecter of persons, and will not look with favor upon that attitude as entertained in the minds of His people. We Presbyterians are often prone to do the very thing God forbids through His servant James, by catering to the "upper" classes, neglecting the poor and socially unfortunate. The Church of Jesus Christ should have a heart of love for all who are in need, regardless of their station in life or the color of their skin.

Program Chairman

Thank you. Surely we should be ashamed when we consider the vast need of multitudes the world around and then take stock of what we are actually

doing to help. We should ask the Lord to wake us up, and give us strength to go and minister in His name. Our second speaker will deal with the reason for conditions as we know them.

Second Speaker

Back of all the conditions which have been brought to our attention lies one basic cause. It is the poison root from which these evils have come. One word expresses it as can no other: SIN. Evil came into the world when man disobeyed God. The world is reaping what it has sown.

The Apostle Paul, in the first chapter of Romans, gives a striking statement concerning the cause of the world's confusion and misery. "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God gave them up . . ." Because men utterly disregarded God they became " . . . filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; fully of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

I've given you the whole passage that you might clearly see from God's word that all of the shame, misery, oppression, heartache and tears of the human race are but by-products of the one basic evil, that of rebellion against God.

Program Chairman

Thank you very much. When we hear a passage like that it calls to mind the words of Jeremiah, who said, "The heart is deceitful above all things, and desperately wicked; who can know it?" Our third speaker will give the remedy, or what the Church can do to show its interest in "human rights."

Third Speaker

There are those who feel that the problems of men can be solved by education. Others advocate international legislation as a ground for equity and freedom. Some would find the solution in social service, or through a balance of distribution of goods. How-

ever, it is obvious to those who will take time to think that none of these nor all of them together will provide an adequate answer.

Education did not make a peaceful people of the Japanese, nor did it soften the heart of the German nation as evidenced by the recent war. The League of Nations did not bring world peace nor provide universal prosperity, and there is nothing to indicate, at this point, that the United Nations will succeed where the League failed. The Marshall plan, while noble in its aims and generous in its spirit, has not created the feeling of friendship that we hoped it would generate in the hearts of the suffering people of Europe, nor will it provide sufficient arms to enable them to defend themselves against aggression.

Only one program can provide the solution to our problems, alleviate the suffering of men, bring peace among them, and grant the liberty which we love and for which many are longing. It is the program of Jesus Christ, clearly stated in His parting words to His disciples, "Go ye into all the world and preach the gospel. . . . Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

Where the gospel has been proclaimed, captives have been set free, living conditions have ever improved, love has prevailed, and peace has been enjoyed. For five years, in our Program of Progress, We announced to the world, "Christ Is The Answer!" The Program of Progress may end, but the answer is still the same. "Jesus Christ, the same yesterday, today, and forever." When men know Him whom to know aright is life eternal, they will respect "human rights", and supply human needs. He taught the world the meaning of liberty when He died to free men from the bondage of corruption; He taught the world the meaning of equality when He said, "who-soever will may come;" and He gave the deepest meaning of fraternity when He said, "Love one another as I have loved you."

Program Chairman

Thank you very much. Truly when we regard "human rights" in the light of God's love, we'll begin to understand that the greatest thing the Church can do is preach the gospel which is still "the power of God unto salvation."

Closing Prayer.

GOWNS

•Pulpit and Choir•

Headquarters for

RELIGIOUS SUPPLIES



Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods

CATALOG ON REQUEST

National

CHURCH GOODS
SUPPLY COMPANY

821-23 ARCH STREET, PHILADELPHIA 7, PA.

LITTLE JETTS YOUTH TALKS

Wade C. Smith

Price \$2.00 — Order From

Southern Presbyterian Journal

Weaverville, N. C.

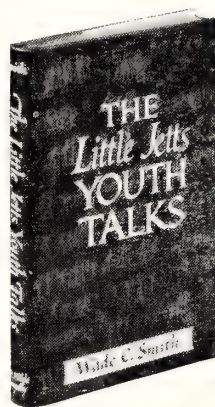
Introduction Page And Titles
To The 50 Chapters

FOREWORD

Fellows, I am glad to have these little chats with you by the means of a Book. Next to talking to you face to face, it is one of the highest privileges I know. One way to stay young (in spirit at least) is to keep in touch with young people.

Youth is such a transient thing; picks up with you early in life, frolics with you a few years, then slips away, and you find yourself at grips with the serious business of life.

Bishop Berkeley says: "Our youth we can have but today; we may always find time to grow old." We begin to reckon with Time quite early in life, but Time gets shy with us more and more as the years pass, and accelerates its speed.



When as a child
I laughed and wept—
Time crept.
When as a youth
I dreamed and talked—
Time walked.
When I became
A full-grown man—
Time ran.
Then as with years
I older grew—
Time flew.
Soon I shall find
As I travel on—
Time GONE!

Thus I am happy to
"think on these things"
with you, "now in the

days of thy youth while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

I would suggest that when you read these chapters, make sure to have your Bible alongside, in order that you may turn to the references given beneath the etchings, thereby identifying them with the written story.

Yours for life's highest satisfactions,
The Author.

Titles To Chapters:

Tight Places	Salt
Two Stalwarts	Magic Fire
Your Empire	A Star
A Notorious Liar	Idols
Profanity	Lightning
A Lady	Mistakes
Two Ways	Seizing The Government
Wimpy	The Strongest Man
Fruit	The Sandwich Man
At Home	A Bad Slice And A
The Spark	Friendly Tree
100%	Thou Shalt Not Steal
"Giz"	Whistling In The Base-
"So"	ment
Jonah's Boner	The Heritage Of Jacob
Room A-Plenty	From Waterboy To Presi-
Mystery	dent
Two Morticians	What Price Glory?
Prejudice	Jacob Made Over
Jericho	Rock And Sand
The Blueprint	Flesh And Spirit
The Great Game	God's Signature
Making A Living	Eiffel Tower
Wanted—Man	Ase's Death
Grasshoppers	Sir Bartle
Decisions	A Woman Spark Plug
A Real Fellow	

WOMEN'S WORK

Confused Children For

A Confused Age

My fifth grade in school were to have a course in art. I, who had watched the Japanese children from the third grade up, sit upon the hillsides sketching, had wondered why the American children were so untrained in art. I was soon to have the answer.

The art instructor was given the first hour of my day, every day for six weeks. I sat back and watched the performance with a great deal of interest, then with positive alarm. There were many interesting things given to the children to do—potato printing, linoleum prints, finger painting designs, designs for book covers. I learned along with the children, and found delight in the learning. One day the instructor gave them colored paper for cutting flowers: "Not like real flowers, but like **you think a flower should look.**" The children turned to look at me with this question in their eyes: "Is the woman daft?" I dared not look at them for fear they would read the answer in my eyes. They took up their scissors and began to cut "high wide and handsome." The results were pure chance, of course, and mounted on a contrasting color made lovely designs for the most part. **If they had just been called designs in the first place and not flowers.** The next step was to take wire, newspaper and gobs of gooeey paste, "To make 'animules!'" instructed the teacher, "They're not to look like real animals but like you think animals should look." I was aghast. I tried to think what would come into my mind at such instruction. For a moment my mind was a total blank. Then I decided, were I a child, I would simply choose an animal and go to work. This is what most of them did. Some of them, however, literally put their tongues in their cheeks and went to work. Such monstrosities came forth! I was gratified that most of them made their animals with four legs. After a full week, of five precious teaching hours, they all marched to the trash can with their finished products and cast them in, the moment the teacher left the room. Utter disgust was written upon their faces.

It was then that the slogan crept into my mind: "Confused children for a confused age." Inwardly I cried out against this confusion, and asked myself over and over again: "What are we doing to these children? These who need to see things as they actually are. These children who are destined to bear so many of the world's problems. What have they to do with things which are so senseless?"

Day by day, I could see revolt mounting in them. I wondered when it would break forth. I had not long to wait. The teacher, one day, brought in **The Green Violinist**, a print which she joyfully held before them and told them it was the choice of children, a favorite of all. Let me describe the picture. There sat a lopsided figure, evidently meant to be a man, green as a bright-green leaf—face, hands and all. He was supposedly holding a violin—if one could do so with both hands wide open. He sat upon a sort of out-house, while a pink duplicate of himself floated above.

I looked over the room, to see if there was a spark of enthusiasm in the room. There was not one! No amount of enthusiasm on the teacher's part made a face light up. After class, I followed the teacher out of the room to say: "The children did not think much of that picture. I can't believe

that it is the choice of children unless they have been led by teachers to enjoy that sort of thing." I could see that the teacher considered that I had stepped out of my realm—I knew nothing of art. I did not care. I, along with the children, was fed up completely.

(Later, Time Magazine printed the seven favorite pictures of all the thousands who pass through the National Museum. The first choice was **The Girl With The Watering Can**—a small, chubby girl in a velvet dress, seated on a bench with a watering can held in her hand. There were flowers all about her, **which really looked like flowers.** We kept it on the bulletin board for all to see and enjoy.)

It was the picture of the girl with green hair which made them boil over the top. One of the girls thought it crazy for an artist to paint green hair when there were so many lovely shades to be had. The instructor leveled her off with sarcasm, but it did not stop the chain reaction. It was explosive, complete and final. I made no move to stop them, I gloried in the spunk of red-blooded American children. According to them the whole business of so-called modern art is foolishness and nonsensical. One girl summed it up neatly in this sentence: "It makes me terribly unhappy." When the teacher looked to me for help in a rebellious situation, she must have read my heart. There was pure pride in my wonderful group of children—these same children who loved to sing "A Mighty Fortress Is Our God," "There's A Wideness In God's Mercy," "In Christ There Is No East Or West," "God Bless Our Glorious Land," just could not be **made** to like what they did not like, just because someone thought they should. Later the teacher and I met for conference. She was angry over the outspoken children, I was delighted and said so.

"The trouble with you is that you are a hopeless realist," she told me heatedly.

"And so I shall remain, please God," I said reverently.

At home that evening, I confided to my husband. "If the communist are not using modern art as an instrument to confuse us as a people, they are missing a wonderful instrument," I told him then of the children's rebellion.

That very night, I read where an artist friend of ours had lectured in Charlotte, N. C. In her lecture she made the same statement, except that she made it a statement of fact. I went to see this artist, and to discuss with her the things which deeply concerned me. She told me many interesting things which cannot be recorded here. One thing she said was, that we have so long perpetrated such teaching, it is now almost impossible to get a teacher who can really draw or paint. They simply give a child a sheet of paper and tell him to express himself. It makes just as much sense as to tell a child to work arithmetic without his ever having had the multiplication tables. Yet that is what is happening to our children all over the country. Japanese children are taught perspective, shadings and color as they are taught to write their language. Consequently they have it all the days of their lives, to use and enjoy. Our children are only disgusted and confused. My friend, the artist, gave me the name of the man in our country who believes that all modern art is inspired by Russian Artists for the purpose of confusing us. He is Hon. George Donlero, Representative from Michigan. I wrote to Mr. Donlero. He sent me copies of his speeches from

the congressional records. They tell us much that we should know. You can order them for yourselves. For instance, Picasso says of his art, that it is communistic for he himself is a communist! How much more need he have said to us? How dumb can we be?

This is another field where well informed Christian women must take a stand. These are desperate times, we can't play on the job. For my stand against it I lost my teaching job. Maybe there is a more important job for me to do. We'll wait to see.

Matsu (Mrs. Vernon) Crawford,
Milledgeville, Ga.

A Faithful Pioneer

Although Mrs. Alma Willis Sydenstricker has not lived in Mississippi for some time, we claim her as our own since she was a pioneer in our Presbyterian Woman's Work.

She was reared in Missouri, and married Dr. H. M. Sydenstricker, who soon became pastor of the Presbyterian Church, U. S., at West Point, Miss. Mrs. Sydenstricker showed great interest in the Women of the Church, and in 1907 was a leader in organizing Tombeckbee Presbyterial Union, being elected its first President. Tombeckbee was later made a part of East Mississippi Presbytery.

Truly she was a pioneer, and is the only living member of the little group of women who were invited to meet at the home of Mrs. W. C. Winsborough in Kansas City, Mo., in May, 1912, to prepare plans for an overhead organization to be presented to the General Assembly at Bristol, Va. At this meeting the named had to be selected. Mrs. Sydenstricker suggested "Board," and another suggested "Council," but the name "Auxiliary" was adopted. The Assembly approved the overture even without any discussion.

In June, 1912, when Mississippi Synodical Auxiliary was organized at Belhaven College, Mrs. Sydenstricker was elected President. She was not present when elected, because of her husband's ill health, and felt she should not accept the office, but Dr. Sydenstricker, who was heart and soul in the movement, urged her not to decline the offer. She served five years, the term of office not being limited until later.

After Dr. Sydenstricker's death in 1914, Mrs. Sydenstricker taught European History in our Mississippi State College for Women at Columbus for two years, leaving there in 1917 to teach Bible at Agnes Scott College, Decatur, Ga. She was the head of the Bible Department there for twenty-six years, and was the first woman to hold that position.

During her early years at Agnes Scott College, Mrs. Sydenstricker assisted Mrs. Winsborough in planning the programs and teaching at the Montreat Conferences.

It was Mrs. Sydenstricker who wrote an article in The Presbyterian Survey which began the cam-

paign for building the Winsborough Building at Montreat, which was completed in 1917.

Mrs. Sydenstricker's great interest in all phases of Christian work carried her with Mrs. Winsborough to the first Christian Conference of Negro Women at Tuscaloosa, Ala., in 1916, and again in 1920.

Her long devotion to Bible study and teaching prompted her to go to New York in 1949, where she spent a year attending Bible classes in both Union Seminary and Columbia University.

Would that more of us could say that our influence has redeemed and transformed the lives of as many young people, and their generations to follow, as has the influence of this radiantly Christian pioneer. She now lives at Batesville, Ark., where, with the love of Bible teaching still lingering, she is teaching the Scriptures to an interdenominational class of women.

Mrs. Myrtle G. Hicks,
Jackson, Miss.

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

ACCORDIONS

FAMOUS ITALIAN MAKES

Available to Students, Teachers, Christian Workers and Missionaries at

SPECIAL DISCOUNTS

Write Today for FREE Literature

Accordion Manufacturers & Wholesalers Outlet
Dept. SP, 2003 W. Chicago Ave., Chicago 22, Ill.

CHURCH NEWS

Radio In Brazil

A series of Presbyterian radio programs for our North Brazil Mission will soon be a reality. The component parts were recorded this summer in Brazil. Dr. John M. Alexander and Mr. Warde Adams, of the Division of Radio and Television of the Board of Church Extension, have just returned to Atlanta, Ga., with reels of electronic tape containing sermons, sacred music and announcer's parts, all by the Brazilians themselves.

This trip to Brazil was taken at the request of the Presbyterian U. S. Board of World Missions. Dr. Alexander took with him some of the finest electronic tape recording equipment which is available on the market today. There are duplicate units for most of the equipment. A recording studio will be erected in Recife, Pernambuco, to house the recording units.

The beginnings of a library of religious music by Brazilian choirs is now in Atlanta. The studio in Recife and recording units in other cities will continue to send in additional music and sermons, which in turn will be edited and processed in this country and returned to Brazil.

THE SOUTHERN PRESBYTERIAN JOURNAL

GET READY FOR CHURCH PAPER WEEK October 12-19

**Write For Free Sample Copies Of
The Southern Presbyterian Journal**

The Presbyterian series now in preparation will be addressed to this question: "Have you found peace with God?" The preachers are all Brazilians, being for the most part ministers of the National Presbyterian Church of Brazil. The announcer is an elder in the Boa Vista Presbyterian Church in Recife. The choir, which will be called the Evangelical Choir, is composed of groups from the Biblical Institute and the Presbyterian Seminary of North Brazil. One of the choir directors was Prof. Alvaro Costa, of the faculty of Agnes Erskine College, and the other was the Rev. Ismael Andrade, a recent graduate of Columbia Theological Seminary in Decatur, Ga., who has returned to his homeland as a pastor and teacher. The Rev. Mr. Andrade has a wide acquaintance in our Assembly.

Evangelical churches in Brazil for the most part are very progressive as to method. Our schools have done an outstanding job in training the leadership and membership of the Brazilian churches. Steps are being taken to establish a printing and publishing house in Recife. A fleet of airplanes now take our evangelists into the interior in a matter of hours instead of weeks and months. And now here comes radio, which can prepare the way for our evangelists by letting the people know what we preach and what kind of people we are.

Meeting Of Synod Of Texas

The Synod of Texas met at Presbyterian Mo-Ranch Assembly, near Hunt, Tex., September 9-11. 214 ministers and 118 elders were present, making it the second largest Synod on record, being exceeded only by last year's centennial meeting. Since this year marked the fiftieth anniversary of the opening of Austin Presbyterian Theological Seminary under its present name, Rev. David L. Stitt, the Seminary President, was unanimously elected Moderator. Rev. Dan. E. Goldsmith, of Texarkana, was chosen temporary clerk.

This year's program included the devotional features provided by a special worship committee which was named last year. Dr. James I. McCord had prepared five services of worship at the committee's request. Four of these were led by Dr. W. M. Elliott, Jr., and the last one by the Moderator at the close of the meeting. In connection with three of these services, the committee had secured Dr. Carlton C. Allen, Chaplain of Trinity University, to present three book studies from the Bible. Synod heartily approved this feature of its program and voted to make it a permanent part of each meeting.

Since the re-organization of the Synod in 1950, the entire organization has been left rather fluid, as the various agencies experimented with different ways of conducting their work. Feeling that the time had come for stabilizing the organization, Synod's Council presented a complete set of Standing Rules to replace the former rules. This was docketed for final consideration next year. At that time, a Manual will be presented giving details of operation for each executive agency.

Financially, the past year was a good one. Per capita contributions rose almost \$10.00 to \$79.52 (Assembly's average \$66.41) and benevolent contributions rose \$1.69 to \$17.91, with 98.8 percent of the budget askings for the year realized. Synod assets increased by \$710,000.00 to a total of eight and a half million in working assets and physical plants and two and three-quarter millions in endowment. However, there was a deficit of

\$34,000.00 in operating costs which had to be met from reserves, largely due to the pinch on educational institutions caught between rising costs and a temporary decline in students. Prior to 1951, each agency has employed its own auditor, but the Synod now has its own auditor who this year presented a summary audit report of all agencies.

Since the last Synod meeting, Rev. E. F. Deutsch, Synod's Director of Evangelism, had resigned to re-enter the pastorate. Rev. R. Bruce Brannon was secured to take his place. The report on evangelism showed 2,504 additions by profession and a net gain for the year in Synod membership of 3,591. A significant action of Synod involved a plan for a Synodwide evangelistic program next March and April, with the entire State covered with publicity and all churches co-operating.

Other significant actions included the approval of an asking budget for 1953 which is 16 percent larger than that for this year, acceptance of a goal of \$256,520.00 for the Negro Work Campaign and sending of it to the Presbyteries, enthusiastic approval of **The Texas Presbyterian**, Synod's newspaper which was launched last year and will continue next year with eight issues planned; approval of the Constitution of the Texas Council of Churches and election of 25 representatives to attend the organizing convention; approval of a child placement and adoption service and authorization of a commission to set it up; a forward looking program for educational work, and a long-range program for its Mexican work.

Rev. Malcolm L. Purcell resigned as Stated Clerk due to inability to carry the work with his other duties, and Rev. T. H. Pollard resigned as Assistant Clerk, both effective October 1. Mr. E. A. Dean, Synod's Executive Secretary-Treasurer, was elected Stated Clerk, thus making his office truly the central office for all of Synod's work. Rev. H. B. Streater was chosen Assistant Clerk.

Synod accepted the invitation of Highland Park Presbyterian Church of Dallas for the next meeting, September 15, 1953, and chose Mr. L. R. Klein, an elder of that Church and President of the Mo-Ranch Board of Trustees, as Moderator-nominee.

Malcolm L. Purcell, Stated Clerk.

Theological Students Offered Probationary Commissions

Probationary appointments leading to appointments in the Chaplain Corps of the Naval Reserve have been offered to theological students who are in attendance at approved schools of theology, the Navy has announced.

Qualified applicants who are members of the Naval Reserve will be allowed to resign from their present commissions, if commissioned, or will be discharged for the convenience of the government, if enlisted, in order to accept appointments in the grade of Ensign, Probationary, 1135 (Theological), U.S.N.R. These provisions do not apply to active duty personnel.

All applications must include a statement from the Dean of their school, transcripts of pre-theological college work and ecclesiastical endorsement from the National Headquarters of their Church.

Interested officers should submit their resignations from present commission and request appointment as Ensign, Probationary, 1135 (Theological),

U.S.N.R., via the Commandant of their Naval District and the Commanding Officer of their organized unit.

Interested theological students should apply at their nearest Navy Recruiting Station and Office of Naval Officer Procurement for processing of their applications.

If the students discontinue their academic training, withdraw from their school, or fail academically, or if they fail to be selected for a superseding appointment in the Chaplain Corps, they will be allowed to resign or will be separated from the Naval Reserve for cause and will receive honorable discharges.

Those approved for superseding appointment following completion of their academic training will be offered appointments as Lieutenant (junior grade) in the Chaplain Corps.

Mission Notes

Nashville, Tenn. (PN)—Dr. and Mrs. C. Darby Fulton and Dr. James A. Jones, pastor, Myers Park Presbyterian Church, Charlotte, N. C., will sail on September 26 from the Belgian Congo. An account of their trip and visit to our mission stations in Africa will be given in this paper shortly.

Rev. and Mrs. A. Hoyt Miller of our Congo Mission will also sail for the States on September 26. They will be returning for their regular furlough year.

Dr. Joseph Hopper has flown home from Korea and is now in Nashville for medical attention. He arrived September 15.

Nashville, Tenn. (PN).—Mrs. John Stout, of our East Brazil Mission, is flying to this country on an emergency health furlough. She will arrive on September 25 and go immediately to Johns Hopkins Hospital.

Dr. and Mrs. Paul Crane, of our Korea Mission, announce the birth of a son, John Curtis, on September 4, in Atlanta, Ga. The Cranes have been in this country on furlough and hope to be returning to Korea soon.

Miss Florence Root, of our Korea Mission, will sail from Pusan on September 2 on her way to this country for her furlough. Miss Root remained in Korea throughout the Communist invasion although she had to go into hiding a part of that time. She is returning for her regular furlough which was delayed by conditions in Korea.

Mr. and Mrs. Thomas W. Foley, of our Brazil Mission, announce the birth of a son, Stephen Mark, in Sao Paulo, Brazil, on September 6.

SUGGESTION

Suggestion! Does the public library in your city receive a copy of *THE JOURNAL*? How about your church library? YMCA? YWCA? Investigate now. If these, or any other worthy institutions, such as hospitals (reading rooms), are not receiving a copy, there could be no finer gift that you could make than to give a *JOURNAL* subscription.

BOOK REVIEWS

"ISAIAH FIFTY-THREE." By Edward J. Young. Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich. Price \$1.50.

Many Christians consider Isaiah fifty-three to be the greatest chapter in the Old Testament. On the other hand this chapter has been severely criticised and attacked. Because of the latter attitude, Dr. Young says it is well to ask ourselves whether we really are justified in referring the words of this prophecy to the atonement of Christ. Can we as true believers in the Saviour read these statements in Isaiah and apply them to the One who died for us upon Calvary? In other words, is the time honored attitude of the Christian heart toward this chapter justified or not? The author believes very firmly that it is justified. He asserts that the Prophet was not speaking of himself but of another and that One of whom he was speaking was the One who was crucified in the first century of our era.

Dr. Young presents a verse by verse study of this majestic chapter. The meaning of each word is considered. Such a procedure brings the reader face to face with Calvary. Dr. Young states that the last three verses of Isaiah fifty-two form the introduction to the fifty-third chapter and therefore, he begins his study with these verses.

Concluding an excellent exegetical study of this sublime passage, Dr. Young avers, "Others may try to explain the chapter as primarily a human message called forth by certain circumstances existing in the Prophet's day. He, however, who is willing to accept the testimony of the Bible as truth-worthy knows that it is nothing of the sort. He knows that it is what it claims to be and what the New Testament says it is, a prophecy concerning God's Servant who was to deliver mankind from the guilt and pollution of sin and he would bow in humble adoration before the God of history and prophecy who, in the sending of His only begotten Son, Jesus Christ, has so wondrously fulfilled that which He earlier revealed unto His servant, the Prophet concerning Him who was wounded for our transgressions and bruised for our iniquities."

It should be pointed out that Dr. Young holds to the unified authorship of Isaiah and not the modern hypothesis of two or more authors. He believes that the tradition of past ages and the testimony of the whole Bible and especially the statements of the New Testament should be sufficient to validate the conservative position. Bible believing Christians will concur in his statement: "For our part we are willing to accept the testimony of the New Testament. We believe that the words of the New Testament are true and faithful."

Discerning Christians will receive a great blessing from this volume. It will enrich any Christian's library — minister or layman.

—John R. Richardson.

"THE PROGRESS OF DOGMA." By James Orr. Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich. Price \$3.50.

James Orr was a massive, rugged, and fearless thinker of the past generation. His influence on behalf of the conservative interpretation of Christianity has been tremendous. It is gratifying, therefore, to know that the Wm. B. Eerdmans Publishing Company has brought out the greatly needed reprint of "The Progress of Dogma."

Lecture one discusses the fundamental problem—Is there a recognizable law in the progress of dogma and if so, what need does it afford in determining our attitude to theological system?

The second lecture discusses early apologetic and fundamental religious ideas—controversy with paganism and gnosticism in the second century.

The doctrine of God, especially the concept of God as triune, is the burden of the third lecture.

Lecture four continues the discussion of the previous lecture and brings it up to the fourth century. Arianism and the Nicean Council receive special attention in this chapter.

Lecture five presents the doctrine of man and sin and features the Augustinian and Pelagian controversy of the fifth century.

Christological controversies from the fifth to the seventh centuries are explained in lecture six.

The doctrine of Atonement, especially as developed by Anselm and Abelard, is found in lecture seven. Views of the Atonement from the eleventh to the sixteenth centuries are presented.

The doctrine of the application of redemption, that is such doctrines as justification by faith and regeneration, are discussed in lecture eight. The differences between the Protestant and Roman Catholic views are outlined.

Lecture nine presents post-reformation theology. Lutheranism and Calvinism are analyzed.

The last chapter submits a modern restatement of the problems of theology, especially as relating to the doctrine of last things.

No one needs to be a technical theologian to understand what Dr. Orr has written here. He has given us a book for laymen as well as ministers. It is a book for the mature Christian but is also for one who is seeking a deeper understanding of Christianity. It is a book that is worthy of not only being read but reread.

—John R. Richardson.

"THE WITNESS OF LUKE TO CHRIST." By Ned B. Stonehouse. Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich. Price \$3.00.

This volume under review contains special lectures which the author delivered under the auspices of the Free Church College in Edinburgh in the

spring of 1949. It is really a sequel to the author's former volume, "The Witness of Matthew and Mark to Christ."

The basic concern of this volume has been the exegesis of the Sacred Text. Therefore, the chapters are presented as studies in the interpretation of the Third Gospel. Dr. Stonehouse holds that the importance of turning back again and again to the Bible itself to discover what it actually says can hardly be exaggerated. He points out that contemporaneous study abounds with modernizations of Jesus and the Gospels and betrays a tragic lack of exegetical fidelity.

One of the finest chapters is number seven, which deals with the "Death and Resurrection." Here the author affirms, "The story of the passion and death of Christ and of His resurrection is presented as the accomplishment of the Divine purpose. Jesus Himself is not merely passive in the developments leading to the goal. Since the knowledge of the Divine will controls His thought of His mission, He actively and self-consciously labors to bring about the destined Consummation . . . Luke plainly believed not only that Christ brought the Gospel but also that He was its principal content. For Luke, Christ was pre-eminently the Saviour who came to seek and to save the lost."

The last chapter on "The Kingdom and the Messiah" gives an excellent summary of the nature of the Kingdom. The author stresses the fact that the Kingdom of God may be said to be God-centered and God-given. As God-centered it is basically viewed as the realization of the rule of God involving the glorification of His holy name and the performance of His righteous will on the part of men. Only then can it be a Kingdom or realm in which men participate in Divine blessings. It is God-given in that it depends for its realization upon the sovereign grace of God. If God's rule is to be established, He must mercifully bring it to pass. Because it is a reign of righteousness, it can never be brought about through the initiative and as a co-operative action of men. The Kingdom is a gift of the Father's good pleasure.

From the first chapter to the closing paragraph, Dr. Stonehouse shows us that Luke's witness to Christ is a superb work of devotion and adoration. Under the guidance of this able New Testament scholar, the Third Gospel becomes more and more fascinating.

—John R. Richardson.

THE LORD FROM HEAVEN. By Sir Robert Anderson. Van Kampen Press, Wheaton, Illinois. Price \$1.50.

This work deals specifically with the Deity of Christ as revealed in the Word of God. The author emphasizes the fact that everything in the Christian faith rests upon the Deity of Christ and in contending for this article of faith we are contending for all.

WORTH PRESERVING

The interested and sympathetic reaction to this series of advertisements has been more than gratifying.

Many people are coming to realize that the issues involved in organic union with other churches are deep and far-reaching.

This Association is not dedicated to the maintaining of the status quo in church relationships. Where change is indicated we want change. Where co-operation is indicated we want co-operation. Where consultation is needed we want consultation.

But, change in itself is not progress, nor is there justification for the destruction of a church which is being used of God, just for the dubious theory that larger churches with stronger organizations and more centralized authority are more in accordance with God's plan.

This is not a "splinter movement" but a PRESERVATION movement, one designed to strengthen the witness and the usefulness of our Church in the work of God's Kingdom.

There is great need for renewed emphasis on the vital facts and message of the Gospel. To this we are dedicated.

THE ASSOCIATION FOR THE PRESERVATION AND CONTINUATION OF THE SOUTHERN PRESBYTERIAN CHURCH

WRITE FOR INFORMATION

H. B. DENDY . . . *Secretary*

WEAVERVILLE, N. C.

THE SOUTHERN PRESBYTERIAN ... JOURNAL ...

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

OCT 17 1952

OCTOBER 15, 1952

Again We Ask! IS IT UNION? *If...*

It Divides Our Southern
Presbyterian Church?

It Divides Particular Congregations?

It Divides Families?

It Divides Friends?

(See Pages 3, 4 and 16.)

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....Weaverville, N. C.
Dr. L. Nelson Bell, Associate Editor.....Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw
Mr. W. R. Willauer

LETTERS

Calls Attention To Liberal Emphasis In A.S.V.

Greensboro, N. C., Sept. 29, 1952.

Editor The Journal:

When our New York Times came today we found in it a facsimile page from the highly propagandized new revised version of the Bible: (We have not yet seen the new revision of the Old Testament, as it does not go on sale till tomorrow, September 30). Judging by the unitarian bias and mistranslations in the revised New Testament, issued in 1946, we could not share the enthusiasm of many who have been loudly acclaiming the forthcoming Old Testament revision. And one glance at that facsimile page confirmed our worst suspicions, for the page is from the seventh chapter of Isaiah, and contains the famous Messianic prophecy in the fourteenth verse, where the prophet declares: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." And underneath this facsimile page is a legend, in heavy, bold lettering, calling special attention to the change from "virgin" to "young woman." Again, of course, the unitarian bias is very evident.

It is in vain that the translators of this new version appeal to the definition of the Hebrew word **almah**, virgin, as found in the Hebrew lexicon by William Gesenius, although his is probably the most exhaustive, and in some respects the greatest of Hebrew lexicons. But the fact is that his work is the product of pure German rationalism, from the University of Halle, and its author was one of the original rationalists, who denied the supernatural—the miraculous, including of course the Virgin Birth. It was these German rationalists who, a hundred years ago, sowed the seeds of the destructive criticism of the Bible, and modernism, so-called. And in his treatment of the word **almah** in Isaiah 7:14 Gesenius is certainly off the beam, as can be abundantly proven. And why did he err so grossly in this place? Because, learned man though he was, he held that, a virgin birth being in the realm of the supernatural, was impossible, and that therefore the world **almah** in this place could not mean **virgin**, even though it might mean virgin everywhere else. Thus his treatment of the word **almah** here is **subjective** rather than **objective**, and his disbelief in all miracles caused him to inject that dis-

belief into his treatment of this word in this place, and thus do violence to all the rules of philology and word study.

In an able article on this subject in "The King's Business" some years ago the Rev. James P. Welliver, who spent many years as a missionary in Morocco, speaking Arabic and Hebrew, reminds us that there are five sources of light on the true meaning of this or any other Hebrew word, as follows:

1. Its use in the Old Testament.
2. Its use in languages closely allied to Hebrew.
3. The immediate context of the passage.
4. The Septuagint (Greek) translation of the Old Testament.
5. The witness of the New Testament.

First: Gesenius admits that the common Hebrew use of the word is "virgin."

Second: He admits that the Septuagint translators, who were scholarly Hebrews in a day when the Hebrew was a living language, translated "almah" by the Greek word (parthenos), meaning "virgin."

Third: He admits that cognate languages: Arabic, Chaldee, and Syriac, have the same word meaning "virgin," not meaning "a youthful Spouse recently married."

Fourth: As for the context of the passage and the testimony of the New Testament, **he ignores them.**

God declares to Isaiah that this is to be His own special **sign** to the house of David, using a term, and in such a way, as to make this undoubtedly a supernatural work, a miracle. And surely a birth through "a young woman" would not necessarily be a miraculous sign, and thus this translation nullifies the whole force of this great, unique prophecy, and makes the term "sign" have no meaning. So, Gesenius ignores the context in Isaiah, as well as the impregnable, unimpeachable testimony of St. Matthew. Even if it could be established that the word **almah** sometimes meant young married woman, or merely **young woman** (which can't be done), surely the testimony of Matthew, who quotes this very passage in Isaiah, should absolutely shut translators up to the rendering "virgin."

One of the greatest scholars ever produced in this country, doubtless its greatest Hebraist, was

Dr. Robert Dick Wilson, of Princeton Seminary. He had the mind and the will power to learn (if not master) forty Oriental languages cognate to or bearing upon the Hebrew of the Old Testament, a truly remarkable achievement. One day toward the end of his life, standing before his class in the seminary, he said: "Young gentlemen, no man knows enough to say that the Bible contains error." And commenting on the word **almah** in Isaiah 7:14, he says:

"There is absolutely no evidence in either Babylonian, Arabic, Aramaic, Syriac or Hebrew, for the use of **Almah** in the sense of 'young married woman.' I have looked up every passage in which it occurs in Hebrew and its equivalent in the cognate languages, and I have sought in vain for any such usage. Dictionaries are man-made. Demand the original source from anyone holding that a word means so-and-so."

Therefore, whatever merit there may be in this revised translation of the Old Testament, does not the fact that, by this mistranslation it nullifies this great, basic, Messianic prophecy, afford reason enough for its rejection by all evangelical Christians? (as if there were any other kind!) For does it not constitute a subtle, vicious attack on the supernatural birth and Deity of our Lord Jesus Christ? And are we justified in calling such treatment of this great passage true scholarship?

A. P. Dickson, Pastor,
Buffalo Presbyterian Church.

Frank Prices Out Of China

Dear Friends:

There is much rejoicing and thanksgiving over the cable that came a little while ago:

"Arrived Hong Kong well please notify family friends (signed) Prices."

So far we do not know when they will get to the United States nor whether they will come by ship or plane.

Sincerely yours,
L. H. Lancaster,
Assistant to Executive Secretary.

EDITORIAL

The Church Union Issue

(This was carried in the October 1, 1952 issue, but due to printer's error in that issue it is herewith carried in corrected form. —Ed.)

The issue of church union is a question of uniting on the basis of a specific **PLAN OF UNION**. That Plan, as printed in three editions, differs radically from the fundamental positions now professed by

the Presbyterian Church, U. S. In accepting the Plan of Union we give up our present positions and accept other and different positions, and that in matters of essential import.

First, our Church now accepts Jesus Christ as our one Lord, the sole King, the only Lawgiver in Zion. The Plan of Union commits us to two lords, namely, Christ and the majority vote of the united General Assembly. The U.S.A. Assembly of 1934 officially placed the mandate of the General Assembly "in exactly the same position" of authority as the Word of Christ establishing the Lord's Supper; and had men deposed from the ministry and the sacraments for not obeying this man-made mandate. The present Stated Clerk of the U.S.A. Church holds that "the Holy Spirit speaks through the actions and decisions of a Presbytery," and presumably much more through that of the highest Presbytery, namely, the General Assembly, and that "by Presbyterian definition" you are in the wrong when you are in the minority. The Confession of Faith, on the other hand, says that synods and councils have erred and do err and are not to be made the rule of faith and practice. Shall we continue to live under the sole Lordship of Christ or shall we put our heads under the yoke of the "accidental" majorities in a General Assembly in which we are a minority? At our ordination we approved of the government and discipline of the Presbyterian Church, U. S., not of this radical change from the fundamental principle of our Southern Presbyterian Polity.

Secondly, in an age of rampant unbelief, the Presbyterian Church in the United States has set up bulwarks against the intrusion of these denials of the faith into our pulpits and sessions. In particular, we have written into our ordination vows that if one changes his views after ordination, he will, on his own accord, notify his Presbytery of this change. Further, our General Assemblies have interpreted our ordination vows as involving accepting the full Biblical teachings as to our Lord and Saviour Jesus Christ. The Plan of Union includes neither of these safeguards. Kierkegaard has a story of a new governor who took charge of a grand old fortress. The new commander broke down the battlements, filled up the moat, turned the castle into a country club—and the enemy captured it. But "the Church of the living God" is "the pillar and the ground of the truth," I Tim. 3:15; and at our ordination we promised God to be zealous and faithful in maintaining the truths of the Gospel.

Thirdly, our Presbyterian Church, U. S., recognizes that the local congregations own their local

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 24, October 15, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

properties in fee simple, while the Plan of Union turns the ownership of all local property—after the merger is consummated—over to the Presbyteries and ultimately to the General Assembly. Our Book of Church Order speaks of the congregations owning their properties, our congregations brought out their local properties in 1861, our Assembly of 1875 endorsed the principle that local properties are owned by the congregations, our Assembly of 1951 accepted as information a report to that effect, our Assembly of 1952 in finding a certain charter unsatisfactory in some phases was led to that action by a speech in which the speaker declared that a statement that the local congregation held the property “in fee simple forever” would be satisfactory. Are we ready to turn over the ownership of local properties to a large organization in which our smaller group will be absorbed?

Fourthly, church union can only be accomplished by dividing our present active, ongoing program and by splitting, perhaps disintegrating, many congregations. The Word of God declares: “If any man destroy the temple of God, him will God destroy for the temple of God is holy, which temple are ye.” I Cor. 3:17, A.R.V. and R.S.V.

Fifty years ago the U.S.A. Church absorbed the Cumberland Presbyterian Church. Was that union successful? A Cumberland historian says that about a third of the old Cumberland Church was integrated into the U.S.A. Church, about a third is still the continuing Cumberland Church (or Churches), and about a third went to pieces. In considering the last part of that statement one may look at the figures gathered by Dr. C. Morton Hanna, of Louisville Theological Seminary, as to the net loss of the number of Churches every decade since the Cumberland merger, that is, from 1910 to 1920 net loss in congregations 242, 1920-30 net loss 442, 1930-40 net loss 552. That the majority of these dissolved congregations were the old Cumberland Churches is brought out by a spot check from a study by the historian of Vincennes Presbytery of the U.S.A. Church. In 1905 there seems to have been nine Cumberland Congregations in Pike County, Indiana, namely, Petersburg, Bethlehem, Union, Olive Branch, Oatsville, Fairview, Iva, New Lebanon, and Algeries. Of these only the last named was able to stay out of the union and it is today a strong Cumberland Church and has established an additional congregation, that is, Knight's Chapel, C. P. Of the eight that went into the U.S.A. absorption only Petersburg is a U.S.A. congregation today. The others are now either dissolved or changed into United Brethren, General Baptist (2), Holiness (2), or Community. In the South the Cumberland Merger left a wake of bitterness due largely to the taking over by the U.S.A. Assembly of local properties where all of the members stayed with the continuing Cumberland Church. Similar is the story of Cumberland University at Lebanon. At the merger, this one Uni-

versity was denied to the continuing Church by the U.S.A. body which had many educational institutions of her own. Then the grand old university with over a century of gallant service was allowed to languish and die. When the local friends were unable to continue it, the Baptists took over.

We do not insist that the Cumberland story is a perfect analogy. There are differences. We stress education more than our Cumberland brethren did in the past. But our decentralized control is not the centralized program of the U.S.A. organization, and absorption of our body or part of it into that program will not, in our opinion, be conducive to advance in stewardship, evangelism, local or world missions.

—Wm. C. R.

Protestants Protest— Or They Should

Where Protestantism is weak today it is because that leadership lacks clear convictions on the essential truths of Christianity and therefore cannot protest against error.

Where Protestantism is weak it is because in its larger organizations it condones unbelief for the sake of a fancied unity and peace.

The very genius of Protestantism is a clear-cut testimony to truth, established on the Word of God, and a willingness to stand up for that truth because it is more precious than life itself.

When inclusiveism became the policy of great denominations the door was opened for every form of heterodoxy to exist and to spawn without protest. Those who know the most about church history should be the first to warn that the Christian faith when effective has always been a virile affirmation of great Christian doctrines, and from a faith in those doctrines there has been developed Christian character with courage to proclaim the truth, resist error, and live lives of righteousness.

In the times of the Judges one sees a picture of political and social chaos which is depressing in the extreme and we are told: “Every man did that which was right in his own eyes.”

Today we have substituted theological anarchy for religious freedom. While every American citizen has the constitutional right to worship God according to the dictates of his own conscience this freedom does not extend to the individual in his relationship to God and His Word. Christianity is backed by a body of truth, divinely inspired, divinely revealed and divinely administered in the human heart by the Holy Spirit. Allowing in fullest measure for Christian liberty and Christian conscience there is no provision here for man to believe or reject, according to that which is right in his own eyes, those things which God has revealed and affirmed.

It is this failure in our present day to have clear convictions on essential matters of doctrine which has done so much to lose for the Protestant Church its witness and its power. Where such convictions are present we see individuals and churches going forward in their God-given task. Where it is absent there is a futile turning to great organizations, multiplied numbers and the exercising of ecclesiastical power rather than a dependence on the power of the Holy Spirit.

To protest is not pleasant, but to remain silent when protests should be made, carries the serious implication of being party to the things which can destroy the power of the Church.

Rationalism made large contribution to the spiritual and moral decay of Germany. Today we see the same process at work in England and, unless the tide is turned, America is destined for the same degeneration. We have recently talked with two outstanding Christian men from England, one from the Church of England, the other a nonconformist. Both of these men, unknown to each other, told identical stories—Christianity robbed of its joy and power by surrender to unbelief in the guise of a rationalistic and scientific approach to the Word of God.

It is the duty of those who believe the truth to earnestly contend for the faith when the basis of that faith is assailed. Nevertheless it is a tragic fact that some who would contend for the faith become contentious and unloving in their activities. Such contentiousness we do not believe has any hope of achieving its end.

But, in love and in humility, it is the duty of every Protestant to live up to his name; having a reason for the faith which he has in his heart and at the same time protesting against those deviations from revealed truth which go to the very root of the Christian faith.

Such is the situation in the Church of Jesus Christ today. Shall we be Protestants or shall we compromise?

"But the wisdom that is from above is *first* pure, then peaceable."
—L.N.B.

If The Gospel Message Is True Then It Is Urgent!!!

The gospel message is not an elective, it is an imperative. There are countless things in this world which one may never possess and yet have the one thing which counts. There are multiplied matters on which men may differ in their opinions and in their approach but it makes little difference because they are not matters of eternal import.

But, accepting Jesus Christ as Saviour is vital in its import now and for all eternity. Has not the Church largely lost this sense of urgency in our day? Does the average unsaved person, as he comes in contact with Christians and with the program

of the average church, find either expressed or implied that he as an individual stands in the uttermost jeopardy?

And yet, if Christianity is true; if the Word of God is to be believed; if the historic position of the evangelical Christian church is to be accepted; then all out of Christ are lost and without hope.

Why are our eyes blinded and our minds dulled to this tremendous fact and to the obligations which thereby devolve upon us as individual Christians and on the Church as an organization?

A physician sees a man gasping in agony with a perforated gastric ulcer. In no uncertain terms he insists on an immediate operation. Or, he sees a person with all of the symptoms of an acutely inflamed appendix. He does not suggest some palliative measure, rather he demands immediate surgery. Again, he examines a patient and recognizes the tell-tale signs of cancer. Does he temporize and agree to some palliative treatment? He does not; rather he insists on radical excision at the earliest possible moment.

With the eternal destiny of souls at stake why do we temporize? Not all of us do. We know people who make themselves conspicuous, even apparently absurd, because they have the courage to ask strangers about their soul's welfare. Although some of these individuals may be tactless, even cranks, at least they have the sense of urgency and a realization of the importance of salvation which puts many of the rest of us to shame.

Within recent years old heresies, dressed in new platitudes and often condoned by those who should know better, have become current again. "We are all God's children and we have but to fan the already burning flame of brotherhood for all to be well," is one of these heresies which loses sight of Christ's solemn words: "*Ye must be born again.*" Another: "A loving and good God cannot possibly send his children to hell," failing to recognize that it is not God who has condemned the unbeliever but it is his own unbelief from which he refuses to turn which has condemned him. Or again: "All will eventually be saved so why worry unduly about the unsaved now," accepting the dulling and damning philosophy of the universalist rather than the clear and inescapable teaching of the Word of God and the implications of the cross itself.

But it is not for us as Christians to point the finger of scorn at others. How few of us have lived up to the knowledge and the responsibility which is ours! Rather than condemn others for a lack of any sense of urgency in Christian work let us look at the fruitlessness of our own daily walk and, asking God's forgiveness and His help, let us by his grace get a new sense of the urgency of the Christian message for all who are lost.

"Neither is there salvation in any other - - -"

"The night cometh, when no man can work."
—L.N.B.

Is The Leaven At Work?

By Rev. W. G. Foster, D.D.

Alexandria, La.

Our Lord Jesus Christ compared the Kingdom of Heaven to leaven which a woman took and hid in three measures of meal until the whole was leavened. (Matthew 13:33). Christian scholars have long been divided over the question of whether Jesus here used leaven in the usual Biblical manner as a symbol of corruption or whether He used it as a symbol of the gradual, permeating power of the Gospel. Regardless of which position a person may take concerning the use of the leaven in this passage there are two passages in which Jesus warned us against a certain kind of leaven, and the modern church needs to examine its faith and life very carefully to see if this leaven is at work.

The Pharisees and Sadducees had been hot after Jesus, goading Him for some sign by which He could prove who He was. Jesus reminded them that it was an unbelieving person that would seek a sign and that no such sign as they desired would be given them. (Matthew 16:1-5). He then said to His disciples: "Look out, be on your guard against the leaven of the Pharisees and Sadducees." (Matthew 16:6).

On another occasion Jesus had just fed the hungry four thousand and the disciples were very much occupied with the fact that in an hour of need they had forgotten to bring bread for the body. Following the feeding, the Pharisees again came seeking a sign. (Matthew 8:1-14). Jesus combined the two experiences to give a fresh warning to His disciples in these words: "Look out, be on your guard against the leaven of the Pharisees and the Herodians." (Mark 8:15).

Look out for the leaven of Pharisees, Sadducees and Herodians. These terms all refer to groups that are no longer among us. Are they not ancient warnings that served their day and are now of no more than passing historical interest to us? Let us examine and see.

The Leaven Of The Pharisees

"Look out and be on your guard against the leaven of the Pharisees." Jesus was warning against the religious attitude held by the Pharisees. Let us see just who these Pharisees were and how they went about their religion.

During the four hundred years between the days of Malachi at the close of the Old Testament and the days of Jesus Christ at the opening of the New Testament the nations of Greece and Rome not only held political sway in Palestine, but the Greek and Roman ways of life began to influence and change Hebrew attitudes and ways of doing things. Many

Jews who were loyal to the Old Testament law and the traditional way of doing began to fear lest the faith of their fathers be swept away in the modern way of life. Out of this feeling arose the group that came to be the Pharisees. They believed that the law was the Word of God, that Judaism was the true religion, and that God was going to keep all His promises to Israel. They believed just as Jesus did, and yet the Gospels seem to indicate that the Pharisees were His worst enemies. Why?

In their zeal to defend and protect the law and the faith of their fathers they modernized the law by adding to the Word hundreds of rules and regulations that were just as binding as the law itself. They built up a religious institution and exerted a complete authority over the worshippers. In their zeal to protect the law they missed the message of the law (Romans 10:1-3) and set up a religion in which the outward form was good but the inward reality was missing. They had a form of godliness but no power. Their worship and service had degenerated into outward formalism. The law was written on tablets of stone and outwardly obeyed from outward compulsion, rather than the law being written within their hearts and obeyed from inner compulsion.

In our church today the leaven of formalism is at work. On every hand we see the use of worship centers to provide a focus of attention for the eye of flesh because the eye of faith has grown dull. We see that most all of our newly constructed churches have an altar in the center of the church instead of a pulpit because the heart that does not embrace Christ as He is offered in the Word preached must seek Him in the emotionalism generated by the awe-inspiring outward signs and symbols. At our General Assembly we have printed prayers and responses, for the heart that does not spontaneously go out to God must be provided with props of proper language that will stir the emotions and guide the mind. Down where I serve I am amazed every week at how the Roman appeal to visible signs and gadgets appeals to professing Presbyterians who have no vital faith but who need divine help in times of crisis. We had better look out for formalism because like leaven it is leading our church to substitute that which appeals to the eye of flesh for that One who is visible only to the eye of faith, that faith which cometh only by the Word of God.

The Leaven Of The Sadducees

"Look out be on your guard against the leaven of the Sadducees." Who were the Sadducees?

When the Greek and Roman ways of thinking and acting came into the life of Israel the group that held on to the sacred text but modified it by the new knowledge came to be the party of the Sadducees. They were highly educated men, honored and respected in the religious life of Israel. They held to the Law and the Prophets, but they modified their teaching by new ideas. For example, they had a run-in with Christ over the matter of the resurrection. The Sadducees accepted the Bible as God's Word, but on the matter of the resurrection they could not believe in the bodily resurrection so they interpreted it by the Greek doctrine of the immortality of the Spirit. They accepted the Scriptures, but they let their philosophy sit in judgment on portions of the Scriptures. Do we have any Sadducees among us today?

In "Biblical Authority Today," the World Council symposium on how we are to view the Bible today, the view of one of the contributors seems to reflect the general point of view of the whole. He speaks highly of the Bible as the source for our faith and authority, but then he points out the legend, myth and outmoded moral and scientific concepts. He then says: "The Christian conscience must be trusted to sift the valid from the obsolete." Historic Christianity has said that the authority of the Church is the Holy Spirit speaking through the Scriptures and sitting in judgment on the Church. Now we are told that the Christian conscience must sit in judgment on the Scriptures and the church must judge what the Scriptures really mean. This is a complete reversal of the historic position. This is the leaven of the Sadducees.

Is this not all purely academic? I wonder. This week I was examining some Young People's literature put out by a sister Presbyterian church for use in the Sunday evening program. The program on the Bible was very subtle. I felt that maybe I was being unfair. I went to a lay woman in our church who knows the Word but who has no nose for heresy. I asked her to study the material and to let me know how she felt it would be to use it with our young people. She returned the material later with these words: "He speaks very highly of the Bible, and he does not come right out and deny any basic belief. But the whole manner of his approach creates the strong impression that the Bible is not completely trustworthy and that we certainly have enough sense to pick out the good and deny the outworn." I talked to a young married mother who wanted to join my church. She was raised on this literature. She told me that she wanted to come into our church but that she felt I ought to understand clearly that she did not believe that the Old Testament was the Word of God and that it was not particularly relevant to our day. I asked her to name some specific problems and we would talk about them. She said: "I don't have any specific problems, but from what I have been taught through the years I have the definite impression that it is not all the Word of God." The leaven of the Sadducees is at work.

LISTEN TO

FOR GOD AND COUNTRY

WEEK OF OCTOBER 19

"In God We Trust"

With Chorus And Symphony

One of a series of radio programs reminding our people that this nation was founded on faith in God, that it has grown and developed under the blessing of God, but that we now need to claim again that faith which is our national heritage. Call your local station for the day and time of this weekly broadcast.

Christian Emphasis

Educational Excellence

Friendly Personal Attention — Small Classes

Tests And Guidance

College — Business Administration — Preparatory

Apartments For Married Students — Korean Veterans

Second Semester Begins January 28, 1953

Presbyterian Junior College

Box 38-W

Maxton, North Carolina.

The Leaven Of The Herodians

"Look out, be on your guard against the leaven of the Herodians." Who were the Herodians?

When the Greek and Roman leaders began to take control in Palestine and appoint the rulers of the nation some people were very practical. "After all, a man has to eat you know," they said. When the Herods began to rule in Palestine these men left religion as a personal matter and cooperated with the Herods in order to gain personal, social, and economic advantage. Some of them were fine personally and religiously, others were not so good. But good or bad, they were for the leaders and the way of life that would give them the best social, political and economic advantage.

How fares it today? Which do our Presbyterian people put first—the Country Club or the Church? Which receives their best effort—their job or Christ's work? How do our officers behave in business and politics? Recently a moral issue came up in our local political situation. I talked to a leader and he agreed with me that he saw it his church's way and that he would support the right position. When the meeting came this man made the motion to vote the other way. When asked why he gave this reply: "Before I went into politics I felt that right and wrong were just like black and white, but when I got into politics I realized there was no absolute right and wrong, all was tattle-tale gray and you must go where you are pushed the hardest." The leaven of the Herodians is at work.

Christ warned us against the leaven of the Pharisees, which is formalism; against the leaven of the Sadducees, which is rationalism; and against the leaven of the Herodians, which is compromise. He called these attitudes leaven, for unless we heed the warning and purge out this leaven it will keep working until it corrupts the whole.

LESSON FOR OCTOBER 26

Jesus' Test Of Faith

Scripture: Matthew 7. Devotional Reading: Psalm 119:105-112.

In Psalm 119:108 we have these words: "And teach me thy judgments." Men are prone to judge incorrectly: God is the Supreme Judge, the Just and Righteous Judge. In our judgments we are apt to be biased; we never know all the truth; our feelings and prejudices (pre-judgments) very often prevent clear and impartial thinking. We ought to be very careful, then, in pronouncing judgment upon others. If we would judge ourselves more strictly, we could see more clearly to form correct opinions about other men. This idea of testing, or judging, runs through the whole chapter and seems to bind it together, (As Lenski suggests). Some have thought that Jesus was treating several unrelated subjects in this closing chapter of His Sermon on the Mount, but this principle of judgment can be seen in most, if not all, of the topics which He discusses.

I would like for us to keep this thought in mind as we gather some of the lessons from this chapter.

I. Careless Judging of Others: 1-5

There is a great deal of this sort of judging. I have heard Christians criticize some fault in a brother or sister when most people could see just as great a fault in the critic. Then I have heard people outside the Church pronounce judgment upon Christians in a very harsh manner, saying, "I don't even pretend to be a Christian, and I would not do a thing like that." I believe that Jesus is referring to judgments like these in His words here. Before we give ourselves to such "judgings" of others let us be sure that the beam is cast out of our own eyes. Then we can see clearly to cast out the mote out of our brother's eye. These verses do not forbid us trying to correct our brother's faults, but would make us very careful to "look to ourselves" first. I think, that before we try to correct our brother, or judge him, it would be very well to pray "search me and try me and see if there is any wicked way in me." "We may say that the man with the beam in his eye will knock out both of the eyes of the other man who has a splinter in his eye. A grand eye specialist he would be! . . . The Scribes and Pharisees were eye doctors who had beams in their own eyes of which they were not even aware" (Lenski).

This command not to judge has its limits, in the next verse we see at least one exception to the rule.

II. Wasting Precious and Holy Things: Verse 6.

We have to discriminate at times. The Gospel is a precious and holy thing. To throw it down for the "dogs" and the "swine" to blaspheme, is not

only a waste of time, but a misuse of the Gospel. Just who these "dogs" and "swine" are, will demand a "judgment" on our part. The best commentary and explanation of just what is meant here is found in some Bible references:

In Acts 13:45, 46, we have the example of Paul and Barnabas: "But when the Jews saw the multitudes they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold and said, It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, Lo, we turn to the Gentiles." Here we have a clear case of judging on the part of these two preachers; they decided that they would not continue to "cast pearls before swine, or give that which was holy to the dogs."

In Acts 18:6 we read: "And when they opposed themselves and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads: I am clean: from henceforth I will go unto the Gentiles." (See also Jude 10:13; I Peter 4:4; Romans 16:17, 18; I Tim. 5:5; Phil. 3:18, 19). Jesus had the utmost compassion and patience in dealing with sinners, but even He had to hide some of the precious and holy things from the "dogs" and "swine" of His day.

III. Correct Judging Requires Wisdom: 7-12

This wisdom can only come from above through persistent prayer. The force of the original is, "go on again and again asking, seeking, knocking." If we need and desire "good gifts," especially the gift of the Holy Spirit, Who can guide us into all the truth, and give us the wisdom we so sorely need, then we must seek those gifts. The Holy Spirit, the Spirit of wisdom, can so enlighten our minds that we can distinguish between careless judgment, and the wasting of our time on "dogs" and "swine." I feel sure that the Holy Spirit was guiding Barna-

bas and Paul in their decisions, and the others, too, in the judgments they were called upon to make from time to time.

Then Jesus gives us The Golden Rule as a help in these decisions. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets." Apply this Rule and we will be extremely careful in this matter of judging.

If any man lack wisdom, says James, let him ask of God Who giveth to all men liberally and upbraideth not, and it shall be given him. In these extreme cases, used as illustrations by Jesus, we see our need of wisdom and the necessity for this constant asking, seeking, knocking.

II. Choosing the Right

Way: 13-14

Every Choice is a judgment, for there enters the idea of testing, or judging. We must judge between the "Ways" that stretch out before us; the High Way, and the Low; the Way which leads to Life, and the Way that leads to Destruction. Stand in the ways and see and ask for the old path wherein is the good way, and walk therein and ye shall find rest unto your souls. Two roads stretch out before all of us. A simple man, a man of no wisdom, will be almost certain to take the wrong road, for this Way looks good to the natural man; the gate is wide and the way broad, and there are many traveling this way, while the other gate is narrow and the way straitened, and there are few who are going this way.

It takes clear judgment; it takes God-given spiritual discernment, to choose and follow the right way. Many have found out too late; many others have found to their sorrow that they were on the wrong road, and have had to turn around and go back and find the true way. How much better to choose early and keep on the right road! God is calling, however, to all who are on the road to destruction, Turn ye, turn ye, for why will ye die?

I. Choosing the Right

Guides: 15-20

It is a natural transition from the true way to the true guides. You need a guide as well as a way. A tricky, false guide can get you into lots of trouble. I well remember how this was our experience in Japan. These men deliberately took us a wrong road in order to get more money from us.

False prophets are false guides, for a prophet is supposed to show men the way to life. To judge between a true and a false prophet is not always easy, for sometimes they dress and talk alike. What is more deceptive and tragic than a man wearing preacher's clothes, and standing behind the sacred desk, to lead men the wrong way! You would expect this of some "soap-box" orator, or politician, but you expect the man in the pulpit to tell you the

CALVIN CAN BE YOURS

FREE!

Yes, the great 45-volume set of John Calvin's incomparable commentaries on the Holy Scriptures can be yours absolutely FREE of any cost to you.

|||||||

Here's Our Offer:

YOU OBTAIN 100 SUBSCRIPTIONS TO

The Southern Presbyterian Journal

and send to us correct names, addresses and remittances collected from subscribers at \$2.50 each. We give you the complete, fine-edition set of Calvin Commentaries currently retailing for \$150.00.

But here's the BIG part of this offer! You don't have to wait until you have the 100 subscriptions to begin receiving your books. For every three subscriptions you send in, we'll send you one volume of the commentaries. By the time you have sold 99 JOURNAL subscriptions, you'll have 33 volumes of these up-to-date commentaries. Your 100th subscription will then bring you the rest of the books!

Ideal as a gift for your pastor! Get every department working on this and surprise him with a set. It's the most sought-after commentary in the world among Presbyterian preachers.

Ideal as a gift for your church library!

Ideal as a gift for a seminary student!

Ideal as a gift! That's why we want to give it to you.

The Southern Presbyterian Journal

WEAVERVILLE ... NORTH CAROLINA

truth. Ravening wolves in sheep's clothing have been, and are today, the worst enemies of the Church. The open and avowed atheists and unbelievers will do some harm, but a preacher of false doctrine, who undermines the faith of those who trust him, is the person to "beware of."

Jesus gives us a rule by which we may know them: "By their fruits." When we find dead and corrupt churches, we know that somebody has been false. The preaching of a Pure Gospel will bear fruit in the lives of men.

*VI. The Final Test: Saying
or Doing: 21-23*

The test of true Faith is Obedience to the will of our Father in heaven. We make a "profession of our faith" in the Lord Jesus Christ; we confess with our mouth, and this is well, but the test comes when we are called upon to *obey*. It is easy to say, Lord, Lord, but the practice part is the difficult part. We may even preach and perform miracles, but unless we obey we do not have true faith. (I suppose that Judas, when he went out with the Twelve, preached and even cast out devils, when he had a devil in his own heart.)

*VII. Building on the Right
Foundation: 24-29. (Read and study).*

YOUNG PEOPLE'S DEPARTMENT

REV. H. LAWRENCE LOVE, JR.

YOUTH PROGRAM FOR OCTOBER 26

Widening Horizons

DEVOTIONAL

Hymn: "Lead On, O King Eternal"

Prayer

Hymn: "We've A Story To Tell To The Nations"

Offering

Scripture: Acts 1:1-12

Hymn: "O Zion, Haste, Thy Mission High Fulfilling"

PROGRAM CHAIRMAN

When the Church has its mind on its mission, it will be mission-minded, for the one responsibility Christ gave to His Church was that of getting the Gospel to the ends of the earth. There are many activities, and many branches of service, but there is only one mission: to preach the Gospel to every nation, calling men to repentance and faith. Let us consider tonight some of the means whereby we may achieve our objective, and fulfill our purpose as those who belong to Christ. Our first speaker will present something of the organization within our own denomination through which it is intended that our mission should be accomplished.

FIRST SPEAKER

One of the phases of organization within our church is called *The Board of Church Extension*. Under this board are included Home Missions, Radio, Christian Relations, Evangelism, and Negro Work as divisions or branches of services. These various divisions deal more largely with the extension of the Church at home, though each phase is of course a part of another organization within the church, called *The Board of World Missions*. This board is concerned with the extension of the Church in lands other than our own. The terms, World Missions and Home Missions, do not distinguish between operations that are different in

character, but rather in location. The one purpose is that of winning souls for Jesus Christ and obeying the command of Christ to go and preach to all nations. The various supplementary activities will differ with respect to the particular responsibilities and varied needs as found in different fields, but the primary purpose is ever the same, winning men for Christ! If we lose sight of our mission and become absorbed with secondary causes or interests, we will be but an organization without purpose or power; a body without a heart.

PROGRAM CHAIRMAN

It is indeed imperative that we keep our hearts and minds fixed upon our main objective. It is so easy to become sidetracked by things of lesser importance. G. Campbell Morgan once said, "We get so busy doing excellent nothings that we have time to do nothing excellently." "First things first" should be our watchword. Our second speaker will give us an idea of how the various groups in our church are operating to carry out the program of church extension.

SECOND SPEAKER

We could not begin to deal with this matter adequately in the short time we have here, but we can touch briefly upon the work in its various departments. The program of Home Missions needs but little explanation. Indeed, the very name Home Missions is self explanatory. However, we would like to emphasize its importance. There are hundreds of rapidly growing communities in our country where there are no churches, and where little or no opportunity may be found for hearing of Jesus Christ. Then there are rural areas and mountain districts, so far from the immediate influence of the town and city churches that both workers and facilities must be provided if they are to hear

the Gospel. The magnitude of the task is matched only by the privilege that is ours of serving to fulfill it.

Another phase of the home mission work, though a department that is operating separately, is that of the Negro work. The opportunity in this field is matched only by the neglect that is self evident. Our church, for which we should thank the Lord, is beginning to take note of its missed opportunities, and the work is going forward among the several million Negroes in our Southland.

The Radio Division is functioning in a marvelous way at home, and is beginning to look into the possibilities of work in other lands. All of us are aware of the fact that many people can be reached by radio that might never be reached otherwise. There are stations outside of our own church that are daily beaming the gospel message around the world, reaching behind the "iron" and "bamboo" curtains.

Then there are the divisions of Evangelism and Christian relations which are seeking to reach souls for Christ and to establish cooperative programs to improve relations between believers. Every phase of the work is intended to point to the one work of telling the blessed story of Jesus and His love.

Finally, there is the Board of World Missions, through which we are sending the gospel to many lands. The widening of our horizons reaches its ultimate in the program of world-wide evangelization. Many feel that we should concentrate on the "home" field, and let the "foreign" fields receive secondary consideration. There are no "foreign" fields to God who so loved the *world* that He gave His Son to die for it. If we were to distribute our gifts and our prayers in proportion to need and opportunity, the Board of World Missions would never suffer want for funds or workers to carry on its program.

PROGRAM CHAIRMAN

We have looked briefly at the organizations within our church, and have hastily examined the work they are doing. However, it is not enough to have an organization and a program. To reach our objective and accomplish our mission there is need for strength and power. Our third speaker will direct our thinking along these lines.

THIRD SPEAKER

Certainly we believe that things should be done "decently and in order" and we are grateful for the careful planning that is back of every effort of the church. Yet we need to realize that God's program requires God's power. The Lord gave His disciples the great commission. He widened their horizons till they were as wide as the world and as deep as human need. He challenged them with world responsibility. Then He said: "... Wait for the promise of the Father, which ye have heard of me. . . . Ye shall be baptized with the Holy Ghost. . . . Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

He had trained them for their assignment, and now He promised the power to complete it; the power of the *Holy Ghost*. "Not by might, nor by power; but by my Spirit, saith the Lord of Hosts."

We must not substitute program for power! We must realize that without Him we can do nothing! Too often we devise a plan, lay out a program, and depend upon our own abilities to carry them to completion. What each of us as individuals and the church as a whole needs to realize is that we need to seek the face of God in prayer; to look to the Spirit of God for power; to examine the Word of God for guidance, and to trust in Him who works in us both to will and to do of His good pleasure.

In widening our horizons to look upon a world in need, let us elevate our gaze to include the contemplation of the God who alone is able to meet the need of the world, and through whose power the Church shall accomplish its mission.

PROGRAM CHAIRMAN

Remember when the hungry multitude waited to be fed and there were only five loaves and three fish? The disciples examined the need and looked at the supply, and found no reason for hope. But when the lad's lunch was placed in the hands of our Lord, He broke it in pieces, gave to the disciples to give to the people, and there was not only enough for them, but the disciples each had a basket left over! Surely what the world needs, the Lord has already given to His disciples in the Bread of His own Body, and the Water of His own Spirit, enough to satisfy the hunger and thirst of all. Let's take by faith what He gives. Let's pass it on. There is enough for all, and as we pray, and give, and go, our baskets too will be filled.

Closing Prayer.

A Prayer

O God, create in me a clean heart; and renew a right spirit within me. Give me clean hands and a pure heart. Help me to set my affections on the things which are above. Help me to truly seek first the Kingdom of God and His righteousness. Help me so to number my days that I may apply my heart unto righteousness. Show forth in my life day by day the fruits of the indwelling Spirit so that men may glorify Thy Holy Name. Give me a heart completely surrendered to Thy will, a mind centered on Thee and a will plastic in Thine. Make my heart ever sensitive to the leading of The Holy Spirit and day by day show me Thy will and give me the grace to do it.

In Jesus precious Name,
Amen.

Women's Work

A Student Worker Speaks

A Message To Mothers

The college years are a time when foundations are tested. When a young person goes off to college, he enters a period of sudden growth, intellectual and emotional; if the spiritual foundations of his life are not strong and carefully-laid, college may be a stormy time. We who are student workers are there to guide these young people in their thinking and to challenge them to deeper commitment to Christ; but we cannot build foundations. That is the task which for the eighteen previous years of a young person's life has been entrusted to home and mother.

For this reason, I appeal to you mothers to use those eighteen years profitably in building deep spiritual foundations in the lives of your children. For one thing, help them to arrive at college with a strong intellectual understanding of their faith. As they grow out of childhood into adolescence, they will begin to ask questions: questions about God, and Christ, and sin, and Adam and Eve. They may begin to doubt some of the things that you and their Sunday School teachers have taught them; that is normal for young people. You have the responsibility to treat their questions with respect and to help them find the answers, rather than to make them feel guilty because they have departed from the faith of their fathers. You can help them think through their questions and build a faith which is their own rather than just inherited from you; then when in college they meet new ideas in biology or history or physics, these will be, not destroyers of faith, but new facts to be evaluated and fitted into the pattern of old certainties.

Secondly, I plead with you to build into the lives of your children a deep and intelligent loyalty to the Church. For there will be many on the campus who will mouth the easy rationalization: "You can live a Christian life without bothering with the Church; I'm as good or better than most folks inside the Church." But young people need the Church and its fellowship, need it to spur them on in their growth toward Christ, need it to encourage them to bring others to Christ, need it to help them find the joy of wholehearted devotion to their Master.

You have eighteen years to build in your children an attitude toward the Church. You have the opportunity of helping them to see that the Church, with all its faults and human weaknesses, is still Christ's body, His hands and feet and voice and eyes. You can show them that if they would know Christ, vitally and personally, they must seek Him in the Church. You can do this partially by what you say, but more importantly by what you do; your children will very soon sense your own attitude toward the Church. If you love it, not blindly but intelligently, they will grow into a loyalty to the Church that will carry through their college years and out into life.

We student workers are there to help your young people to grow in an ever more meaningful relationship with Christ; but the foundations of that relationship should be laid long before these students reach college. I appeal to you—build these young lives firmly on Christ.

Isabel Rogers,

Milledgeville, Ga.

Ways To Make Christ Pre-eminent In The Church

(Findings From Class Study
Of Colossians)

- I. First make Christ pre-eminent in our lives.
 1. By sacrifice and self-denial.
 2. By our deeds of love and good stewardship.
 3. By following the guidance of the Holy Spirit.
- II. Increase leadership training.
 1. Seek to understand rather than judge people.
 2. Present the Christian religion in a way that it will appeal to all people.
- III. Have more fellowship in the Church.
 1. Share our Church helpfully, humbly and joyfully with those who enter.
 2. Encourage our neighbors and friends to attend church services.
 3. Share with them Christian literature.
 4. Help them to know the leaders.
 5. Have fellowship with other churches.
 6. Give every Christian a job where they can feel that they are a part of the Church.
- IV. Building better Sunday Schools for the Sunday Schools are our churches.
 1. Teach them that faith is our only salvation.
 2. That we cannot be saved without faith and belief in God.

Summary: To make Christ pre-eminent in the Church we must realize:

And He is the head of the body, the firstborn from the dead: That in all things He might have the pre-eminence. For it pleased the Father that in Him should all fullness dwell. Col. 1:18-19.

Dinah Lee Smith,
Student at Snedecor Region
Training School.

BOOK REVIEWS

"You And The Holy Spirit." By Stuart R. Oglesby. John Knox Press Richmond, Va. Price \$1.50.

All truth is valuable. Some truths are more profitable than others. With our human limitations it is impossible for us to become possessors of all truth. Sooner or later in life, we must learn to narrow the scope of our search for knowledge. There are some things we must necessarily exclude, but there is one truth, one fact of knowledge, that Christians dare not exclude. We refer to the truth concerning the Holy Spirit. This is true because the Holy Spirit is God. He is the third person of the blessed Trinity. The failure of many to reckon with the Holy Spirit as the vital factor in life revenges itself in a blindness to the spiritualities of life. The history of Christendom indicates that it has neglected the Holy Spirit more than it has neglected either the Father or the Son.

In this volume, Dr. Oglesby does not claim to present a definite study of the Christian doctrine of the Holy Spirit but rather to bring a neglected and essential New Testament teaching down into the everyday lives of church members who have felt a lack of satisfaction and peace in their Christian experience. The messages have grown out of a post-

graduate study of the doctrine of Pneumatology and his experiences during a long pastorate in the Central Presbyterian Church of Atlanta, Ga.

While the twelve expositions of the doctrine of the Holy Spirit do not cover all the technical aspects of the subject, they do deal with the more practical phases of the ministry of the third Person of the Trinity as He operates in the life of the Christian. The author recognizes that the Christian doctrine of the Trinity is hard to understand aright. Because of this, it is a doctrine that is difficult for Christians to receive, believe and hold without their slipping into religious vagaries which do harm to the cause of Christ. Considering this fact, it should be said that the author writes with remarkable clarity and presents insight on the subject which is directed toward the stabilization of a Christian's faith and life. One such insight is found on Page 56 where the writer tells us that Christian unity is not the result of any human effort but rather it is the unity which is produced by the Holy Spirit and is characteristic of His distinctive mission in God's redemptive plan. Still another such insight is found in the chapter entitled: "The Communion Of Saints Activated!" "Worldly conformity," he writes, "is permitting the spirit of the age at the time the Christian is living to control him, to dominate him, and to make him live according to the standards the world has set up." He stresses the fact that worldly conformity is the worst enemy of the communion of saints.

Another fine observation deserves quotation: "There is no way of totaling or reporting an increase of Christian fellowship in the Church at the end of the fiscal year. I wish there were. I wish that numbers added and money raised might cease to be the standards by which the effectiveness of a Church is judged. The Church is to be encouraged and urged to give her best efforts to the increase of Christian fellowship among their members. In the warm atmosphere of Christian fellowship, problems, both ecclesiastical and personal, have a way of disappearing. Effectiveness in worship and service grows by leaps and bounds and there comes to the members of the fellowship 'joy unspeakable and full of glory.'"

In the chapter called, "The Witness That As-sures," there is a paragraph (Page 28) that is ambiguous, and unless one is careful in drawing the right conclusion from it, it would be dangerous to sound theology. Here the author states that we need an inner authority and then writes: "To set up an external final authority of any kind over a Christian is to travel on a road that leads ultimately and logically to the Roman Catholic Church and the doctrine of papal infallibility." This reviewer has consulted the author about this statement which could open the door to every variety of mysticism and rationalism as authorities in religious matters. He explained that what he had in mind here was not the Bible but the unwarranted claims of the Roman Catholic Church. With this explanation we are glad to forego any criticism.

In this day when human resources are failing us and we need a power not our own and greater than ourselves, the messages in this volume should be of tremendous help to growing Christians. It possesses the virtue of showing us afresh that the dynamic of the Holy Spirit is a present reality and available to all believers in Christ. —John R. Richardson.

"The Kingdom And The Church." By Geerhardus Vos. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price \$1.50.

Dr. Vos' work is judged by eminent New Testament scholars to be a classic on the subject of the Kingdom of God. It takes a strong stand against

liberal viewpoints, but at the same time, it is an excellent antidote to the extremities of dispensationalism as well. The author emphasizes the fact that the Kingdom stood in our Lord's mind for a very definite conception concerning the historical relation of His own work and the new order of things introduced by it to the Old Testament. He also makes it clear that the Kingdom of God stands for the principle that the Christian religion is not a mere matter of subjective ideas or experiences but is related to a great system of objective, supernatural facts and transactions. The Kingdom means the renewal of the world through the introduction of supernatural forces.

"The Kingdom Of God." By Louis Berkhof. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price \$2.50.

Dr. Berkhof clarifies the doctrine of the Kingdom of God as is taught in the Four Gospels and then presents the interpretation of the Kingdom up to the time of the Reformation following with what is the larger burden of this volume, a critical evaluation of the significant developments in the literature of the idea of the Kingdom from Kant and Ritschl, who did most to make it central and dominating in theological thought, to Schweitzer, Barth, Niebhuur, and others. This book will do much to clear away the confusion and diversity of opinion attached to the doctrine of the Kingdom of God which has made of Christianity something less than what is taught in the Gospels and the Epistles. With the thoroughness of an erudite scholar, the author presents the Kingdom of God according to the basic concepts of the Reformed Faith.

"THE PROVIDENCE OF GOD." By G. C. Berkouwer. Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich. Price \$3.50.

Berkouwer begins his work by raising such questions as, "Does the Gospel have meaning and worth for our time?", "Does the Church have the courage and right to preach the living God in the midst of this senseless world, this world of the twentieth century which seems to have room for only one realistic world and life view: Nihilism?", "Is not the present situation of the world a clear proof that at least on this side of life there is no perspective beyond the burden and the darkness?" "Is not all this irrefutable evidence that there is no God? Does not Atheism seem now to be the only logical and permissible conclusion to draw from the reality of our century?" "Can man with honesty and clear conscience still believe in Divine providence?"

It seems to the author as though this confession—God's rule over *all things* more than other confessions—was thrown in the crucible of our times. This does not mean that in fairer days the providence of God was never doubted or denied. Even in eras of peace and quiet when man still had confidence in the inevitable gradual improvement of life, there were burning questions to disturb the honest mind. The lot of man in sickness, suffering and death has always raised questions about God's providence but Dr. Berkouwer stresses the fact that the question forces itself far more directly and disturbingly upon us in times of all-embracing crisis, in times when Nihilism has become a fad.

Beyond the shadow of a doubt Berkouwer is right in saying that these are times in which the

Church of Christ must ask herself whether she still has the courage, in profound and unshakeable faith, in boundless confidence, to proclaim the providence of God.

Since the fact of "dread" has now become the essence and intensification of the unrest and concern in our day, this book is of tremendous value. It reminds us that "dread" is the result of man's being more or less ruthlessly snatched out of an old and trusted order and forced into a strange hostile world. We may say that the trusted order out of which man is plucked is the order of Providence. We shall do well to remember that we are not able to overcome "dread" by way of the social sciences. "Dread" clutches man too tightly and involves him too deeply for social sciences to successfully handle. We need the message of this book that tells us that in our present situation the confession of God's providence over all things is the only satisfactory answer to the basic question of human existence.

In a day when many feel the ground shaking under their feet, the Church of Christ is called upon not to witness through the night so much as *in* the night. Christian leaders need to call congregations away from murmuring to thanksgiving, from doubt to certainty, and from rebellion to orthodoxy. Berkouwer said that the Church must do this even when the vials of God's wrath are poured over the earth. In the judgment, too, the Church hears the song of the angel of the waters: "Righteous art Thou, who art and who wast, Thou Holy One, because thou didst thus judge." (Rev. 16:5). "To recognize God's righteousness and justice, thus is to bow before His goodness as well," concludes the author.

This volume will not answer all the questions raised by the modern mind but it will certainly strengthen the faith of all who are honestly seeking for a sane and Biblical theodicy.

—John R. Richardson.

"FAITH AND SANCTIFICATION." By G. C. Berkouwer. Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich. Price \$3.00.

Dr. Berkouwer is the successor of Abraham Kuyper and Herman Bavinck in the chair of Systematic Theology at the University of Amsterdam. Recently he has been visiting here in the United States and lecturing in Calvinistic colleges and seminaries.

"Faith and Sanctification" is the first volume to appear in the First American Edition of a series of monographs covering in nineteen volumes the whole field of Christian theology. We shall be looking forward to the publication of the others.

Through preoccupation with other subjects, sanctification is frequently crowded out of present-day theological thought. Dr. Berkouwer, through this volume, is urging us to bring it back to the place that it deserves in the Christian system. He reminds us that in sanctification we are not concern-

ed with a maze of theoretical abstractions but with "the bread-and-butter problems of this life."

Since everywhere in the Scriptures one may hear the trumpet sound of this clear and forceful imperative "for this is the will of God, even your sanctification," Christians must take this subject more seriously. Berkouwer wonders why there has been so little discussion on the subject. The author reminds us that in the Scripture there is no wedge between justification and sanctification, rather there is a close tie between the two. For example, Paul tells us that Christ "was made unto us wisdom from God and righteousness and sanctification and redemption." (I Cor. 1:30). Again the Apostle wrote, "But ye were sanctified, but ye were justified in the name of the Lord Jesus Christ and in the Spirit of our God." (I Corinthians 6:11).

Berkouwer maintains that justification by faith cannot leave the heart untouched and quotes from the Heidelberg Catechism in this connection, "for it is impossible that those who are implanted in the Christ by a true faith should not bring forth the fruit of thankfulness." The Belgic Confession supports the Heidelberg Confession at this point. It is said here that a true faith which is worked in man by the operation of the Holy Spirit "regenerates him and makes him a new man, causing him to live a new life and freeing him from the bondage of sin." The best of Protestantism, therefore, has recognized that justifying faith does not disincorporate men to good works or without it they would act only out of self-love and fear of damnation. Faith is to be the foundation of good works. It follows from the nature of faith which clings to Divine grace that it cannot possibly be unfruitful. In the performance of good works, faith is not a deterrent but a stimulus.

This penetrating study on faith and sanctification closes with this beautiful statement, "In the bond between faith and sanctification, we perceive no less than in the bond between faith and justification, the pulse beat of the Gospel. If faith will but lift its blossoms to catch the sunlight of God's grace, the fruit will be a life endued with holiness."

Dr. Berkouwer has given us a splendid dissertation on a subject that is both relevant and timely.

—John R. Richardson.

BIBLICAL DEMONOLOGY. By Merrill Unger, Th.D. Van Kampen Press, Wheaton, Ill. Price \$4.00.

Bible Demonology vividly sets forth the amazing testimony of God's work concerning the invisible forces behind the scenes and the great world drama unfolding before our eyes. This work discusses exhaustively and reverently the many passages which are interspersed in the Divine records of both Old and New Testaments. This book is certainly written for our own day and will be of value to both ministers and laymen.

THE FRUIT OF THE SYCAMORE TREE.
By J. Vernon McGee. Van Kampen Press, Wheaton, Ill. Price \$1.00.

Five sermons make up this volume. The author is pastor of the Church of the Open Door of Los Angeles, California. Dr. McGee writes with clarity and conviction.

THE MAN AND HIS GOD. By Russell J. Humbert. Abingdon-Cokesbury Press, Nashville, Tenn. Price \$1.50.

This volume deals with old and important subjects, God and man. It was written with real men in mind—those who live in the marts of merchandise, those who man the machines, those who till the soil, men at home, school and play. The author offers Christ as Saviour and Friend.

REVIVAL: GOD'S PLAN FOR TODAY. By Merv Rosell, Van Kampen Press, Wheaton, Ill. Price \$1.00.

Six penetrating messages dealing with revival in our day are presented in this volume. It sounds a clarion call to America to confess her sin and get God's holy view against sin.

ON LIVING WITH YOURSELF. By Charles M. Crow. Abingdon-Cokesbury, Nashville, Tenn. Price \$2.50.

This book deals with eighteen arts you can master to gain a fuller experience—a richer life. The aim of each of the chapters is to help the reader gain well-being of body, mind and spirit.

CHURCH NEWS

Limestone Presbyterian Church Gaffney ... South Carolina

The Seventy-fifth Anniversary of this Church was observed on Sunday, September 7, 1952.

Limestone Presbyterian Church was organized on August 18, 1877, with thirteen charter members. Today the Church has a membership of 353; a Daughter Church, Beech Street, with a membership of 85; and sponsors the work of St. Andrew's, Timber Ridge and Thicketty Mountain Chapels. Two Foreign Missionary couples, Dr. and Mrs. C. L. Crane, Belgian Congo; and Rev. and Mrs. Don Williams, Brazil, are supported in part by this Church.

Since the close of World War II, the members of this congregation have led in the building of two Chapels; recently constructed an addition to one of them; contributed well over their total Program of Progress quota the first year the Program was in effect; sold a former manse and erected a new eight-room, brick residence; added to their church property a valuable and much needed 100-foot by 160-foot lot; contributed thus far \$45,000.00 toward the erection of additional church facilities, and engaged the services of Mr. A. Hensel Fink, Church Architect, to furnish building plans for this work.

The Program for the Anniversary Sunday consisted of Sunday School; Morning Worship, with

former pastors participating; Dinner on the Grounds, and an afternoon hour of Greetings from Former Pastors, Historical Presentation and Worship.

Ministers, ministerial students, and their families, present for the occasion were: Dr. F. W. Gregg, Rev. H. A. Knox, Rev. Hugh C. Hamilton, former pastors; Rev. C. R. Bailey, former Chapel Pastor; Dr. C. L. Crane, Foreign Missionary; Rev. J. S. Robinson, a son of this Church; ministerial student, French B. O'Shields, Jr., a son of this Church; William M. Plonk, former student pastor; Joe Walker, ministerial student, whose father was pastor here from 1932 to 1941; and Frank McDow Perrin, ministerial student, of Union, S. C.

The Church's Anniversary Committee consisted of the following members: Ruling Elder C. F. Blackwell, Chairman; Mrs. Ruth DeCamp McMillan, Publicity and Invitations; Mrs. T. M. Caldwell, Dr. E. D. Johnson, and Mr. J. C. Dowling, Historical Presentation; Mrs. R. W. Carr, President of the Women of the Church, Dinner; Rev. W. T. Manson, Jr., Worship; and Mr. T. L. Brown, Jr., Grounds and Arrangements.

In addition to the splendid attendance by the people of this congregation, the presence of former pastors and members, as well as friends from far and near, made this Seventy-fifth Anniversary Observation an inspiring occasion in the life of this Church.

Evangelism In New Hope And Union Presbyterian Churches, Gastonia, N. C.

These two neighboring country churches have been richly blessed in a season of Visitation Evangelism under the leadership of Rev. William H. McCorkle, D.D., Secretary of the Division of Evangelism in the Board of Church Extension. The meetings were held on September 21-28. Those who took part in the "two by two" visitation had supper together at one of the churches each evening of the visitation, and after the instruction period, by Dr. McCorkle, visited in their respective communities. Dr. McCorkle spoke at the morning prayer services held at New Hope, and also brought forceful and effective messages in the evenings from Thursday to Saturday. He spoke at the Union Church on both Sunday evenings. The two congregations united in all the worship services except on Sunday mornings when they met in their respective churches. The entire membership of both churches received a very rich blessing, the immediate fruits being: the joy experienced by the visiting teams in having a personal part in the meetings as they invited a number of their neighbors to Christ; many who with joy renewed their allegiance to Christ; a number who made a profession of faith for the first time; and a very general meaningful rededication of life, which included a large part of the membership.

At New Hope on Sunday morning there was scarcely a dry eye as three men of mature years, grandfathers in the congregation, were received. One of these for forty-five years had not attended church; his older brother made a profession of faith—both of these had been baptized in infancy in this Church. The third very happy man was that morning baptized and received on profession of faith. The whole congregation was moved and joined in Singing: "Praise God From Whom All Blessings Flow!"

Rev. B. Hoyt Evans is the pastor of Union Church, and Rev. S. Dwight Winn is pastor of New Hope.
—S. Dwight Winn.

LOOKING IS NOT TO LEAP

Dr. Eugene Carson Blake, Stated Clerk of the U.S.A. (Northern) Presbyterian Church, made an impassioned plea before the recent meeting of the Synod of Virginia, urging the immediate union of our two Churches.

The Presbyterian Outlook prints some of the outstanding remarks in his address, which are quoted and answered below:

Blake: "Christ cannot win the world by means of a divided Church. And, the Church of Christ cannot be united unless it forgets itself and devotes itself to winning the world to Jesus Christ."

The winning of the world depends, not on a divided or united church organization, but rather on the faithful teaching and preaching of the gospel itself. The Presbyterian Church is rightly a confessional Church. We believe certain things and affirm them. But, inclusiveism has crept in and with such a policy has come weakness and confusion.

Blake: "If our two Churches are to reunite, it will be because the great majority of all our national leaders, together with the great majority of pastors and lay leaders in our Churches . . . come to a new realization that unity and mission are interdependent."

Union and unity are not the same thing. Where there is unity we now have much in common. This will not be augmented by organic union.

Blake: "Summed up in a single sentence [the argument of opponents in the U. S. Church] is that the U. S. Church should not lose itself in the colossus of the North which is bureaucratic and apostate . . . If it is to be answered, it must be answered by others in the U. S. Church who know us better and believe that both our Churches have their strength and weaknesses, that both fully deserve the name of Christian and Presbyterian."

How can this be answered by those of us in the U. S. Church? The only place it can possibly be answered is in the U.S.A. Church itself.

Blake: "Why should we devote ourselves to achieving this union? . . . Size and bigness are not a Christian measure . . . The organizational problems, even on the ecclesiastical side, not to mention the boards and agencies, look like a ten-year nightmare."

"A ten-year nightmare" is putting it mildly. During that time what about the "mission" of the

Church? Why destroy an effective organization to bring on a nightmare of indefinite duration during which the Lord's work will suffer grievously?

Blake: "There is but one sufficient reason for uniting our Churches—that together we may fulfill the mission laid down upon us by our Lord Jesus Christ. If we continue to think of our Churches as religious clubs, more or less congenial to each other, we will not achieve union, and I don't suppose it will make much difference to God whether we do or not."

No one has yet defined the mission of our Churches which will be "fulfilled" ONLY after we reunite. Both Churches are today being used, and will continue to be used, as they are loyal to God and His Word, and teach, preach and live on that basis.

Blake: "If once more we catch the vision of a missionary Church, facing seriously in our generation the world-wide task of evangelism . . . then we will know that to fulfill that kind of witness we can no longer be content to be divided, futile and frustrate."

If we are now "divided, futile and frustrate," how can organic union change the situation? But while we are divided by organization we are neither "futile" or "frustrate," insofar as we are loyal to the standards we have sworn to uphold and the Book we have to believe and to propagate.

Blake: "If we do not reunite . . . the reason will be the assertion in both our Churches of pride and arrogant intention to go on as we have been, whatever God's will may be. And that is the way to doom."

Christian people have long been hesitant to have others tell them what "God's will may be." Men of equal spiritual insight may differ widely on what is the wisest way to carry out God's plan and work. It is perfectly possible that neither "pride" or "arrogant intention" have anything to do with the objections of those who prefer that the Southern Presbyterian Church remain a separate organization.

THE ASSOCIATION FOR THE PRESERVATION AND CONTINUATION OF THE SOUTHERN PRESBYTERIAN CHURCH

WRITE FOR INFORMATION

H. B. Dendy, Secy.

Weaverville, N. C.

L. O. N. C.
Carolina Room

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

OCT 24 1952

OCTOBER 22, 1952

For This We Pray:

The constant prayer of those re-
sponsible for this Journal
is that it may:

Glorify Our Lord

Honor His Word

Strengthen Faith

Win Souls

*Advance The Work Of
God's Kingdom*

VOL. XI NO. 25

\$2.50 A YEAR

TO THE FAITH OF THE
SOUTHERN PRESBYTERIAN
CHURCH
LIBRARY ROOM

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....Weaverville, N. C.
Dr. L. Nelson Bell, Associate Editor.....Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw
Mr. W. R. Willauer

EDITORIAL

The Reformation: A Rediscovery Of God Speaking In His Word

The Reformation was a rediscovery of God as He speaks in His Word. Erasmus complained that the Protestant preachers always had these five expressions in their mouths: Gospel, Word of God, Faith, Christ, Holy Spirit. At the Diet of Worms, Luther described the Word of God as the most precious thing in the world. Thereafter, he lived constantly ready to give his life for that Word. Zwingli began the Swiss Reformation by expounding the Scriptures, preaching straight through Matthew and then Acts and Romans with the Psalms on week days. Calvin found the sheep of God scattered upon a thousand hills and lifted a banner to gather them—not a new banner but the old banner of God's Word. In Saxony, the letters VDMIAE—verbum Dei manet in aeternitate—were inscribed on the coach and harness as the insignia of the royal house. In Scotland, the preachers of the Gospel wrote after their names, D.V.M.—Dei Verbi Minister. The altar at the far end of the chancel had been the visual center of the medieval cathedral worship . . . a worship that could be seen but not heard. Now God's Word was to be heard. Accordingly a pulpit was erected high up on a large pillar in the very nave of the Church with the worshippers facing it—even though this meant that those sitting in the front of the building had their backs toward the communion table.

The Word was central because it was God's Word. The Reformers made clear that this was not merely the word of a Luther or a Calvin, a Plato or a Socrates, nor even of a Paul or a John. God was speaking, God was forgiving their sins, God was making Himself their God. How can a man know that God is gracious to him? Only on the authority of God's own Word. How may I be sure

that God is truly reconciled to me, a guilty hell-deserving sinner? Only because God tells me in His own Word that He has made peace by the blood of Christ's Cross. How can one be sure that his sins are forgiven? Only on the authority of God as He says: "Son, be of good cheer, thy sins are forgiven thee." Can one be sure that just faith, faith alone—simply to the Cross I cling—naked come to thee for dress—casting myself helpless and undone on the mercy of God, on the merit of Christ—is sufficient? Yes, sinner, you can, I can, be sure—for God says so. A man is justified by faith apart from the works of the law. We have put our trust in Jesus Christ that we may be justified by faith in Christ apart from the works of the law. Luther needed but one thing to live by: the assurance that God was gracious to him—and God gave him this assurance by His own Word. Calvin knew the infinite love of God on the authority of God's own Word.

Thus the acclaim sounds forth: The Word, nothing but the Word, the whole Word; grace, nothing but grace, all-sufficient grace. If anything, the all-sufficiency of the Word is somewhat clearer in the Reformed than in the Lutheran Reformation. Indeed, the term Reformed means a faith and a life reformed—and ever needing to be more fully reformed—by the Word. As Luther purged the Church of legalism, so Zwingli and Calvin purged it of paganism. According to the Swiss Reformation, only those things authorized in the Bible are to be introduced into worship. According to Calvin only what God teaches in the prophets and apostles is to be enforced by the Church as law. For Rome the tradition and the Word of the Church are on a level with the Word of God, but for Calvin the power of the Church is strictly limited in her authority and her discipline by the Word of the Lord. For the former the Church is the Lord's confidential adviser, sitting on a level with Him; for the latter the Church is the servant of the Lord beneath Him. The Reformation re-echoed the principles of John Wycliffe that the Scriptures "contain all truth, all philosophy, all logic, all ethical teaching, and that those who do not treat them as the supreme author-

ity are new lights, modernists, errorists, sophists, and disciples of the anti-Christ."

Futhermore, as they read the Word in the light of the Spirit, the Reformers found them clear in their presentation of the way of salvation. As the Spirit shone into their hearts they understood the wonder of God's grace, the sufficiency of Christ's work, the efficacy of faith as the hand that putteth on Christ for salvation. No, they did not comprehend all that God is, but they did heed the Word of the truth-telling God who says He forgives our sins because Christ died for us. And as I do that, the Spirit bears witness with my spirit that God is my Father and I am His forgiven child. No witness can be higher than the direct testimony of God. Accordingly, no certainty can be greater than that imparted by the Spirit shining upon the Word. Let us hear the Word again as the Reformers heard it, as God's own Word of grace and peace to our hearts. And once again, the Gospel will be the power of God unto salvation. —W.C.R.

The "Menace" Of Denominations

Two months ago a new magazine was launched in Hankow, China, with the title, *The New Church*. It is being published by a group of Church leaders who have come under the blight of Communistic influence and who apparently are prepared to make the Church an agent to carry out the wishes of the Communist Government.

The opening editorial states that the magazine is being published "under the guidance and help of the Government," and then goes on to say: "The first work is to destroy the denominations and quickly enter upon the way of unity which Christ pointed out to us."

Godless Communism has as its avowed aim the destruction of the Church, or its complete control and domination for its own ends. When its first step in that plan is destruction of denominations this in itself should give Church leaders in the free world cause to pause and consider. The ecumenical movement has an identical goal. Many men have become obsessed with the belief that the outward organic union of all churches is an ideal, directed by the will of Christ and as a result measure all Christian endeavor in terms of its ecumenical outlook. If Communism is right in assuming that the first step in effecting the destruction of the Church is the forcing of a union of organization which it can

dominate, then just where does the ecumenical movement stand?

Immediately following the entrance of Japan into World War II the Japanese Government forced the churches of Japan into a unified organization known as the Kyodan, the better to dominate and control the Church. At the conclusion of the war this man-made organization began to disintegrate because it was composed of individuals and groups, some of whom had strong convictions as to the meaning and content of Christianity while others were more concerned about Church organization than with Christian belief. Those Mission Boards most committed to the ecumenical movement refused to help or cooperate with any but those who remain in this man-made organization. Our own Board, on the advice of our missionaries, offered help and cooperation to all of our former constituency, *either in or outside the Kyodan*. To many this seemed the policy dictated both by Christian brotherhood and also missionary statesmanship. But such a policy has not pleased those who want church union even if it has to be accomplished at the point of a gun or by an imperial edict. *The Christian Century* went so far as editorialize, "Any missionary who finds himself unable to participate fully in this larger fellowship is spiritually unprepared for service in present-day Japan and *should be recalled*." (Italics ours.)

In one of the large projects our Government has built for the work of the Atomic Energy Commission, the Federal Council of Churches (now a part of the National Council of Churches) saw an ideal place and time for the starting of a truly ecumenical church. One of their ablest representatives was sent to this town to help in organizing the church. When a statement of belief was proposed he strongly spoke against it because it might "offend some who believe otherwise." When the name "United Protestant Church" was proposed he again demurred and had the name "Protestant" deleted from it. The inevitable result was a liberal preacher and resulting disintegration, various denominations withdrawing and starting their own churches where they could hear the gospel and preach it according to their own convictions.

The present-day attack on denominations does not just happen. It is a concerted effort by some to discredit these churches which have done so much to further the work of God's Kingdom. Denominations are spoken of as "The Scandal of Christianity," "The Disgrace of Protestantism," a "Framentation of the Body of Christ," "The Bane of Denominationalism" and many other phrases to

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 25, October 22, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

throw discredit on these loyal parts of the great Church universal.

Admitting that some denominations and some denominational differences are the projection of an individual personality and sometimes of a theological quirk, nevertheless the great denominations are the expressions of strong convictions on the part of men and groups who have taken their Christianity seriously and whose convictions embody the vigor and the faith to go out and win men to a saving faith in the Lord Jesus Christ.

As long as the Church is made up of imperfect human beings there will be diversities in interpretation of the Scriptures, in modes of worship and in social and educational preferences. Deny to the individual or to a group of individuals the right to hold strong convictions on matters which they consider of vital importance in their Christian faith and you have taken a fatal blow at man's personal responsibility to his King and Saviour and at the fundamental law of religious freedom.

This is no defense of the zealot who closes the door of God's Kingdom to all save those who enter through the portals of his own denomination. But it is a grave warning that an ecumenical movement which envisions one great Church with a theological and doctrinal basis so watered down as to meet the demands of the least believing on the one hand, while at the same time preparing to use the name, prestige and power of a great organization to accomplish spiritual results, is a movement which needs to be closely studied by those who have the interest of God's Kingdom and the Church of Jesus Christ at heart.

—L.N.B.

Pray For England

For some months this writer has been burdened for England, a country in which so many of us have ancestral roots and a nation so used of God in the past to carry the torch of Christianity at home and abroad.

We are burdened because England is no longer a Christian nation. We do not make this statement to shock our readers. It is a fact. England today is a semi-pagan nation and needs the prayers of God's people everywhere.

Losing her faith in God, her walk in His Word and her dependence on the character and stamina of men nurtured in churches wholly committed to the eternal verities of Christianity, England stands today denuded of empire, bankrupt at home, a tottering shadow of the greatness which once was hers.

We write these words based on conferences with Britons who know and who are sick at heart; on the word of thoughtful churchmen who have recently visited England; on the official statistics of the Church of England and other churches; on the evidence of current books on the subject and on the undeniable facts open for all who will face them.

This is not to condemn, although the cause of this spiritual decline and eclipse is obvious to those who care to search for it. Rather this is a plea to the readers of this JOURNAL to covenant to pray for England, that there may again take place the miracle of a spiritual awakening and revival such as saved that nation in another generation. As we pray for such a blessing on our own nation let us pray for our blood-brothers across the sea. Such a revival here and abroad can change the entire course of history; it can result in reopening for the preaching of the Gospel those countries now under the blight of Communism; it can bring revival in our time.

One's eyes dim with heart-felt longing for the nation once so great and so used of God and as one reads Kipling's *Recessional* one senses the prophetic vision of the poet:

*God of our fathers, known of old—
Lord of our far-flung battle line—
Beneath Whose awful hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!*

*The tumult and the shouting dies;
The captains and the kings depart:
Still stands Thine ancient Sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!*

*Far-called, our navies melt away;
On dune and headland sinks the fire:
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget—lest we forget!*

*If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe—
Such boasting as the Gentiles use
Or lesser breeds without the Law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!*

*For heathen heart that puts her trust
In reeking tube and iron shard—
All valiant dust that builds on dust,
And guarding, calls not on Thee to guard—
For frantic boast and foolish word,
Thy mercy on Thy people, Lord!
Amen.*

The downward course which England and the British Empire has taken is the same course on which America is now inevitably embarked. But God's redeeming grace is sufficient and His power will save if we and they return to Him in true repentance.

*Lord God of Hosts, be with us yet, lest we forget—
lest we forget!* —L.N.B.

The Main-Stream Of Christianity

(Reprinted from THE SOUTHERN PRESBYTERIAN JOURNAL of August 15th, 1950).

Rather frequently these days one hears the statement that the great movements for ecumenicity with their various ramifications and implications are the "main-stream of Christianity."

Near Chattanooga the railroad crosses the Tennessee River, first on a short bridge to an island and then by a long bridge over a wide expanse of water. The casual traveller would surmise that this broad part is the main stream of the river.

But, if one will look closely, one will see that along the narrow channel are buoys and navigation lights and it is along this narrow channel that the boats are passing. The broad waterway is so shallow it is useless.

The main-stream of Christianity is to be found where souls are saved from sin and built up into useful Christians. Along this stream will be found the buoys of an unimpaired faith and the navigation lights of the Bible as the very Word of God.

Numbers, clamor, organizations, none of these seem to have great importance in God's sight. The main-stream of Christianity is where God's Holy Spirit is working in power.

"In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."
—L.N.B.

Logic?

Those who question or deny the virgin birth of our Lord, use as one of their arguments, Paul's silence on the subject in his letters. Thus they deny a cardinal doctrine having to do with the incarnation of our Lord.

By this logic the things about which Paul wrote are to be accepted but those to which he does not refer are to be rejected.

But, it is an embarrassing fact that Paul and other writers of the Scriptures make repeated references to the return of our Lord. In fact they mention this more frequently than they do any other single doctrine.

Despite this fact we find the same men who deny the virgin birth, and who use Paul's silence as proof for their position, also denying the fact of the personal return of Christ, although Paul affirms this doctrine many times.

Oh Logic, thou art a virtue!

"The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?" —L.N.B.

The Power Of Love

The greatest single force for good which can be exercised by the individual is that of love; not physical attraction one for the other; not the feeling of gratitude developed in the hearts of those who receive some kindness; but rather that love which is a fruit of the indwelling Holy Spirit and which is so clearly defined in the thirteenth chapter of First Corinthians.

Only a Christian can feel and can express such love because only a Christian has the Holy Spirit in his heart. But, how often Christians fail to show this fruit of the indwelling-spirit in their lives! In fact, one of the tragedies of life is that those who have the *greatest cause* to love and the *only source* of love are themselves so loveless in their attitude to others.

Love is a grace which God gives but which also needs to be cultivated. God gives the strength to overcome temptation but it is required of the Christian that he accept and use the means God gives to him, so the Holy Spirit enables us to love others. But we ourselves need to exercise this grace in daily practice.

Love carries a wonderful influence. As a soft answer turneth away wrath so a loving gesture can often completely turn the course of action of another, for there is no adequate answer to love but a reaction of love in return.

But, love does not entail compromise with truth. Rather it requires the speaking of the truth in love. There are those who have confused love with a placid acquiescence with either evil or error. True love will resist both but it will do it in the spirit which loves the one either engaged in evil or the victim of error. It is here that the greatest weakness of evangelicals can often be found. A lying tongue or an unloving spirit on the part of the orthodox is just as sinful as when found in any other place. A clear testimony for truth can be made in absolute clarity and love *and that is the only way it should be done.* Just as evangelicals have erred in an unloving spirit, so some liberals resent a stand for doctrinal integrity and consider such a witness an intrusion on their academic or religious freedom.

Our Lord has set for us the greatest example of love in His dealings with others. But, His love never for one instant swerved Him from an unequivocal denunciation of evil. No stronger terms of disapproval are found anywhere than in His remarks against those guilty of wrong.

SOME THINGS LOVE BEGETS

Love brings humility, for it is the very antithesis of pride. How much work done in the Master's Kingdom is useless because done in a spirit of pride, to win the approval of man! Where love is the

dominating motive we learn to see ourselves with the smallness we deserve and others in their rightful perspective.

Love enables us to *take the misunderstandings* and criticisms of others with the quietness and forbearance we can show in no other way. The greatness with which love endues man enables him to take blame for things of which he is not guilty and to do so without rancor or bitterness.

Love is genuinely *distressed over evil* and there is no gloating over the mistakes and failures of others. The "heresy hunter" may take pleasure in the unbelief he uncovers but the man with love in his heart will try to restore such an one in the spirit of meekness and love, considering himself whether he also might be tempted.

The ministry of *love will not fail*, for it is the grace our Lord has bestowed upon His own, to enable them to truly honor and glorify His name.

As one who has often failed in the outward expression of this fruit of the Spirit, we would urge upon all of our brethren in the Lord the great importance of exercising love and consideration towards those with whom we may strongly disagree on matters of policy. Moreover, where the disagreement has to do with what some of us consider the vital matters of the Christian faith itself, let us remember that the easiest way to win a brother is to *win him with the truth in love*. —L.N.B.

"It's Not Worth Doing Anything About . . ."

By J. Barton Payne

These were the words, in effect, of a man who loves Jesus Christ and who believes in the Bible as God's book. But just the same such words mean the abandoning of church discipline and the ultimate undoing of everything we hold dear in the Presbyterian Church. It was 1949, when I had just finished three years of post-graduate study at Princeton Theological Seminary in the Presbyterian U.S.A. denomination; and he happened to be a member of the board of trustees of that school. I was explaining to him how various members of the faculty were teaching a historical and literary criticism which denied what the Bible itself presented. His reply was that he felt sure that the seminary was still basically true to Christ and the Bible and that such things were not really worth doing anything about . . .

But defection from God's Holy Word is not something we can shrug off, however unimportant the matter may seem at the time. A man may say, "Can't I preach the cross of Christ without having to swallow Jonah?" The answer is, "No, not permanently." It may seem, at least for a while, that denials in Biblical criticism and evangelical preaching may, indeed, go hand in hand. This is the present contention of the above-mentioned northern

Presbyterian seminary. Yet a disbelief in things supernatural, once it begins, cannot logically be limited to some things and kept from being applied to others. In time, the whole Bible, including Christ Himself, must be "de-supernaturalized." It all hangs together: Christ believed in Jonah, Mt. 12: 39-41; and if the Bible is wrong on Jonah, then Christ is wrong too and, at least on the point in question, just another man and not God. This fact some of the instructors at the seminary were honest enough to admit: in one of my classes one of the younger professors of Old Testament denied that the Book of Daniel was the work of any such prophet as described in Scripture. When I mentioned that in Mt. 24:15 Christ expressed His belief in Daniel, he replied that he knew more about the Book of Daniel than Jesus Christ did. That is exactly what he said! And he was no exceptional case: I was later talking with the president himself, who told me that we have to admit that Jesus, when He was on earth, did not have the modern knowledge of the Bible. Where, then, has gone the divine Christ, the Head of our Church?

Yet the person that most concerns us as Southern Presbyterians is not the professor, it is not the president, serious as their denials are; rather it is the trustee, the man who is a believer himself but who says it is not worth doing anything about. We are faced with a union with the northern Presbyterian denominational organization, which is universally admitted to have rejected the verbal inspiration of the Bible, so precious, historically, to the southern Church. But will we hedge and say that the U.S.A. denomination is still "basically" true to Christ and the Bible and shrug off the known denials as unimportant? Presbyterians have often said that the marks of the true church are three: the word rightly preached, the sacraments rightly administered, and the discipline rightly maintained. Discipline is not easy: it means doing something about it when there is defection from God's word; it means taking a stand for God's truth whether this be popular or not. But if we are to continue a true church of God, we must maintain discipline: we must either remove what is wrong, if we can; or keep ourselves removed from what is wrong, if we can't! If we say, "It's not worth doing anything about . . .", pretty soon it won't be: everything we hold dear in our Presbyterian Church will have been undone.

The Deity Of Christ

By Rev. B. Hoyt Evans

Gastonia, N. C.

There is no middle ground position that we can take with respect to the doctrine of the deity of Christ. By the deity of Christ we mean that Jesus was and is of the very same substance as the only true God. In every sense that God is God, Jesus is God. Many attempts have been made to modify the doctrine, but it is not modifiable. An outright denial of the doctrine is more consistent than any compromise position, and it is hard to find anyone who will not admit that Christ is different from other men. Jesus is either completely God, or He is not God at all.

If you would compromise about the deity of Christ, then you must set aside the only trustworthy authority we have in matters of doctrine, the inspired Word of God. If we accept the Scriptures as authoritative, we must believe in this doctrine, because the Bible affords abundant evidences that the historically Jesus is God.

The Bible explicitly states that Jesus is divine. In John 1:1 we read, "The Word was God." The statement could not be more definite. "The Word" refers to Christ, for in the same chapter (Vs. 14) we read, "the Word was made flesh and dwelt among us." Thomas, speaking to Jesus (John 20:28), said, "My Lord and my God." Had Jesus been anything less than true God, He would have been guilty of blasphemy to have permitted such a statement. In Phil. 2:6 we read that Jesus was in the "form" of God and was "equal" with God. He could not be in the form of God and equal with God and be anything less than God Himself."

The Bible applies to Jesus divine names. The Scriptures give names to Jesus that can only be given to one who is true God. In Isa. 7:14 the prophet, in speaking of the one who is to come, calls him "Immanuel," which means "God with us." That the prophecy refers to Jesus is evident from Mt. 1:23. Again Isaiah (9:6) applies to the coming one a list of divine names including "The Mighty God." These names are repeated separately in the New Testament, proving that they refer to Jesus. I Tim. 3:16 calls Jesus "God." In order that there be no doubt as to who is meant, the outstanding events in the life of Jesus are listed in the same sentence.

The Bible ascribes divine attributes to Jesus. Only God can be eternal, and John 1:1 calls Jesus eternal, "In the beginning was the Word." Omnipresence is an attribute which may belong only to God. Jesus claimed it for Himself when he said, "For where two or three are gathered together in my name, there am I in the midst of them." Mt. 18:20. Omniscience is an attribute of God. Jesus accepted it when He permitted Peter to say (Jn. 21:7), "Lord, Thou knowest all things." The

possession of unlimited power can unquestionably be claimed only by God, but Jesus claimed it when He said, "All power is given unto me in heaven and in earth." Mt. 28:18. Only God is changeless, but in Heb. 13:8 we read, "Jesus Christ the same, yesterday, and today, and forever."

The Bible ascribes to Jesus divine works. The Scriptures record instances where God used ordinary men to perform supernatural works, but some works can be done only by God. It is these that we shall consider with reference to Jesus. Col. 1:16 says of Christ, "For by him were all things created." Surely the ability to create belongs only to God. The work of providence can be ascribed only to God, but Heb. 1:3 states of Christ that all things are upheld by the word of His power, thus ascribing providence to Him. The Jews were right when they said that it was blasphemy for any other than God to claim to forgive sins, but Jesus did forgive the sins of the palsied man. Mk. 2:5 and Mt. 9:2. Only God can raise the dead, and only God has the right to judge. Both of these works are ascribed to Jesus in Jn. 5:21, 22, "the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son."

The Bible bestows upon Jesus divine honor. The Scriptures are especially strict about the ascription of divine honor. The Biblical conception of God is so exalted that great care is taken to differentiate between God and any other person. We can be sure that any person who receives divine honor from the Bible is truly God, and Jesus does receive such honor. He makes the claim Himself when He says (Jn. 5:23) that He and the Father are one. In Jn. 14:1 He equates Himself with the Father when He says that to believe in God is to believe also in Him. He claims divine honor when He commands His disciples baptize in His name as well as in the name of the Father, Mt. 28:19. Only God is to be worshipped, but in Heb. 1:6 the Father commands the angels to worship Jesus.

There has been no need to make strained interpretations of any of these passages, and there are many others in the Book just as clear as these. If you will accept this evidence, you will own Jesus as God. According to His own claims He is either true God, or He is an imposter. There is no middle ground about the deity of Christ.

Christian Emphasis	Educational Excellence
Friendly Personal Attention — Small Classes	
Tests And Guidance	
College — Business Administration — Preparatory	
Apartments For Married Students — Korean Veterans	
Second Semester Begins January 28, 1953	
Presbyterian Junior College	
Box 38-W	Maxton, North Carolina.

LESSON FOR NOVEMBER 2

Jesus' Power And Human Need

Scripture: Matthew 8. Devotional Reading: Isaiah 53:4-9.

We are living in a world which almost worships POWER, whether it be power in the sense of *Authority*, or in the sense of *Strength*, or *Ability*. There are two Greek words which are often translated by the same word, *Power*. The one word means Power of right, or authority; the other means Power of might, or strength. We get our word, Dynamite, from this latter word. Jesus had both kinds of Power. We can well call it Authoritative Power. For instance, He not only had the Ability to heal the man with the palsy, but He had the Authority, for He was the Son of God, and He had both the Authority and the Ability to forgive his sins.

The last fifty years has seen great development in both realms of Power. The power of steam, the power of electricity, and now atomic energy which may take many forms. Powerful men, men in places of great Authority, have arisen and become virtual dictators.

Some of this power, (both kinds) has been used for the good of men, and some not: much power has been destructive and oppressive, while some has been helpful and elevating. The power of the Atom can be used either as a blessing or a curse. It may elevate civilization to a higher plane, or it may well destroy civilization altogether; it depends upon how men use it.

Jesus' almighty Power was always used to meet and solve the needs of men. In Isaiah fifty-three we see the picture of the Suffering Servant of Jehovah as He "bore our griefs and carried our sorrows." The Great and Powerful Physician wore Himself out healing and helping men. In the chapter we study today we see this Beneficent Power exerted in behalf of suffering men and women.

I. His Power to Cleanse the Leper: 8:1-4

Of all men the leper is one of the most pitiful. This loathsome disease, almost incurable, is very common in Eastern countries. It marks a person as "unclean."

It is a type of sin, and a most revealing type, for sin is a loathsome disease. It makes men unclean in body, mind, and soul. David realized this when he prayed, purge me with hyssop and I shall be clean, wash me, and I shall be whiter than snow. This same thought comes out in many of our most precious hymns: What can wash away my sins? Nothing but the blood of Jesus; There is a fountain filled with blood; and many others.

The leper did not seem to doubt Jesus' ability to heal him, but only His willingness to do so. "If

Thou wilt," seems to indicate submission to the Divine will, even in this extreme need. (Lenski).

Notice how carefully Jesus was to conform to the Law. The laws concerning leprosy were very strict and somewhat complicated, and Jesus commanded him to go and show himself to the priest and offer the gift as commanded by Moses. The priest had the authority to pronounce a leper cured if, after examining him, he found no trace of leprosy. (See Leviticus 14:1-32).

Jesus can cleanse the foulest sinner, even those who are "full of leprosy," but "all have sinned," and all of us need to pray the prayer, "Wash me and I shall be whiter than snow."

II. His Power to Heal the Man with the Palsy: 5-13

This incident concerns a Centurion and his sick servant. There are several of these good centurions in the New Testament. While the men of high rank in the Roman government and army seemed to be little more than corrupt politicians for the most part—men like Pilate, Herod, Felix and Festus—some of the centurions were men of kindness and faith. We think of the man who, standing by the cross, said, Truly this man was the Son of God; of the one who treated Paul so well; of Cornelius, and the preaching of Peter, followed by the "Gentile Pentecost."

The servant of this centurion was sick with the palsy, grievously tormented. The faith and humility of this Roman is most remarkable: "I am not worthy"; "Speak the word only, and my servant shall be healed." At one time we find Jesus marvelling at the unbelief of His own people, the Jews. Here He marvels at the faith of this Gentile. Verses eleven and twelve seem to be prophetic of the coming in of the Gentiles and the exclusion for a time at least, of the Jews.

The servant was healed in that selfsame hour. These miracles of healing are typical, or at least

illustrative of the different forms of sin. Sin be-
fouls, like leprosy; it renders men helpless and
tormented, like palsy; it has many other forms.
Jesus has the power to heal sin in all its forms. The
Great Physician has the authority to do this, for
He is the accredited Physician; His diploma is
stamped with the seal of God. He also has the
ability to heal, for there is nothing too hard for
Him, since He is the Son of God, with almighty
power.

III. *Power Over All the Sick:* 14-17

He goes into Simon Peter's house and restores
his wife's mother to health with a touch of His
hand. How feverish is this mad world of ours!
People are so restless, rushing here and there, trying
to get a new thrill out of life, wearing themselves
out trying to "have a good time." "Be still, and
know that I am God," is a good text for our fever-
ish generation; let Him touch our hands and our
brows, and bring our temperature down to normal
again.

When evening came they bring many possessed
with demons and many sick, and He casts out the
demons, and heals all that are sick. Luke, the physi-
cian, says, "And He laid his hands on every one
of them and healed them." What other doctor, with
crowds coming to throng his office, can say, "I
healed every one of them? Most have to go away,
either not healed, or only partially relieved of their
suffering. This wholesale healing is a fulfillment
of the Old Testament prophecy in Isaiah 53:4
where the prophet speaks of this part of the Sav-
iour's work.

IV. *His Power Attracts Multitudes:* 18-22

This was natural. People still flock to some well-
known doctor whose reputation has spread far and
wide. Not all, by any means, were entirely sincere.
Some professed allegiance without counting the
cost, others were half-hearted. A certain scribe said,
"Master, I will follow thee whithersoever thou
goest." Jesus made it plain to him that following
meant hardship and poverty. He, the Suffering Ser-
vant, was not at this time a conquering hero, lead-
ing His followers to a life of ease and comfort:
"The Son of Man hath not where to lay his head."
Another said he would follow, but wanted to delay
until he had "buried his father." This appears to
be a proverbial excuse which Eastern people make.
To follow Jesus is more important than anything
else, even burying our dead.

When we are brought face to face with Jesus,
and the great decision, there must be immediate and
full surrender. Notice how this was true of the
disciples when they were called; they left all at
once and followed Him. There are many today
who hesitate and procrastinate; some put it off
until too late, and "the door is shut."

LISTEN TO FOR GOD AND COUNTRY WEEK OF OCTOBER 26 "So Help Me, God!"

With Chorus And Symphony

One of a series of radio programs reminding our people
that this nation was founded on faith in God, that it has
grown and developed under the blessing of God, but that
we now need to claim again that faith which is our na-
tional heritage. Call your local station for the day and
time of this weekly broadcast.

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

ACCORDIONS

FAMOUS ITALIAN MAKES

Available to Students, Teachers, Christian
Workers and Missionaries at

SPECIAL DISCOUNTS

Write Today for FREE Literature

Accordian Manufacturers & Wholesalers Outlet
Dept. SP, 2003 W. Chicago Ave., Chicago 22, Ill.

V. *His Power Over Nature:* 23-27

This is a different sort of miracle, and draws
from the people the exclamation, "What manner of
man is this, that even the winds and the sea obey
him!"

It was a terrific storm. Men are entirely helpless
at such a time. They fear, but none is so foolish
as to try to calm the tempest. He had only to speak,
and there was a great calm. He is indeed the Master
of earth, and sky, and sea: The winds and the
waves obey Thy will; Peace, be still; Peace, be
still. Is it not a wonderful comfort to know that
we have One as our Saviour Who is able to con-
trol all the forces of Nature?

VI. *His Power Over Demons:* 28-34

These demons (K. J. "devils"), have been men-
tioned before. The more correct translation is
"demons." There is but one "devil": Satan, that
old serpent, the devil, but there are many "demons"
and these agents of Satan were especially active
during the ministry of Jesus, as we can see when
we read the Gospels.

One of these men is more prominent than the
other, and Mark and Luke mention only one.
(Study this carefully: We have demon-possessed
men today).

YOUTH PROGRAM FOR NOVEMBER 2

"O. P. C."

DEVOTIONAL

Hymn: "He Leadeth Me! O Blessed Thought"

Prayer

Hymn: "Saviour, Like A Shepherd Lead Us"

Offering

Scripture: II Timothy 2:1-15

Hymn: "Break Thou The Bread of Life"

PROGRAM CHAIRMAN

The letters "O. P. C." as set forth in our topic stand for Oklahoma Presbyterian College, one of our church schools, located in Durant, Oklahoma. As a church-owned and operated school it is training young men and young women for the work of Christ in many places. Not all, but numbers of the graduates enter some phase of Christian service. Part of offerings will go to provide scholarships for Indian students enrolled at O. P. C., so the Young People will have a special interest in its work. However, for the purpose of our discussion this evening, though this particular educational institution will be central in our thoughts and prayers, we want to discuss the great motives back of our program of Christian education, and indeed the motives that direct all of our work in the Church of Jesus Christ. Our first speaker will indicate the trend of thought and present the first phase of our discussion.

FIRST SPEAKER

Certainly our hearts should be thankful for every Christian college where students are trained as workers in the fields so white unto harvest, and we are thankful for O. P. C. and the part it is playing in this worthy and essential undertaking. But let us borrow these three letters, O. P. C., for just a moment, allowing them to stand for that which is indeed the motive back of the training program of Oklahoma Presbyterian College and of every other faithful Christian institution of learning. As we borrow the letters we will use them to signify a motto which contains the motive already suggested: "O-nly P-reach C-hrist!"

At the College the Bible is taught in several languages, for students of many nationalities are enrolled, and are preparing for service. Some will serve at home, and some abroad, but wherever they may go in the service of Christ, there is only one message, and that message is Christ! The Church does not have many messages, but many voices with one message. In the midst of a doubting, dying, sin-ridden and sin-ravaged world, men need to hear of Jesus Christ. Paul said, in writing to the Corinthians, "I am determined not to know anything

among you save Jesus Christ and him crucified." After Paul was saved, he acquired a one-track mind, and that mind was filled with thoughts of Jesus Christ. Someone asked Charles Haddon Spurgeon the reason for his outstanding success as a minister of the gospel. He answered, "No matter where I take my text; I always make a bee-line for Jesus!" Truly, we must *only* preach Christ!

PROGRAM CHAIRMAN

Thank you. We feel confident that not only Oklahoma Presbyterian College, but all of our educational institutions are mindful that there is only one message, and all of our young people who are training for Christian service should certainly be made aware of this glorious fact. The world is wrapped up in many other themes and lines of thought, but we are to be so engrossed with Jesus Christ that we have no time nor inclination to present any other message. Now our second speaker . . .

SECOND SPEAKER

Not all of the students who graduate from O. P. C. and other church schools are preachers and missionaries, devoting their full time to that which is generally regarded as specialized fields of service. However, not only those who do thus specialize, but every professing Christian, in every field of labor, is a preacher and a missionary. By our lives, if not in the pulpit or on the foreign mission fields, we are daily "preaching." When Paul spoke of God having chosen to reveal His Son *in him*, he was indicating the purpose for which we are all chosen in Christ. God not only reveals Christ *to* us; He wants to reveal Christ *through* us! We are to "show forth the praises of him who hath called us out of darkness into his marvelous light." What brighter prospect could there be for any student leaving college, than that of going into a dark and needy world with a message of light and life, as through lives that are yielded and lips that are consecrated, Christ is preached. The greatest service that can be rendered is to preach Jesus Christ; to bring to the hearts of men the good news that Christ died for our sins. Truly, whatever our vocation or calling, we are to only *preach* Christ.

PROGRAM CHAIRMAN

Thank you very much. We are chosen vessels, filled with the precious treasure of Truth as Christ dwells in our hearts by faith, and we are to share this treasure with others, that they might believe and be saved. "But how shall they believe in him of whom they have not heard and how shall they hear without a preacher?" We must all be bearers

of the good tidings, and tell others the wonderful story of Jesus and His love. Now our third speaker will bring the final thought of our program.

THIRD SPEAKER

Training in our Christian colleges, such as O. P. C., is designed to prepare students for life. Especially, they are preparing for the *Christian* life. And the Christian life is Christ. In business or profession in factory or on farm, in the pulpit or pew, the Christian is to live Christ. True enough, the believer has only one message, Jesus Christ, and that message is given through the testimony of our lives and through the preaching of the gospel, but we need to be reminded that Christ is more than the only message, the message to be proclaimed. He is *the life!* The life to be lived now and for all eternity! Paul said, "... I live; yet not I, but Christ!" He was a living epistle. When men read Paul, they read of Christ. When Peter and John were brought before the council to be examined and scourged, the council discovered from their speech that they were not "educated" men, but from their lives and testimony they took knowledge of them that they had been with Jesus! Christ shone through! Christ is the alpha and omega; the author and finisher of our faith; the aim and objective of our lives; the sum and source of all wisdom and life! So we should say with the great Apostle, "For to me, to live is Christ!"

Whatever our goal in life; whatever occupation or field of service, the one great purpose of our hearts as Christians should be to O-nly P-reach *C-hrist!*

PROGRAM CHAIRMAN

As we consider Oklahoma Presbyterian College and its work of training Christians for more effective and faithful service in the work of Christ let us not fail to earnestly pray for all the faculty and students, that God might bless them and guide them in their work, and that all might be thoroughly taught in the Word of God, and that all might indeed preach Christ. Let us invest our gifts, and faithfully intercede for O. P. C., and for all of our colleges and seminaries, that from them there might go forth students into every realm of life and every phase of Christian service, and that through them many might come to know the Lord Jesus Christ, "whom to know aright is life eternal."

Hymn: "A Charge To Keep I Have."

Church News

Rev. R. F. Sloop, D.D., of Starkville, Miss., has accepted the call to the Lumberton (N. C.) Presbyterian Church, and expects to take up this work around November 1.

Rev. Henry A. Erion, of Fort Valley, Ga., has accepted the call to the Power Memorial Presbyterian Church of Jackson, Miss., and plans to take up this work soon.

STILLMAN COLLEGE

NEEDS

\$15,500.00 THIS SCHOOL YEAR FOR 105
PART-TIME SCHOLARSHIPS

You Can Help

These Worthy Youths Get An Education
That Is Soundly Christian By
Sending Your Check To

Stillman College Scholarship Fund

CARE

Samuel Burney Hay ... President

P. O. Box 483

Tuscaloosa ... Alabama

Columbia Seminary News

Fifty-one first-year students are enrolled in Columbia Theological Seminary this year, making a total student body of 202, according to Dr. J. McDowell Richards, President.

Eighteen members of the entering class are veterans of World War II. Entering students come from thirteen states and two foreign countries. Twenty-one of the fifty-one new students are married.

Students coming back to Columbia Seminary this fall found a new library and added classroom and office space in the Administration Building. The new library has been needed for several years and will be a big help in improving the standard of work, Dr. Richards said.

Columbia has also added several new faculty members and new courses to its curriculum. Dr. Frank C. Brown, former pastor of the First Presbyterian Church, Dallas, Tex., accepted a professorship at Columbia during the summer and is teaching in the Departments of English Bible and Practical Theology. Dr. Brown was Moderator of the General Assembly in 1940.

One of the great needs in the life of the Presbyterian Church is for the development of a strategy which will help it meet the needs of industrial populations. A first step in this direction is being taken at Columbia Seminary with the employment of the Rev. F. Sidney Anderson, pastor of the Porterdales (Ga.) Presbyterian Church, to teach an elective course on "The Work Of The Presbyterian Church In An Industrial Community." Mr. Anderson spent three years in Brazil as a missionary before coming to Porterdales in 1948. He has been highly successful as a pastor in this textile community.

Another part-time professor at Columbia this fall is Dr. Paul Leslie Garber, Professor of English Bible at Agnes Scott College, Decatur, Ga. Mr. Garber will give elective work in the field of Archaeology during the winter quarter. During the past year Dr. Garber has traveled extensively in Palestine and the Near East. He did the research necessary for building what is generally considered the world's most authentic model of Solomon's Temple (now on display at Agnes Scott College).

A distinguished representative of European Protestantism, Dr. Elio Eynard, of the Waldensian Theological Faculty in Rome, will teach elective courses on the History of the Waldensians in Medieval Europe, the Reformation in Italy, and the Contemporary Religions Situation in Italy. Dr. Eynard is in the United States under a travel scholarship awarded by the Fulbright Fund.

World Missions Receipts

Apr. 1, 1951, to Oct. 1, 1951	\$464,334.72
Apr. 1, 1952, to Oct. 1, 1952	544,044.87
Gain	\$ 79,410.15

Program Of Progress Net Receipts

Apr. 1, 1951, to Oct. 1, 1951	\$ 53,828.32
Apr. 1, 1952, to Oct. 1, 1952	73,960.76
Gain	\$ 20,132.44

Women's Work

The Spirit Brought The Word To Mind

A young man, a Methodist ministerial student, was visiting in our town. His sister wanted him to have the joy of attending a moonlight concert at Bok Tower. She was a nurse on a case so she asked two young ladies, living nearby, to accompany him on that trip of 40 miles to Lake Wales. They accepted the invitation but just before time to go they got cold feet. "What do you talk to a preacher about?" They were afraid they would be dumb and the trip would be awful—but what could they do?

I happened along. Did I say happened? Things don't just happen but, in the Providence of God, I appeared on the scene and they asked me to join the party. I was glad to do so because I am not afraid of preachers and I am very fond of moonlight concerts at Bok Tower.

We had not reached the city limits of Sebring before the preacher let out a remark something about the story of the cross being bunk—His faith was in the love of God. I challenged his remark and we had a theological discussion all the way to Bok Tower and back home.

How grateful I was for the Scripture that was hidden in my heart. How thankful I was that the Spirit of God was able to bring to my remembrance verses that I needed!

"The preaching of the Cross is to them that perish foolishness but unto us who are saved it is the power of God."

"We preach Christ crucified, the power of God and the wisdom of God."

Verse after verse came to mind as I tried to make this preacher see that to take away the cross was to take away the heart of the Gospel—and there was no Gospel. Nothing left but social service without the power to act.

The two young ladies remarked later that they had heard more Bible that evening than in all their days.

How quickly God answers when we call upon Him! He used the witness of that evening to turn a young lady to Him and, by His Grace, and Spirit's power the young preacher decided to change his college and today he is a minister in the Methodist Church—but he boldly proclaims the Cross—the Gospel of the Lord Jesus—that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

—Katie Lee Monk.

Friendship Circle Investment Strengthens Women's Work In Mexico

Matamoras 29,
Toluca, Mexico,
August 30, 1952.

I am glad to have the privilege of sending fraternal greetings and a message of gratitude to the Friendship Circle. In 1947 you made it possible for me to make a trip to the United States in order to observe the Women's Work of the Presbyterian Church, U. S. I visited some of the Presbyterial, District Conference, and Circle Meetings, and therefore, was able to see your excellent work and organization. The few days at Assembly's Training School were very helpful to me in my work here in the Presbyterial Bible School.

I was especially interested in the office work in Atlanta, Ga., as the materials are sent out from there to the women, all well prepared and adapted to the needs and aspects of the Women's Work. On returning to my country I began to help with the literature in the Synodical, publishing Bible Studies and programs for the Auxiliaries. The Board of the National Union of Women's Work of the Presbyterian Church has named me to edit a paper for the women which we expect to begin to publish in January, 1953. We hope to have an office similar to the one in Atlanta to help and direct our Presbyterian women in Mexico.

During my visit I had the opportunity of attending some meetings and visiting many places. I also had the privilege of seeing the different aspects of the work, and to know consecrated women like Miss McGaughey, who were an inspiration to me. I saw more clearly than before the great opportunities for Christian women in the Lord's service.

I wish to thank you for giving me the opportunity to know your work, for your friendship, and for your Christian fellowship.

—Signed: Emma Gomez.

A Meditation

We believe that the greatest problem of the Church today is Evangelism—the privilege of winning souls to Jesus Christ, and this largely depends upon personal contact. "Whosoever shall call upon the name of the Lord shall be saved"; but "How shall they call upon Him of whom they have not heard?"

There are thronging multitudes yet unsaved—sheep without a shepherd. They are appealing to Christians for help. The great need is to reach them with the one and only plan of salvation. Christ said: "Whosoever believeth not shall be damned."

If there were some substitute plan we might be relieved of this responsibility, but there is not. It is our obligation. We are bought with a price. Salvation is free to us—but it cost God the life of His only begotten Son upon Calvary's cross. Surely we cannot accept this gift, and not desire to carry out His wishes.

Christ did not say "Send someone," but "Go ye." We can help with material gifts to send missionaries to the "uttermost part of the earth," but our sacred privilege is to go into "Jerusalem," our own town, our community, our neighbors and our homes. Christ also said: "Lo, I am with you alway." This promise is to those who do go. Those who serve faithfully and bring others to know Him and serve Him as Lord and Saviour—then He says: "Come, inherit the home I have prepared for you."

What greater joy could one know than to be able to say: "Here am I and the souls I have brought with me," then to hear the Master say: "Well done, thou good and faithful servant... enter thou into the joy of thy Lord." "There is joy in the presence of the angels of God over one sinner that repenteth." There must be great joy in Heaven when servants of Christ go out and win many souls to repentance.

Mrs. C. J. Lilly,
Hinton, W. Va.

Modern Youth: Don't Be A Guinea Pig

Television viewers gazed in shocked amazement, newspaper readers couldn't believe what the columns were revealing, radio listeners bowed their heads in embarrassed silence, as the Congressional hearings relayed to the world the moral decay of the youth of our country. All America was horrified at the filth which rose to the surface through the investigations. Marihuana and dope addiction was revealed to have been the rule, rather than the exception, in high schools throughout the country, with the result that 15 and 16 year old girls by the scores resorted to prostitution in an effort to obtain money to continue on in their narcotic habits.

Out of this repugnant setting has come one of the most challenging messages ever to be printed—**MODERN YOUTH: Don't Be A Guinea Pig.** It tells where the corruption starts, how it progresses, but more important—how to clean it up. In Psalm 119:9 David asked the question: "Where-withal shall a young man cleanse his way?" Then the Psalmist answers it himself: "By taking heed thereto according to thy (God's) Word."

Sample copies of this timely folder, written by Jack Wyrzten, attractively printed in two colors, are available by writing THE AMERICAN TRACT SOCIETY, 21 West Forty-sixth Street, New York 19, N. Y.

BOOK REVIEWS

THEY CALLED MY HUSBAND A GANGSTER. By Mrs. Jim Vaus. Van Kampen Press, Wheaton, Ill. Price \$1.00.

In the forward to this volume Mrs. Billy Graham has written, "I am pleased that Alice Vaus has agreed to tell the story of her problems as the wife of a man who left the Lord out of his life. She had to hold fast to her faith that God would in His own time bring Jim Vaus to Himself. Many women across the country have wanted her to write this story and I know all who read it will be blessed."

SERMONS AND OUTLINES FOR SPECIAL OCCASIONS. Published by Baker Book House, Grand Rapids, Mich. Price \$1.75.

This is the third in the popular Baker minister's handbook series. This volume furnishes complete sermons, condensed sermons, outlines, and quotable poetry. Excellent material is found here for special observances of the church year.

THE MYSTERY OF THE SIX CLUES. By Vernon Howard. Van Kampen Press, Wheaton Ill. Price \$1.50.

The author has distinguished himself as the writer of humorous books now published and sold in England, Australia, New Zealand and other parts of the world as well as in America. He has written biography, quiz and game material, comedy sketches, mystery, and historical fiction. This volume deals with fiction that will be of interest to teenagers.

HE EXPOUNDED. By Douglas M. White. Moody Press, Chicago, Ill. Price \$2.50.

This book makes a plea for the old-time expository reading of the Bible. By this method the preacher speaks without fear of man as God's "voice in the wilderness to make straight the way of the Lord." The author believes that the Word of God faithfully proclaimed will burn people out of their fox holes of self-satisfaction as well as provide comfort for those who need remembrance of the faithfulness of God. This book not only extols expository preaching but actually offers sound, practical advice for the man who wishes to enlarge his ministry by a method which will do the most constructive work.

MEDITATIONS ON THE BEATITUDES. By Herbert V. Prochnow. W. A. Wilde Co., 131 Calerenden St., Boston, Mass. Price \$1.50.

The author is the officer of a large Chicago bank and has been active in church work for many years. He believes that in these bewildered times it is good to meditate on the great truths of the Sermon on the Mount. He tells us that in the Beatitudes men may capture a vision of the ultimate goal of the good life.

THE POTTER AND THE SHEPHERD. By J. C. Brumfield, Van Kampen Press, Wheaton, Ill. Price \$1.50.

The author stresses many truths from well-known portions of Scripture that are of benefit and blessing to men and women in all walks of life. It is a magnificent devotional work.

CHOIR IDEAS. By Flora E. Breck. W. A. Wilde Co., Boston, Mass. Price \$2.00.

The purpose of this book is to tell informally something of the experiences of a number of choirs and to offer suggestions for the successful conduct of choir work. Other subjects covered in the book are of the importance of prayer in connection with choir rehearsals, the desirability of injecting variety into church music material, and methods for increasing interest. All music lovers will find a wealth of information in this book.

PLANNING CHURCH SCHOOL WORKER'S CONFERENCES. By Erwin G. Benson. W. A. Wilde Co., Boston, Mass. Price \$2.00.

This book has been prepared to help leaders to plan regular worker's conferences. It is concerned only with the techniques of arranging such meetings and not with subject matter. It is written for the minister, director of religious education, superintendent or supervisor who must keep a group of people interested in the work of church schools.

THE MYSTERY OF THE MARSH. By Paul Hutchens. Van Kampen Press, Wheaton, Ill. Price \$2.00.

Here is something new and different in Christian fiction. Two hearts so much alike but not until God has broken them and molded them are they ready to step out of their idealism which circumstances had built around them into the realities that God intended for them.

OUR BOYS. By Rolf L. Veenstra. Published by Baker Book House, Grand Rapids, Mich. Price 50c.

This is a little book written for service men. It deals with such subjects as swearing, sex, drinking, gambling, chapel attendance and faith for these times.

CHRISTIAN STUDENTS IN A COMMUNIST SOCIETY. By David H. Adeney. Intervarsity Christian Fellowship, 1444 N. Astor St., Chicago, Ill. Price 50c.

A story of what happened when the new government took over China's universities is not comfortable reading. No book has been written which sets forth the basic conflict Christians face in thought and life under Communist regime as does "Christian Students In A Communist Society." Every enlightened Christian ought to read this little book.

CALVIN CAN BE YOURS FREE!

Yes, the great 45-volume set of John Calvin's incomparable commentaries on the Holy Scriptures can be yours absolutely FREE of any cost to you.

|||||||

Here's Our Offer:

YOU OBTAIN 100 SUBSCRIPTIONS TO

The Southern Presbyterian Journal

and send to us correct names, addresses and remittances collected from subscribers at \$2.50 each. We give you the complete, fine-edition set of Calvin Commentaries currently retailing for \$150.00.

But here's the BIG part of this offer! You don't have to wait until you have the 100 subscriptions to begin receiving your books. For every three subscriptions you send in, we'll send you one volume of the commentaries. By the time you have sold 99 JOURNAL subscriptions, you'll have 33 volumes of these up-to-date commentaries. Your 100th subscription will then bring you the rest of the books!

Ideal as a gift for your pastor! Get every department working on this and surprise him with a set. It's the most sought-after commentary in the world among Presbyterian preachers.

Ideal as a gift for your church library!

Ideal as a gift for a seminary student!

Ideal as a gift! That's why we want to give it to you.

The Southern Presbyterian Journal

WEAVERVILLE ... NORTH CAROLINA

THE SOUTHERN PRESBYTERIAN JOURNAL



HERE'S GOOD
NEWS FOR
YOU...

IF YOU *don't* DRINK... HERE'S YOUR CHANCE TO SAVE ON AUTO INSURANCE!

If you don't drink—Here's the good news. There is at last one automobile insurance company in America that insures total abstainers only. And this is the Company! A preferred insurance rate is offered by us to those who do not use alcoholic beverages. Thousands of policyholders now benefit by our dependable protection, low rates and fast service on claims. Among our policyholders are thousands of prominent ministers, school teachers, lawyers, doctors, college professors, political leaders and business men.

SOBRIETY
PAYS!



ALCOHOL'S A
TRAFFIC HAZARD

In the congested high speed traffic of today the use of alcoholic beverages is a known hazard. The National Safety Council says

that one out of every four fatal traffic accidents involves alcohol—that means 8,000 people killed last year—scores of thousands of others injured and millions lost in property damage. All this costs money—money that insurance companies have to pay out in claims—money that policyholders have to first pay in premium.

And that's why this Company was organized. It was organized by prominent temperance leaders and competent experienced insurance executives for the exclusive purpose of offering auto insurance at lower rates to those who do not use alcohol. Are you a safe non-drinking driver? If so we extend to you an invitation to join with the thousands who now insure with us. Even if your present policy does not expire at this time write today for full details. Then you'll have all the information when you need it. Mail the coupon now. There is no obligation.

HERE'S YOUR
DEPENDABLE
PROTECTION AT
A SAVINGS!



ACT NOW — USE THIS COUPON

Please send me complete information about auto insurance for total abstainers. I understand there is no obligation.

Name _____
Address _____
City _____ State _____
Age _____ Occupation _____
What is the age of the youngest driver in your household? _____
Make of car _____ Year _____
Body type _____ Model (series) _____
Expiration date of present insurance _____

SAM MORRIS, PRESIDENT

Sou. Pres.
11-52



**PREFERRED RISK MUTUAL
INSURANCE COMPANY**

2506 Grand Ave. Des Moines 12, Iowa

"America's Only Total Abstainers Automobile Insurance Company"



All verses now numbered

★ WILLIAMS'

NEW TESTAMENT

In the Language of the People

575 pages
5¼" x 7¼"

PAPER BINDING \$1.50
CLOTH BINDING 3.00
LEATHER (4¾ x 7¼ x 1½") 6.95

NEW EDITION

At your local
Religious Bookstore
or

MOODY PRESS
820 N. LaSalle St.
Chicago 10, Illinois

MORE THAN A THOUSAND MEN AND WOMEN SPONSOR THIS MOVEMENT — THE PURPOSE OF WHICH IS:

1. To preserve the identity and testimony of the Presbyterian Church in the United States.
2. To prevent ABSORPTION by a much larger denomination.
3. To save a vigorous, "going" organization from being LIQUIDATED.
4. To maintain a Scripturally sound evangelical message to the world.
5. To promote the belief that political freedom and evangelical faith go hand in hand.
6. To preach and teach that personal holiness "without which no man can see the Lord."



THE ASSOCIATION FOR THE PRESERVATION
AND CONTINUATION OF THE SOUTHERN
PRESBYTERIAN CHURCH

WRITE FOR INFORMATION

H. B. Dendy, Secy.

Weaverville, N. C.

Cardinal Room

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

OCT 31 1952

OCTOBER 29, 1952

PRAY FOR SOUTH CAROLINA

By special action and at the special request of the Synod of South Carolina the entire Faculty and Student Body of Columbia Theological Seminary are this week engaged in an intensive state-wide evangelistic effort in the Presbyterian Churches of the entire State. You are *urged* to pray for this week of services, that God will pour out His Spirit in mighty power to bless and to save.

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....Weaverville, N. C.

Dr. L. Nelson Bell, Associate Editor.....Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheters
Rev. T. A. Painter, D.D.
Mr. V. G. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw
Mr. W. R. Willauer

EDITORIAL

November Fourth— Whither?

Many thinking Americans have been depressed by the irresponsibility and the mud-slinging of the present political campaign. Allowing for the partisanship and the enthusiasms which are often expressed by the magnifying of the mistakes of others and minimizing those of our own making or of the ones with whom we are politically aligned; allowing for all of these, this campaign has still been conducted on such a low plane, so far as facing the real issues is concerned, that one can but hope and pray that a semblance of honesty and reason will characterize the one who becomes the next President of the United States.

Probably the gravest implication of the present campaign is the estimate of the American public which seems to be held by many of the candidates. "Good times," "prosperity," "peace," along with bids for the support of various groups through access to the public treasury, (borrowed though the money may be), seem to be the chief way whereby it is hoped to win votes. We Americans probably deserve this for too many of us have been willing to accept a fancied "security" bought at the prohibitive cost of personal freedom.

When this issue of *THE JOURNAL* is put in the mails there will be but one week before election day, a day which can well determine the future history of the United States and the world.

Christians have a duty to express themselves as citizens. The right of the free ballot is a priceless possession; it should be exercised. But, we should not vote blindly. It should be the subject of prayer and the outcome of the election should also be the earnest subject of our petitions.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."
—L.N.B.

Large Views Of Divine Grace

The Epistle to the Ephesians invites us to behold the riches of God's grace. So full is this Epistle of grace that it breaks forth three times in two short verses, 1:6-7: "To the praise of the glory of His *grace*, which He *graciously* bestowed upon us in the Beloved in Whom we have redemption through His blood, the forgiveness of sins according to the riches of His *grace*."

In Ephesians, grace is the free favour of the God and Father of our Lord Jesus Christ adopting us as children in Him, 1:3-6. It is the enlightening revelation of the Gospel of His salvation, 1:8-9, 13, 17-18. It is the might of His saving power which raised us up together with Christ, 1:19-29; 2:5. It is the riches of His great love which drew us to Himself in Christ, 2:4-7.

Grace acts in the Beloved, 1:3, 4, 5, 6. It forgives our sins by the redemption through His blood, 1:7. In its blessed sweep, we are sealed by the Holy Spirit of promise, 1:14; 4:30, whereby Christ dwells in our hearts by faith, 3:16-17.

Grace creates us in Christ Jesus unto good works, 2:10 and chapters 4 through 6, to the praise of the glory of His grace. 1:6.

In His grace God chose us when we were nothing 1:4. His favor looked upon us sinners in Christ Jesus and saw us there as holy and without blame before Him, 1:4. When we were children of wrath, He poured His great love upon us, 1:3-4. When we were dead in trespasses and sins, He made us alive with Christ and raised us up to sit with Him in the heavenlies, 2:4-5. When we were afar off, He brought us nigh in the blood of Christ, 2:13. God, who is rich in mercy, for His great love wherewith He loved us . . . saved us by His grace, 2:4-5. And unto Him who is able to do above all, superabundantly above what we ask or consider, according to the power that worketh in us, to Him be the glory in the Church and in Christ Jesus, 3:20-21.

—Wm.C.R.

Why Weaken The Christian Testimony?

In Psalm 45:6 the King James and the English and American Revised Versions read: "Thy Throne, O God, is forever and ever." The word translated God is the usual word for God in the Hebrew, *Elohim*, and is rendered in the Septuagint by the regular word for God, *ho Theos*. In the Hexaglot Bible, the Latin has here *Deus*; the German has *Gott*; and the French *O Dieu*. But the new RSV has weakened the phrase down to: "Your divine throne endures forever."

Of course, this is one of the great texts cited in the first chapter of the Epistle to the Hebrews to affirm the Deity of Christ. There even the RSV New Testament—as well as the other versions—properly renders the quotation:

But of the Son he says,

"Thy throne, O God, is for ever and ever."
Hebr. 1:8.

Thus when one checks up the magnificent cluster of texts which the writer of Hebrews has gathered from the Old Testament to set forth the Deity of Christ he finds the citation from Psalm 45:6 fully justified according to the Hebrew, the LXX, the Latin, the German, the French, and the older English versions. On the other hand, when he checks the text in the RSV it looks to him as though the writer of Hebrews had forced a modifying adjective, *divine*, into the position of a vocative noun, *O God*. Accordingly, his confidence in the testimony of the Epistle to the Hebrews to the full Deity of our Lord Jesus Christ is disturbed. And yet, the trouble is not with the writer of Hebrews, but with the RSV translators! Supported and endorsed by the Church "which is the pillar and ground of the truth," they have not, at this point, borne a good witness, as the text warranted, to Him who loved us and gave Himself up in our stead.

Something similar to what we have written above as to the translation of Psalm 45:6 compared with Hebrews 1:8, has been pointed out by others in the RSV translation of Isaiah 7:14 compared with Matt. 1:23. In that case the LXX and Matthew both translate the Hebrew word *virgin*, nor have I found in the Old Testament any clear case where the Hebrew word *Almah* must mean a woman who is no longer a virgin. Further, the whole context requires that Isaiah 7:14 be interpreted as a miraculous sign.

—Wm. C. R.

Well Done!

Dr. John M. Alexander and his associates have done a good job in producing and making available to the missionaries, the Brazilian Church and to individual Christians in Brazil, recorded programs of Christian services.

The records, demonstrated before the Board of World Missions at its recent meeting, are the result of imagination, hard work and technical skill. Setting up a studio in Recife and using local singers and speakers, often making their own individual contributions separately on tape recordings, the latter then skilfully spliced and, where necessary, with organ accompaniment added here in the Atlanta studio, the result is a finished and most useful and acceptable contribution to the preaching of the Gospel in Brazil.

The Board of World Missions immediately authorized the expense of producing and sending to the field twenty-five sets of twelve records, each record running for fifteen minutes. Entirely in the national language, Portuguese, these records are suitable for radio programs, church and home use and also for playing on the public address systems of sound trucks which are such a practical addition to the equipment of the itinerant evangelist.

For this advance in ways to preach the Gospel we thank God. To those who had the vision and the skill to make it possible we say, Well Done!!!

—L.N.B.

Spiritual Anæmia

Suicide is the voluntary and intentional taking of one's own life, often as the direct result of a deranged mind. It is an act of which one hears with sadness, regret and a longing that the individual so deranged might have had the mental, moral and spiritual resources to rise above the circumstances which prompted it in the first place.

But, how many millions there are here in our own beloved America who are committing spiritual suicide or its equivalent. With the way of salvation free to all; with its proclamation to be heard from the pulpit, over the radio, on the television screen and on the printed page, how many there are who refuse the one thing which can give them eternal life!

But, spiritual tragedy is also present in so many lives of those who know Christ as Saviour and who are therefore Christians. We are speaking

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 26, October 29, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

of the *spiritual anaemia* which characterizes the lives of so many of us. It is to the cause and cure of this common disease that this editorial is directed.

There are probably many causes of spiritual anaemia but certainly the three most common are *starvation, poison and rebellion*.

STARVATION

Many Christians are spiritually anaemic because they are starving their spiritual lives. God has provided spiritual food in His Word, in the exercise of prayer and in the daily application of Christian living for the good of others and the glory of His Name. How many Christians are anaemic because they do not read and study their Bibles! The ignorance of many on the things of the Spirit is appalling. There is no short-cut to such truth. Salvation is free but an understanding of God's Word means time and study, both directed by the Holy Spirit, and wonderfully rewarding. But it takes work and too many Christians neglect the privilege and the obligation which is theirs, a privilege and an obligation to study that which God has revealed to man in the Scriptures.

Spiritual starvation is also the result of failure to use prayer, that great source of help, strength and wisdom. In the quietness of one's home, in the silence of the night, in the midst of the daily problems and crises of life there is a way of immediate access to God and His help—communion with Him. To neglect this provision of his mercy and grace is to insure for ourselves spirits and lives which are starved and withering, because we are neglecting the blessings which He infuses into our lives through prayer.

Our lives also become shriveled and weak because we look upon Christianity as solely a matter of faith and lose sight of the fact that it is also a life to be lived; not the old life but a transformed life, lived in and by the power of the Holy Spirit and expressing itself in love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance. Unless Christianity becomes for us a practical thing, reaching down into every phase and relationship of our daily lives, we have missed God's plan for us and opened the way for the sure development of spiritual anaemia.

POISON

Many Christians show the unmistakable signs of spiritual anaemia because they are daily absorbing poison into their systems. They daily condone sin and accept it instead of righteousness. Our pictures, books, magazines and some amusements are the constant purveyors of poison and we lack discernment of and reaction against these poisons, with the inevitable result that compromise and world-conformity leave us weak and helpless against these deliberate and designed plans of Satan. Slow poison can be as deadly in its ultimate effect as another form which acts more quickly. The Church, her

leaders and the average Christian are slow in these days to recognize impurity, self-indulgence, pride and avarice and a thousand other sins for what they are and to lift up a standard against them. As a result we have spiritual anaemia where there should be robustness of faith and practice.

REBELLION

Nothing is more calculated to produce spiritual anaemia than a defiance of God's will. He has a plan for each life, an ideal which it is His will that we should fulfill. But, we have other plans, other desires; we wish to be the masters of our own lives, the designers of our own destinies. God may permit us to have the desire of our hearts but with it comes leanness into our souls. With the inward consciousness that we have denied God's rightful dominance of our wills and lives there comes in time a sense of frustration, the ambition fulfilled may wither and become dross and ashes when finally we grasp it.

Here is no place for looking at others and demanding that they serve God in places and ways that we think best for them. Rather it is a challenge for us to search our own hearts to see if we are in unconscious or open rebellion against the Captain of our Salvation. If we are, then spiritual attrition is an inevitable sequel.

Just as parents rejoice in the development, growth and health of their children, so God provides the means and expects us to grow in grace, in our likeness to Him and in the power which the Holy Spirit provides.

For spiritual starvation He offers the banquet of His grace. For poison He offers the antidote of the cleansing blood of the Christ of Calvary and the healing presence of His Spirit. For rebellion He will give for the asking a broken and a contrite heart.

As the Blood Bank offers relief to those who need the life-giving blessings of a transfusion, so God has provided the inexhaustible supply of the blood of the Eternal Son of God to those who will accept it.

He is the perfect, the Universal Donor. He is the perfect type, Who matches our every need!

—L.N.B.

The Right Perspective

"For the things which are seen are temporal; but the things which are not seen are eternal."

I have just returned from a visit to the old home place where I was born. I had not seen it for some twenty-five years, and all was changed, as one might expect. The fields we used to plow were covered with pines and other trees.

The thing, perhaps, which struck me most was that everything looked *so much smaller!* The hill back of the old house was not the steep hill I remembered as a boy; the spring where we used to keep our milk and butter was almost dried up; the path I traveled so often, and which seemed so long, was but a short path now. There was a shrinking everywhere I looked.

We talk today about our "big issues," our "tremendous tasks," our "herculean efforts." The things of this world loom large before our eyes. When we look back upon it all a hundred, a thousand years, from now will we not realize how infinitesimal these "big" things really are. Let us, with Paul, and Moses, get the right perspective!—J.K.P.

Isaiah 7:14 According To The RSV Old Testament

By Oswald T. Allis, Ph.D.

Many centuries ago, in a time of national peril, the Lord gave to King Ahaz a sign: "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." This sign which the Lord gave to doubting and disobedient Ahaz has been a stumbling-block to disbelief and a stepping stone to faith ever since, and never more obviously so, perhaps, than in the decades which have marked the increasing influence and power of the so-called "higher criticism," in this land and across the sea. The doctrine of the Virgin Birth is a sign that has been much spoken against and the reason it is spoken against indicate very clearly why it is so important and so precious to the truly evangelical Christian. The reason is not far to seek. The divine authority of the Bible and the redemptive supernaturalness which are of its very essence are alike at issue in the interpreting of the sign.

That Jesus was "born of the virgin Mary" is affirmed in the Apostles' Creed. It is so affirmed because it is plainly taught in the birth narratives in Matthew and Luke. Matthew also declares that this birth was in fulfillment of that "which was spoken of the Lord by the prophet;" and the words of Isaiah are quoted. The Greek word which is rendered by "virgin" in Matt. 1:23 is *parthenos*; and probably few scholars will deny that this is the natural and proper rendering. This is indicated by the fact that although both Moffatt and Goodspeed in their respective versions render it by "maiden," RSV has "virgin" in Mt. 1:23 and gives no alternative rendering in the margin. This must mean that the NT Committee of the RSV either did not support Moffatt and Goodspeed in adopting the broader rendering "maiden" for *parthenos* or that it did not feel justified in making so radical a departure from the accepted teaching of the Protestant Churches which it claimed to represent.

The very recent publication of the complete RSV Bible, which marks the first appearance of the RSV Old Testament, has brought the question of the Virgin Birth once more prominently before the

Christian Church. In Isa. 7:14 the RSV rendering is "Behold a young woman shall conceive and bear a son;" and the marginal note to the words "young woman" is "or *virgin*." This is doubly significant. On the one hand, by substituting "young woman" for the "virgin" which is in the text of the AV, which it professes to be "revising," RSV indicates that "young woman" is the correct rendering of the Hebrew. On the other hand, it gives no explanation of the alternative rendering which it places in the margin. Is this merely a prudent but unwarranted concession to the Conservatives? or Is there scholarly warrant for it? The answer to the first question is that RSV has ridden rough-shod over the cherished beliefs of the Conservatives in too many other passages, for it to be likely that it would offer this sop to Cerberus unless it felt compelled to do so.

What then is the element of compulsion in this case? It is this. RSV leans heavily on the ancient versions in its "correcting" of the Hebrew text. The version to which it appeals most frequently is the Greek (LXX). Here the Greek has *parthenos*, the same word which it renders by "virgin" in Mt. 1:23 and without any alternative rendering! Hence the margin "Or virgin." But this margin as in so many other cases is inadequate, because it makes no mention of the fact that "Gk, Vulg, Syr," the versions most frequently appealed to by RSV, all support and require the rendering "virgin." Since the testimony of the ancient versions strongly supports the traditional interpretation, RSV feels compelled to recognize it, but as grudgingly as possible.

We come now to the question of the meaning of the Hebrew word, which AV renders by "virgin" and RSV by "young woman." The word is *alma*. It is a comparatively rare word in the OT, occurring less than ten times. That it can properly be used of a *virgin* is made unmistakably plain by Gen. 24:43 when we compare vs. 16. In vs. 43 Rebekah is called an '*alma*, in vs. 16 she is called a *bethula* (the usual word for virgin) and her virginity is definitely affirmed. The fact that vs. 43 simply

says 'alma may be regarded as implying that this word is quite suitable to describe one whose status has been more fully stated in vs. 16. AV renders by "virgin" in both places. ARV has "virgin" in vs. 16 and "maiden" in vs. 43. RSV uses "virgin" in the one case and "young woman" in the other. Both words refer to the same person, in the same situation! In Ex. 2:8, the word 'alma is used of Moses' sister. Her age is not stated. But the fact that she was set to watch her infant brother would seem to make it clear that she was unmarried and living with her parents. The use of the word 'alma may imply also that she was of marriagable age.

The view has been widely current in critical circles for many years that 'alma means "a young woman old enough for marriage." Prof. A. B. Davidson of New College, Edinburgh (died 1902) was a leader among the critics of his day. He admitted that Isaiah's offer of a sign implied that the prophet "was prepared to give Ahaz something miraculous" and that the rendering of 'alma by *parthenos* in the Greek (LXX) "may be considered in some sense providential." As to the meaning of the word he made this decidedly ambivalent statement: "But probably the word, though apparently always used of an unmarried woman, means properly an adult young woman." This means that Davidson, while admitting that the OT usage favored the rendering "virgin" was not prepared to adopt this rendering in this passage where the exact meaning is of such vast importance. "Unmarried young woman" is equivalent to "virgin" unless the chastity and honor of the young woman in question is impugned. "Adult young woman" implies nothing in itself, but in the context of Isa. 7:14 it clearly implies that the meaning is "adult young married woman," which is a complete surrender to the naturalistic interpretation of the verse.

Some twenty-five years ago, when the question of the virgin birth of the Lord was particularly to the fore, because of the Fosdick controversy and the Auburn Affirmation, Dr. Robert Dick Wilson, then Professor of Semitic Philology in Princeton Theological Seminary, published an article in the *Princeton Theological Review*, entitled, "The Meaning of 'Alma (A. V. 'Virgin') in Isaiah 7:14." After a thorough discussion of the use of the word in the OT and in the versions, as well as in the cognate languages, Dr. Wilson stated his conclusions as follows:

"Finally, two conclusions from the evidence seem clear; first, that **almah**, so far as known, never meant 'young married woman'; and secondly, since the presumption in common law and usage was and is, that every 'alma' is virgin and virtuous, until she is proved not to be, we have a right to assume that Rebecca and the 'alma' of Is. 7:14 and all other **almas** were virgin, until and unless it shall be proven that they were not. If Is. 7:14 is a prediction of the Conception and if the events recorded in Matthew 1:18-25 and Luke 1:26-38 are true and the Holy Spirit of God really overshadowed the virgin Mary, all difficulties are

STILLMAN COLLEGE

NEEDS

\$15,500.00 THIS SCHOOL YEAR FOR 105
PART-TIME SCHOLARSHIPS

You Can Help

These Worthy Youths Get An Education
That Is Soundly Christian By
Sending Your Check To

Stillman College Scholarship Fund

CARE

Samuel Burney Hay ... President

P. O. Box 483

Tuscaloosa ... Alabama

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited. In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

cleared away. The language is not the difficulty. The great and only difficulty lies in disbelief in predictive prophecy and in the almighty power of God; or in the desire to throw discredit upon the divine Sonship of Jesus."

Dr. Wilson concluded with this statement, which is especially significant when we remember how utterly opposed Mohammed was to the idea that God could have a son.

"In the third Sura of the Koran, Mohammed represents Mary as saying to the angel: 'Lord, how can I have a son when man has not touched me?' And the angel said: 'Thus God creates what He pleaseth. When He decrees a matter He only says BE and it is.' Mohammed was a better Theist than many who profess to be followers of Christ today."

The situation has not changed nor has the evidence presented by Dr. Wilson been weakened or nullified during the quarter-century which has elapsed since he penned these words. But he being dead yet speaketh to bear his testimony against that assault upon the article of the creed of Christendom, "born of the Virgin Mary," which is now being renewed in the Revised Standard Version of the Old Testament.

The Common Evils Of Modernism As Seen In Both The National Council And The Northern Presbyterian Church

By Rev. Donald C. Graham

Tallahassee, Fla.

(This message was delivered at the meeting of The Association For the Preservation and Continuation of The Southern Presbyterian Church held at Weaverville, N. C., on Wednesday, August 20, 1952. H.B.D)

This is the first time I have come to a Weaverville rally. May I tell you very simply why I am here? It is because of a certain unavoidable logic in our present church situation. First, there is an apostolically appointed responsibility to testify against the intrusion of unbelief in the church. (Galatians 1:8,9). Second, somebody must give that testimony. Third, anybody who cares should do what he can. Fourth, I care. Hence, I am honored to be in the company today of others who care—care for the cause of truth in the church today and for the honor of their Saviour's Name.

When I was asked to discuss the National Council of Churches of Christ in America, I asked myself: Is our denomination's membership in the Council the most important issue before our church today? I could think of many reasons why it might be so considered but I could think also of a much bigger reason why it is not.

I realized at once that the issue of possible union with the Northern Presbyterian church overshadowed that of the National Council because, if that union came within a year or two, the greatest possible blow would be dealt not only to the spiritual life of our church but also to the particular hope of ever disassociating ourselves from the modernist-dominated National Council. The Northern Church has had a place of leadership in that council from its inception, back into the roots of the Federal Council, and there is not the slightest prospect that it will change this loyalty.

My assignment still has significance. First, to continue the alarm that it is a bad thing for our beloved church to be in the National Council and secondly, to make close comparison between what is wrong with the National Council and what is wrong with the Presbyterian Church in the U.S.A. Religious liberalism is essentially the same wherever one finds it. It has not only unsound doctrine but it tends to have unsound, and even unfair, methods.

Note, then, the common evils of modernism as it is seen at work in the National Council and in the Northern Presbyterian church.

I. BOTH THE NATIONAL COUNCIL AND THE MODERNIST MOVEMENT OF THE NORTHERN CHURCH WERE BORN IN PROTEST TO ORTHODOXY.

Disallowing the present efforts to divorce the new National Council from the old Federal Council, let us say that the Council had its origin as a counter movement to the essentially sound World's Evangelical Alliance of the last century. John A. Hutchinson said of the splendid nine point doctrinal statement of the Alliance: "It proved to be a strait-jacket for the American branch ... The theological basis of the Alliance became more and more hampering in an age which was becoming more and more anti-theological." So it was that the modernists, never happy as a minority, pulled out and formed and dominated the organization which soon gave way to the Federal Council.

Similarity can be readily drawn with the modernist core of the Northern Presbyterian church. Its first vocal expression came in 1923 with the Auburn Affirmation. The seriousness of this Affirmation was not only to be found in the manner in which it relegated to the non-essential and to the realm of theory the historically accepted doctrines of our faith but also in the fact that it was born as a protest to the 1923 Northern Assembly's superb confession of certain cardinal points of doctrine. And now that Dr. Harrison Ray Anderson, recent Moderator of the northern Assembly, has written a defense of the Affirmation and this is being circulated by the office of the Stated Clerk of the Northern Assembly, it is apparent that the radical 1250 signers of the Affirmation have been joined by the more cautious. Their liberal position dominates the entire church. Hence, affirmations for denial of the Faith are no longer needed. All this leads inevitably to another point:

II. BOTH HAVE LOST WITHIN THEM ANY EFFECTIVE PROTEST MOVEMENT AGAINST UNBELIEF.

There may be disagreement as to the exact time when a church or religious movement goes from a state of orthodoxy to heterodoxy, but here is one test that can be applied quickly: Does the appear-

ance of unbelief bring protest and is that protest effective?

That there has been little protest against unbelief within the National Council is to be expected due to its dominantly liberal life from its inception as the Federal Council. For the Northern Presbyterian Church, however, the case is different. There was a time when it was a noble thing to stand in its courts in defense of the honor of Christ and in protest against His denial. That time has long-since passed.

Even good people were among those who said that they did not like the way Dr. J. Gresham Machen fought unbelief in his denomination. Yet, since he and his cohorts were thrust out of the Northern Church, who is heard to speak the truth against unbelief in more honorable fashion or even in any fashion at all? There are many good and essentially orthodox men still ministering in the Northern Church. Few will deny this; but when are their voices raised in their church courts in a mighty cry against the unbelief about them. Strong men who were seen with swords drawn for battle two or three decades ago have long-since replaced them in their sheaths. They will tell you simply that it is hopeless to fight unbelief in their denomination: they must now be satisfied to preach the Gospel in their individual pulpits, try to forget the apostasy in the denomination at large and, somehow, hope that the modernists will leave them alone. And the modernists will, for even modernists find it more comfortable to have a few conservatives around. Just a few help keep the dying generation of the sleepily orthodox satisfied.

But, pathetic tragedy, David is no longer David and the Goliath of modernism bellows unchallenged—in both the National Council and in the Northern Presbyterian Church!

III. BOTH THE NATIONAL COUNCIL AND THE NORTHERN CHURCH HAVE DENIED IN PRACTICE AND EFFECT THE FAITH THEY HAVE PROFESSED.

Admittedly the National Council's creed, requiring the acceptance by members of "Jesus Christ as their divine Lord and Saviour" is too brief, but it could be a fine beginning. The trouble is that good words often cease to have their historic meanings when used by liberals.

Dr. Harry Emerson Fosdick, famed for many years as the Federal Council radio preacher, said: "I believe in the divinity of Jesus with all my faculties if we can come to an understanding about what we mean by *divinity*. . . . If someone says: Well, we all have some of that divine spark in us; we all have some goodness, truth, love and therefore, on that basis, the divinity of Jesus differs from ours in degree, indeed, but not in kind. I answer: Are you afraid of that conclusion? Of course, the divinity of Jesus differs from ours in degree but not in kind. To say therefore that God was in Christ seems to me no theological puzzle at all. I

think God was in my mother, the source of the loveliness that blessed us there." (Hope of the World, p. 103).

A former president of the Council, Dr. Francis J. McConnell, was equally blatant: "Is not this tendency to deify Jesus more heathen than Christian? Are we not most truly Christian when we cut loose from a heathen propensity and take Jesus simply for the character that He was and for the ideal that He is?" (The Christlike God, pp 14, 15). The difference between Fosdick and McConnell and many of the current liberals, is that the latter are more cagey in the expression of their denials, frequently using many more evangelical terms with liberal meanings.

What then does an acceptance of "Jesus Christ as divine Lord and Saviour" mean? Such creed becomes a pious and merest gibberish when thus abused.

As for Northern Presbyterians, they like to point to the fact that their Westminster Confession of Faith has remained essentially the same through the years. Yet here, too, words mean nothing when the thrust of teaching in the church contradicts that glorious Confession. What zeal has the new Sunday School curriculum of the Northern Church for confessional doctrine? Almost none whatsoever. Or again, consider that a man may deny the barest essentials of the Christian faith and still be acceptable. Yes, in actual practice and effect, the Confession has already been changed again and again.

Impassioned E. G. Homrighausen, Chairman of the National Council's Joint Department of Evangelism and also professor in the Northern Church's Princeton Seminary, may represent before us both Council and Northern Church, even as both have often had him do, when he says: "Few intelligent Protestants still hold to the idea that the Bible is an infallible book, that it contains no linguistic errors, no historic discrepancies, no antiquated scientific assumptions, nor even bad ethical standards. . . . The Bible contains much history, some of it faintly imbedded in age-old myths, folk tales, battle songs, camp fire recitals and the like." (Christianity in America).

All this is not a pleasant recital and the worst of it is that doctrinal evidence against both the National Council and the Northern Church could fill a book. Yet, of equal tragedy is the fact that for every statement that forthrightly denies the faith, there are many more which give such an insipid reference to Christian truth as to nullify the real power and testimony of the Gospel and the "whole counsel of God." Let Christians who try to make light of these matters attempt to assure themselves, if they can, that these may not be the very times of which Jesus spoke: "*For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.*" (Matthew 24:24).

IV. BOTH THE NATIONAL COUNCIL AND THE NORTHERN CHURCH HAVE A RECORD OF INTRIGUE AGAINST EVANGELICALS.

Strange it is that modernists are broad and liberal in doctrine but usually do not show such breadth of liberality in dealing with their conservative friends.

Newsweek's description of the Council as a "virtual monopoly" in American Protestantism is illustrated by its efforts to clear the air waves of all evangelical programs. At a conference in Atlantic City a few years ago, Dr. Charles C. MacFarland, then Federal Council Secretary, made this statement: "The ultimate plan to be worked out will probably be for the local federations of churches to endorse and local stations to present national programs provided on Sunday by the Federal Council whereby all will have their choice of hearing . . . a few selected preachers who have received the full endorsement of the Federal Council." At the Atlantic City conference this question was asked by a news reporter: "Did you mean, Dr. MacFarland, that it is the expectation of the Federal Council to control all religious broadcasting, making it impossible for denominational conventions to get on the air and for pastors to broadcast sermons without Federal Council sanction?" Dr. MacFarland answered: "Precisely. The Council feels this to be a wise policy." As a result only a small percentage of free radio time is today secured by evangelicals and God alone has over-ruled the evil intentions of men to keep other Gospel programs on national hook-ups.

Yet, this is only an example of the super-church functions claimed by the National Council, and all far in advance of anything proposed during Federal Council days. In the areas of Religious Education, Home Missions, Foreign Missions and Evangelism a vast new program is being set up that will seek to dominate these activities across the country. The really large expenditure of money in these fields has just begun. It will be only a matter of time before the political squeeze will hard-pressure the church or individual who dares to stick to an evangelical concept of the Great Commission. The plans already announced by the National Council make this inevitable.

The Northern Presbyterian Church, however, applied that squeeze to conservatives long ago. They did it when they refused to license young men to the ministry who refused blanket loyalty to the Boards of the church, insisting they would support those Boards only as long as the Boards were true to the standards of the church. Thus, men no longer could be free men under governmental standards that required loyalty to God on the part of high and low alike.

They applied the political squeeze, too, when they prosecuted the members of the Independent Board for Presbyterian Foreign Missions and forced them out of the church, modernists sitting in judg-

HAVE YOU READ FRONTIERS OF HOPE?

these leaders have
and they say:

"*Frontiers of Hope* is a vital book, and will as quickly and grippingly as anything I know bring the reader face to face with the New South—its urgent and multiplied needs, and the opportunities and challenges it presents to the Presbyterian Church in the U. S."

*Dr. W. T. Thompson,
Professor of Practical Theology,
Union Theological Seminary in Virginia.*

"A must on the reading list of every loyal Presbyterian and everyone who is interested in bringing out of this day of materialism, secularism, and confusion—through a worthy and witnessing Church—a new and righteous Southland."

*Mrs. C. S. Harrington,
Member, Board of Women's Work,
Houston, Tex.*

"I would certainly recommend it to every member of the Southern Presbyterian Church for careful reading and re-reading."

*Dr. Wallace M. Alston,
President, Agnes Scott College.*

"*Frontiers of Hope* is well named. It presents a graphic picture of the expanding South, and vividly portrays the almost incredible opportunities which confront us today."

*Dr. J. McDowell Richards,
President, Columbia Theological Seminary.*

"It tells of worth-while developments in a concise and interesting style. It makes one wish to become a partner in the enterprise."

*Dr. J. R. McCain,
President Emeritus, Agnes Scott College.*

"*Frontiers of Hope* is the best book on Home Missions I have ever read. It is interesting, complete, and stimulating. It makes one want to have a part in the Home Mission Work of any Church in the South, if not in the whole nation."

*Dr. J. P. McCallie,
President, Board of Trustees,
The McCallie School,
Chattanooga, Tenn.*

You'll Want To Be Sure
To Read It, Too!

Order Your Copy Today
Just \$1.00 From Your

PRESBYTERIAN
BOOK STORES

Box 1176
Richmond 9, Va.

Box 1020
Dallas 1, Tex.

ment upon Bible-true Presbyterians. This made the issue crystal clear. The Bible had established that a false Gospel could not be supported. Yet, irrefutable evidence had been printed and given to the church by Machen and others to show that the Board of Foreign Missions of the Northern Church was supporting missionaries and colleges abroad which were propagating a false gospel. And so, at that very point, by commanding support of Christ-denying missions, the word of man was placed above the Word of God. If Christ rules in His church only by authority of the Word of God, how indeed can He rule if His Word is not honored? And how could He rule the individual conscience?

Also typical is the extended legal battle into which the giant Presbyterian Church in the U.S.A. entered to force the tiny Presbyterian Church of America, new-found haven for Machen and his friends, to relinquish its name because of similarity. The greater similarity of name with that of the Presbyterian Church in the U. S. was ignored for obvious reasons. Yet, while you might walk down many a southern street and see churches of the northern body with no distinguishing Presbyterian title to mark them as belonging to the Northern Church rather than to the Southern that had natural rights here, this case was pursued from court to court. This court case was as un-Christian as it was hypocritical.

Let Southern Presbyterians review the record of the Northern Church's civil and ecclesiastical court battles against conservatives to see what might happen in the south if we are ever absorbed by the Northern body. It is an ugly, un-Christian story of ecclesiastical political intrigue. I attended the mockery of the Machen trial in Trenton and the name suit trial in Philadelphia; I know.

V. BOTH HAVE A PASSION FOR A FALSE ECUMENICITY AND BIGNESS.

Men who lose their zeal for the Gospel of an atoning, reconciling Christ must have zeal for something. Ecumenicity is one of these substitute gospels. It has its text, wrongly interpreted and applied; and it has a soul-consuming zeal to promulgate that message.

Its text, rightly used, is the embodiment of the earnest Christian's prayer for the body of believers, his fervent prayer simply because it was Christ's: "That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me." (John 16:21). Unfortunately, the previous verse (v. 20) is passed over lightly by most ecumenical exegetes but it plainly limits the "all" who "may be one" to Jesus' disciples and "them also which shall believe on me through their word." Personal faith in Christ on the basis of the apostolic message, i.e., the full and particular Gospel of the Word of God, — here is the encompassing limit placed upon Christian fellowship. It provides true ecumenicity.

Christian Emphasis	Educational Excellence
Friendly Personal Attention — Small Classes	
Tests And Guidance	
College — Business Administration — Preparatory	
Apartments For Married Students — Korean Veterans	
Second Semester Begins January 28, 1953	
Presbyterian Junior College	
Box 38-W	Maxton, North Carolina.

Yet, such a doctrinal consideration is not of the slightest interest to the super-church dreamers of either the Northern Presbyterian Church or the National Council. Sadly enough, the hodge-podge of such dreams may become reality increasingly, but be very sure of it, this is no vision come from God. God wants only His people united in His church or in any broader fellowship that is inter-church. Beyond these borders are the world of sinners who need desperately to hear about the Saviour.

There is a touch of humor and much of truth in the figure of Holy Writ: "A living dog is better than a dead lion." (Ecclesiastes 9:4). Apparently a *living* Southern Church is *better* than something much bigger into which we might be absorbed but which would lack the life and power of the Gospel. Interdenominational fellowship is desirable even on a broadly evangelical basis, but the dead lion of the National Council is not the answer.

This sort of comparison could continue but here is enough—even too much. Who, indeed, does not recoil from vexing his soul with these considerations? To preach the Gospel, to fellowship with the saints, to educate our youth, to labor for the needy, to build a better church and world: these are the things that we should like to have absorb all our energies.

Still, the walls of Jerusalem were built by Nehemiah's men, each with his sword at hand, ready to fight the enemy; and Zion's walls were never needed to be stronger than today. So, too, the opposition is as crafty and determined as in Nehemiah's day and it mocks God's Covenant people just the same. It is good that Nehemiah's God still lives. He yet helps His people to build these walls and to withstand His enemies even as they build.

Any doctrinal issue is often belittled: After all, of what interest is it to the man-in-the-street? The answer is obvious. The man-in-the-street may not care for it as a sinner, but doctrine must ever be the chief concern of the man-in-the-pulpit and also of the man-in-the-pew if they together are going to win the man-in-the-street to the Saviour.

I think it was Kingsley who threw down the challenge:

*"The very air teems thick with leagued fiends,
Each word we speak has infinite effect,
Each soul we pass must go to heaven or hell.
Be earnest, earnest, EARNEST—mad and thou wilt
Do what thou doest as if the stake were heaven
And this thy last day ere the judgment."*

LESSON FOR NOVEMBER 9

The Compassion Of Jesus

Scripture: Matthew 9. Devotional Reading: Ezekiel 34:11-16.

All men who have Power do not have Compassion: some are indifferent and unconcerned, others vindictive and cruel. Most of the World-Conquerors had tremendous Power, but little mercy of their fellow-men. Over and over again we read that Jesus, "moved with Compassion," used His Almighty Power to help and bless and heal and forgive. The beautiful figure of the shepherd is used in Ezekiel 34:11-16 to bring out this pastoral relation between the Great Shepherd and His scattered sheep. "For thus saith the Lord God: Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered: so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. - - - I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment." Compare this with what Jesus did when on earth: see how He came to seek and to save the lost, and also how He rebuked the "fat Pharisees."

In our lesson we have this Compassion of Jesus manifested in a variety of ways.

I. His Compassion on Sinners: 1-17

There was the sinner who was sick with the palsy. The first thing that Jesus said to this man, brought by his friends into His presence, was, "Son, thy sins be forgiven thee." He proved His right (authority) to forgive his sins by healing his body. He, of course, had compassion on the man because of his bodily affliction, but His interest went much deeper. The soul of the man was sick with a disease worse than palsy.

Then, there was the sinner who sat at the tax collector's table, Matthew, the publican. We are not told that he was a sinner, but, since all have sinned, we know that he was, and the phrase, "publicans and sinners," was a common one, and expressed the contempt of patriotic Jews for these men who had taken jobs under the hated Romans. All those whom Jesus called to be His disciples were sinners, but Matthew belonged to a particularly despised clan.

Levi made a feast in His honor and "many publicans and sinners" came to this feast. His eating with such people displeased the Scribes and Pharisees and they asked the question, Why eateth your Master with publicans and sinners? Jesus' well-known reply was, They that are whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice. The great lack of the Jewish leaders was mercy and compassion. They despised other men rather than having pity upon them, but these "other men" were nearer the kingdom than the hard-hearted Scribes and Pharisees. Jesus, on the other hand, had compassion upon them just as a doctor, if he is a real doctor, will have compassion on sick people, and do all he can to heal them.

Verses 14-17 appear at first sight to be rather an "aside," but, if we study them carefully there may be a closer connection than is apparent on the surface. While Jesus was on earth His great love for men and His deeds of mercy were something new, very different from the attitude of the Jewish leaders. Men could rejoice and "feast instead of fast." The old hypocritical teaching of the Pharisees was a mournful sort of thing. Fasting would come later when He was gone home, and the Church would face persecution. Something new and beautiful had come. It was not to be tacked on the old, or enclosed in the old. When He came, the mercy and love of God came. He invites to a feast of good things.

II. His Compassion on the Sick and Sorrowing: 18-34

A sorrowing father, a certain ruler, came with his burden; his daughter was sick. "Jesus arose and followed him." He did not say, wait until tomorrow, or, bring her to my office. The heart of Jesus was touched by the sorrow of this man. Truly, He hath borne our griefs and carried our sorrows.

As He was going to help this poor man, a woman, with her great need, came and timidly, but with true faith, touched the hem of His garment. (It

would be well to compare the accounts in Mark 5:25-34, and Luke 8:43-48). Jesus wants an open confession of Him before men and is never satisfied with secret discipleship. What wonderful disciples Nicodemus and Joseph would have made if they had not tried to hide their belief from men! The woman was graciously healed of her disease.

When He came to the house He saw the minstrels and others making the noise which was customary at such times. (Compare with the accounts in Mark 5 and Luke 8). The message had come before He arrived at the house that the damsel was dead and suggesting that he "trouble the Teacher no further." Jesus reassures the heart-broken father, goes to the home, and raises Jairus' daughter to life. He took only the father and mother of the girl and three of His disciples with Him.

Two blind men next call upon Him for help and He heals them. (Compare again with the accounts in Mark and Luke). Blindness is typical of sin. Sin so often blinds people as to spiritual realities. The god of this world, says Paul, has blinded the minds of those that believe not. The devil tries to "shut out the sunshine," lest the light of the glorious gospel of Christ should shine into their hearts. Men see and appreciate the material things, but have no eyes for the invisible, and the things which are thus seen are temporal, while the things which are unseen are eternal. It is a noteworthy fact that some who are afflicted with physical blindness have an unusually keen appreciation of the unseen world. The blind poet, Milton, is one example from centuries past, and our modern hymn writer, Fanny Crosby. Sometimes God gives to those who are physically handicapped, a greater measure of spiritual insight.

The next man had a double affliction; he was dumb, and he had a demon. Perhaps the demon had made him dumb. At any rate, when the demon is cast out the man speaks again. The multitudes marvelled, saying, It was never so seen in Israel.

Then, in contrast to the two blind men who were cured, we see the obstinate self-inflicted blindness

of the Pharisees as they said, He casteth out devils through the prince of devils. See how completely Jesus answers this silly charge in Mark 3:22-29, and very solemnly warns them of their danger of committing the unpardonable sin. I believe that if we will study carefully what Jesus says in these verses much of the mystery concerning the "Unpardonable Sin" will be cleared away.

Verse 35 is a summary of His ministry, and shows His wonderful heart of Compassion as He ministers to all the varied needs of men. Notice the phrase, "Went about." Most of our doctors today do very little travelling. They have an office, and the people are the ones who "Go about." Most of our teachers are located at some school, or college, and it is the students who "Go about." Most of us preachers have a comfortable manse in which to live and our "Going about" is confined to a relatively small territory where we do our pastoral visiting. But the Greatest Doctor, and Teacher, and Preacher this world ever saw "went about all the cities and villages - - teaching - - preaching - - healing. Think of His condescension and His Compassion! Think this through and marvel once more at this Man, the God-Man.

III. His Compassion on the Scattered Multitudes: 36-38

This takes us back to our Devotional Reading, and many other beautiful passages where our Lord is compared to a Shepherd.

The multitudes were "distressed" (R. V.), and scattered as sheep having no shepherd. Sheep are helpless animals, easily frightened, and easily slain by wolves or sheep-killing dogs. When distressed and scattered they are to be pitied.

How like sheep are the poor people of this world! Distressed and scattered: no one to lead them, or care for them, or protect them, an easy prey for the wolves and wild beasts. Remember that these enemies are their fellow-men!

Lord, Give us hearts of Compassion, like our Master!

YOUNG PEOPLE'S DEPARTMENT

REV. H. LAWRENCE LOVE, JR.

YOUTH PROGRAM FOR NOVEMBER 9

"Christ Is Life!"

DEVOTIONAL

Hymn: "O For A Thousand Tongues To Sing"

Prayer

Hymn: "Fill Thou My Life, O Lord"

Offering

Scripture: Philippians 3:1-14, I John 5:10-13

Hymn: "Love Divine, All Loves Excelling"

PROGRAM CHAIRMAN:

As we approach our theme for this evening, we should take the shoes from off our feet, for we tread on holy ground. There is no more sacred theme in all of Scripture than that of the indwelling Christ, whose life we share because He tasted death for every man, and brought life and immortality to

light through the gospel. Before we hear our first speaker, let us bow our heads and our hearts before God, and seek His guidance and understanding as we meditate upon our theme. (Prayer). Now our first speaker—

FIRST SPEAKER:

"*Christ is life!*" How wonderfully simple, yet how marvelously profound is this brief statement! In a world that is under the sentence of death; to men who are "appointed once to die," God has given a simple message of hope: "*Christ is life!*" John phrases it thus: "In Him was life; and the life was the light of men." Then again: "This is the record, that God has given to us eternal life, and this life is in his Son. He that hath the Son hath life."

Life is not to be found in the intricate patterns of thought as woven by the philosophers; nor does it emerge from the noble deeds as wrought by the strength and power of men. It is not the product of thought or endeavor. It is the gift of God through Jesus Christ our Lord. "I am . . . the life." This was our Lord's simple pronouncement.

To those who turned away from Him, He said: "Ye would not come to me that ye might have life. . . . As the Father hath life in himself; so hath he given to the Son to have life in himself." If we would have life; life eternal, we must receive Jesus Christ into our hearts by faith, for Christ is life.

PROGRAM CHAIRMAN:

Thank you very much. Surely we should rejoice that God has made the way of life so plain; that to have Christ is to have life. Sometimes people get confused and are led to believe that salvation is a matter of rite and ritual, of good works and kind words, and that we must work our way to heaven. Now let us see what our second speaker has for us.

SECOND SPEAKER:

Our first speaker, in stating our theme, indicated his point of emphasis by saying, *Christ is life*. For our consideration now, let us say it like this: *Christ is life*. We want to stress the fact that *now* Christ is life. When we turn to the opening chapters of Genesis and read the creation story, we find that God created the heavens and the earth, and in the more detailed account as found in the American Standard Version, we read that "Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." In the first chapter of John's Gospel we discover that "Jehovah God" was indeed Christ, for we read that "all things were made by him and without him was not anything made that was made. In him was life." So Christ in the beginning gave life to the works of his hand. And still today, Christ alone can give life. He was life. He is life. As Paul expresses it in his letter to the Colossians: "... Your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." As in the beginning He, by His Spirit, breathed life into the nostrils of clay, so

now, by His Spirit (who is indeed the very Breath of God), He breathes upon the souls of men dead in trespasses in sins, quickening, or making them alive; alive unto God. The life He imparts in His own life, even life eternal, so that *now* are we the sons of God, possessors of eternal life.

PROGRAM CHAIRMAN:

Thank you. The thought just presented reminds me of a prayer I heard one night in church, when a godly Christian man ended his petition by saying, "And at last in heaven save us." It just occurred to me that we aren't saved "at last in heaven," but that we *now* have eternal life. Jesus said, "Verily, verily, I say unto you, he that hearth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Now our third speaker will present our closing thought.

THIRD SPEAKER:

Christ is *life*! Let's consider our theme with the emphasis on the word *life* for a moment. Just what kind of life do we have in Christ? We have already been shown that it is eternal life, but that only tells us how long it lasts, not what it is. Paul sheds light on the subject when he says, "... Christ liveth in me." The Christian life is not an imitation of Christ, nor is it an imitation of other believers. It is the life of Christ within; or "Christ in you, the hope of glory." If the Christian life is the life of Christ, then it should certainly be Christ-like. To say that we have received Christ into our hearts by faith; that we are partakers of the divine nature, and then to live for the moment, conformed to the world, is to have our lives deny the profession our lips have made. Peter says, "As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." The Christian life is a holy life, for it is a life lived out in the strength and power of Jesus Christ who lives within our hearts. "The life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." This was Paul's understanding of the Christian life. "To live is Christ!"

We are not only supposed to be different, we *are* different, when we have been born again. "If any man be in Christ; he is a new creature!" We once walked according to the course of this world; but now we are to walk "in newness of life." This new life within is the life of Jesus Christ, for Christ is life for all who receive Him by faith, and are born again of the Spirit of Christ.

PROGRAM CHAIRMAN:

Thank you very much. As we bring our program to a close, let us sincerely thank God for the gift of His love in the Lord Jesus Christ, even eternal life. How grateful we should be that He has called us out of darkness into light; that He has delivered us from the powers of darkness and translated us into the kingdom of His dear Son, and that in Him we are alive forever more.

(Closing prayer of gratitude).

Women's Work

"I'm Still Sold On Them"

The 1952 Annual Christian Conferences of Negro Women have reached a new high in interest, attendance, and work accomplished by the delegates. The newest in that list is the conference sponsored by the Women of the Church, Winchester Presbytery, Virginia, and approved by the Council of Church Women in Virginia and West Virginia. That conference was held at Storer College, Harper's Ferry, W. Va., and was highly successful.

Another conference included in the ten is the one held annually in Virginia, sponsored now by the Virginia Council of Church Women. That was for many years one of the Christian Conferences and directed entirely by the Women of the Church, Synod of Virginia. In 1949 the sponsorship and direction was transferred to the State Council of Church Women in which Presbyterian (U. S.) women are very active. The registrar-treasurer of the Leadership School this year is Mrs. A. Collie Goolsby, who served in several of the earlier conferences.

Statistically speaking, these ten conferences, as we shall call them for convenience, had 970 delegates enrolled, of which number 470 attended for the first time. A total attendance was 1,917. There were 24 different denominations represented, with over 152 Presbyterians in that number. Perhaps there were more Baptists and Methodists than any other group which may not be surprising when one knows that these denominations are very strong among Southern Negroes.

Nineteen different courses were taught in these ten conferences, including Bible, both book study and How to Study the Bible; Stewardship; Worship; Christian Citizenship; Christian Witnessing; Methods — Sunday School and Vacation Church School. For creditable work done there were awards—certificates for certain standards reached during the conference. There were 544 who received that award. For more work done through several conferences, a diploma is given. Seventy-four women received that award.

One of the most important features of these Christian Conferences of Negro Women is the acceptance of some follow-up project. There were fourteen different projects accepted by the women. These include: Vacation Church Schools, One Day Christian Conferences, Bible Classes, Establishing Allied Youth Posts in Negro High Schools, Starting Sunday Schools in Forgotten Areas, Recreation Groups, Con-Clubs and Institutes. Two teen-age girls plan to give themselves to full-time Christian Service as a result of the Conference in Mississippi. The women in the Winchester Presbyterial Conference decided to teach and assist in the home, school and church work.

Each Conference has a theme around which the program was planned. These themes were well-chosen: Walking Worthily Of The Lord (Alabama); Be Ye Doers Of The Word And Not Hearers Only (Appalachia); Christian Certainties For Life Today (Arkansas); Radiant Living (Georgia); God The Center Of Stewardship (Mississippi); Triumph Through Christ (North Carolina); Fulfilling Christ's Plan (South Carolina);

Christ In You (Greenville, S. C.); The Living Bible (Virginia); Pioneering Together In His Service (Winchester Presbyterial, Virginia).

An unusual group was present in the Arkansas Conference. Four men, two Presbyterians, one Methodist, and one Anglican, exchange students from Gold Coast, Africa, attending Philander Smith College. One spoke at vespers one evening. They appreciated greatly the privilege of the Conference and added to it in many ways. In that same Conference was a woman, school teacher, who earned the Master's Degree at Cornell later in the summer. She wrote the director from Ithaca, N. Y.: "For me, the Conference was truly a 'mountaintop' experience. I shall cherish the memory of the friendships which I formed during those few days and shall endeavor to make the 'Christian Certainties' a living part of me. I am looking forward to next year's Conference and pray God's blessing upon you until that time."

It is noted that there were many younger women present. In South Carolina more Presbyterian women than in any previous year, with former delegates challenging the other women through telling of work done as a result of attending other conferences. Excellent pre-conference publicity was given in each of the Synods. Several conferences prepared findings for the delegates. Unusually good co-operation was given in Mississippi by members of the local Negro Presbyterian Church.

We agree heartily with one of the directors who said: "I'm still 'sold' on this Negro Woman's Conference!"

—Annie Tait Jenkins.

Women's Regional Council

Snedecor Region - 1952-1953

President: Mrs. W. M. Martin, 1221 Tatum Street, Montgomery, Ala. (Central Alabama Presbyterial).

Vice-President: Mrs. El Captain, 1923½ Staples Street, Houston, Tex. (Brazos Presbyterial).

Secretary: Mrs. Mary Alice Butler, 1306 Loyola Street, New Orleans, La. (Louisiana-Mississippi Presbyterial).

Treasurer: Mrs. G. W. Gideon, 931 Coleman Street, Atlanta Ga. (Georgia-Carolina Presbyterial).

Presbyterial Presidents: Mrs. S. W. Washington, Jr., 118 East Tenth Street, Tuscaloosa, Ala. (Central Alabama Presbyterial); Mrs. E. E. Newberry, 164 North Brooks Court, Decatur, Ga. (Georgia-Carolina Presbyterial); Miss Mary Ella Van Meter, 2716 Danneel Street, New Orleans, La. (Louisiana-Mississippi Presbyterial).

Representative from Churches in White Presbyteries: Mrs. Kalip Mack, 3309 Kirby Avenue, Louisville, Ky., President, Women of the Church, Grace Presbyterian Church, Louisville, Ky.

Field Worker: Mrs. Arena L. Devarieste, 3813 Baronne, New Orleans, La.

Representative from Staff, Board of Women's Work: Miss Annie Tait Jenkins, 309 Henry Grady Building, Atlanta 3, Ga.

Minister Representative: To be chosen by Ministers' Conference, Snedecor Region.

The four general officers were elected by the entire body of women, Snedecor Region, August 8, 1952. The representative from Churches in White Presbyteries was elected by the women from seven of those nine Churches.

Church News

Travel Schedule Of Dr. W. A. Alexander

Moderator Of Presbyterian U. S. Assembly

Completed:

August 31: 11:00 A.M. Grace Covenant, Richmond, Va. Evening: Broadcast of Message, followed by Round-table Interview, also Broadcast.
September 3: Addressed North Carolina Synod.
September 5: Communion Sermon, Mississippi Synod.
September 23: Centennial Prayer, Synod of Arkansas.
September 24: Addressed Synod of Arkansas.
September 30: Addressed United Presbyterian R.S.V. Bible Gathering, Dallas, Tex.

Here is what is **set** for the next few weeks:

October 26: A.M. Highland Church, Louisville, Ky. P.M. Crescent Hill Church, Louisville, Ky.
October 27: A city-wide gathering of a nature to be determined by the Churches, Louisville, Ky.
October 28: (Meeting of Board of Annuities).
November 6: Metairie Church, New Orleans, La., under auspices of Men.
November 7: McIlwain Memorial, Pensacola, Fla.
November 9: Morning Sermon, Men of Florida Synod, Tampa, Fla. Evening: Gainesville, Fla.
November 10: Men of Riverside Church, Jacksonville, Fla.
November 11-12: General Council, Atlanta, Ga.
November 20: Men of El Dorado (Ark.) Church.
November 30: Morning Sermon, 125th Anniversary of Euchee Valley (Fla.) Church. Evening Sermon: De Funiak Springs, Fla.
December 5: Sermon, part of Centennial Celebration of Camden (Ark.) Church.

Report On Winston-Salem Presbytery

The Presbytery of Winston-Salem met for its Sixty-Eighth Stated Meeting at the First Presbyterian Church of Mocksville, N. C., October 14, with an enrollment of 24 ministers and 17 Ruling Elders. The devotional service was led by the Rev. Graham McChesney.

Presbytery was called to order by the retiring Moderator, Ruling Elder Lewis M. Nelson. Rev. Robert A. White, Jr., was elected the new Moderator, and Rev. Graham McChesney, Permanent Clerk pro tem.

The Presbytery was greatly interested in the progress of the work at the Mocksville Church under the leadership of the Pastor, Rev. Paul Richards; a most attractive new manse has been built and a new Educational Building is in the process of erection.

Two new members were received: Rev. Henry Rufus Poole, from Norfolk Presbytery, who will become the pastor of the Lexington Second Church; and Rev. Joseph Thacker Berham, from Concord Presbytery, who becomes the Pastor of the Pilot Mountain Larger Parish. This Larger Parish Plan is a new venture in Home Mission Work which will be watched with great interest.

The Rev. Robert C. Pooley, Jr., was dismissed to the Presbytery of North Alabama, to take the position of Executive Secretary of the Presbytery. Rev. Samuel A. Burgess, who was ordained at the July Meeting of Presbytery, was called to the pastorate of the Elkin Church, and a commission appointed for his installation.

The name of the Waughtown Church was changed to the Southminster Church.

Rev. James B. Macleod preached the Communion Sermon, after which the Sacramental Service was conducted by the Revs. J. R. McAlpine and Kenneth B. Pollock.

The Presbytery accepted the invitation of the North Wilkesboro Church to hold its next regular meeting, January 20, 1953, in that Church.
J. Harry Whitmore, Stated Clerk.

Mission News

Nashville, Tenn. (PN).—Mr. and Mrs. Joseph Spooner, of our Africa Mission, announce the birth of a daughter, Elizabeth Rhodes, on August 29.

Charles Redden Butler, III, arrived in Brazil on September 16. He is the son of Rev. and Mrs. Charles R. Butler, of our West Brazil Mission.

Dr. Eliezer Moreno, of Mexico, is one of the new scholarship students studying in the United States this year under the sponsorship of the Board of World Missions. Dr. Moreno is studying at Union Theological Seminary in Richmond, Va. He is pastor of the Presbyterian Church at Cuernavaca and is a former Moderator of the Presbytery of the South and First Synod in Mexico.

During the summer Mr. and Mrs. Yale Gunn spent two months at the Teloloapan Agricultural Farm in Mexico, helping with the agricultural work and doing Daily Vacation Bible School Work there. Mr. Gunn is a senior at Union Theological Seminary in Richmond, Va.

Dr. and Mrs. Conway T. Wharton will spend two months, beginning the middle of October, in Hollywood, working with Twentieth Century - Fox Studios on the film version of "White Witch Doctor." Location scenes for this film were shot on our Congo Mission, and Mr. Wharton will act as technical advisor for the scenes that will be shot in this country.

Curry B. Hearn, Treasurer of the Board of World Missions, will leave New York, N. Y., by air on October 18 for Brazil. He will spend several weeks there in consultation with our missions.

Mr. and Mrs. J. Franklin Watt, Miss Ruth Worth and Miss Elizabeth Templeton are booked to sail from New York, N. Y., directly to the Congo on October 30. Miss Ruth Worth served as a missionary in China, and Miss Elizabeth Templeton is a new missionary.

The following missionaries have sailed recently to **Africa**: Mrs. Martha Savels; to Belgium for study before going on to Africa, Dr. and Mrs. Sandy Marks; to **Formosa**: Rev. and Mrs. E. S. Currie and Miss Marion Wilcox; to **Japan**: Mrs. L. C. M. Smythe, Miss Margaret Archibald, Rev. and Mrs. W. C. McLaughlin; to **Korea**: Mrs. H. Petrie Mitchell, Rev. and Mrs. G. T. Brown, Rev. and Mrs. W. A. Linton, Rev. Jack Brown Scott.

CO-OPERATION — YES!

LIQUIDATION — NO!

It is gradually dawning on many in the Southern Presbyterian Church that the words, "co-operation" and "union," are being used as though there can only be co-operation if we unite with another Church.

No denomination has a finer record of a co-operative spirit in promoting the work of God's Kingdom than our own.

But, in order to co-operate it is not necessary to liquidate our own Church, nor is it necessary to unite with another denomination with the result that our work and our influence is lost in a larger denomination.

In taking this position we are not reflecting on another denomination or its work. We are simply being realistic to the extent that we recognize that liquidation of a going and efficient work is not the best way to promote the corporate work of the great Church universal.

Co-operation where indicated — YES!!!

Liquidation without justification — NO!!!



**THE ASSOCIATION FOR THE PRESERVATION
AND CONTINUATION OF THE SOUTHERN
PRESBYTERIAN CHURCH
WRITE FOR INFORMATION**

H. B. Dendy, Secy.

Weaverville, N. C.

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

NOV 6 1952

NOVEMBER 5, 1952



CENTRE PRESBYTERIAN CHURCH BUILDING
MOUNT MOURNE, N. C. REV. J. K. PARKER, PASTOR

VOL. XI NO. 27

\$2.50 A YEAR

THE SOUTHERN PRESBYTERIAN JOURNAL
PUBLISHED WEEKLY
BY THE SOUTHERN BOARD OF CHRISTIAN PERSUASION
1000 N. W. 10th St., Miami, Fla.

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....Weaverville, N. C.
Dr. L. Nelson Bell, Associate Editor.....Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey C. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw
Mr. W. R. Willauer

EDITORIAL

It Takes Much Grace To Keep Christian Work In Balance

A proper balance between the spiritual objective and the social implication of the Gospel is difficult to maintain but it is *very* important.

The attaining of the spiritual objective can be hindered if material factors are not taken into consideration. A Christian, with the means to alleviate suffering and want, will have little influence with the needy if he ignores that need and speaks only of the soul's welfare.

On the other hand, one can become so obsessed and concerned over the injustices to and the material needs of the people about us that sight is lost of the fact that a man can have every human want satisfied to the fullest and still go straight to hell.

Certainly one way to maintain the needed balance is to prayerfully ask for help and guidance in working for the social needs of people, that while trying to help, the spiritual objective may always be kept in clear perspective, that those for whose welfare we work shall know that the end which we seek is their eternal salvation. Years ago we heard Tom Farmer, a converted alcoholic and bum say that it was hard to talk to a man about his soul if his stomach was empty. At the same time, filling his stomach must be a means to the end, that he might listen to the story of the Bread which comes down from Heaven.

It is a fact that physical health, economic security and other material things do not in themselves bring men to Christ. We once heard a strong advocate of the social gospel say that if we can bring about economic security here in America we will then see a spiritual revival. Nothing could be farther from the truth for the history of man shows that such security is only too often used to further soft and selfish living. God has continually used illness and

want to bring men to a sense of their complete dependence on Him.

But when all of this is said it is nevertheless a fact that a part of the Christian's obligation to society is to do all within his means to help those who need help, not just to alleviate suffering but to use such humanitarian work to glorify our Lord and witness to His saving grace. One of the gravest pitfalls of social service is that men shall take the glory to themselves or let such service become an end itself.

The Christian who maintains life in its proper perspective sees himself in the light of eternity and he sees others in the same light. Many of God's most glorious saints are broken in health or living on the margin of extreme poverty. Many who outwardly seem completely sold out to the works of Satan are strong in body and full of this world's goods.

The Church and Christians have a God-given obligation to help those in need in so far as they have the means to give such help, but this obligation does not stop with the body. As material things perish with the using we must always keep the perspective which sees *things* in the light of eternity. It is man's *soul* which lives on after death and it is to his soul's welfare that all of our efforts must ultimately be aimed.

Help man materially? Yes, as God enables us to do so.

But for an eternal purpose—the salvation of his soul.
—L.N.B.

Needed: Seven-Day Christians

Your pastor may be the quarterback and call the signals but he has every right to expect you to carry the ball seven days a week. Too few Christians realizing that carrying the ball of their profession

involves giving a practical demonstration daily to the fact that their Christianity is not only a faith to profess, it is also a way of life.

The reason Christianity does not make a greater impression on American life is that we accommodate our lives to the ways of an unregenerate world and in this act of compromise we lose both Christian testimony and witnessing power.

Christianity has a poor grip on our lives if we go out of church on Sunday to return to business or home and conduct ourselves on the same plane and by the standards common to the world.

In business or profession there are clear ways of giving quiet witness to the fact that we are Christians. These involve our manner of conversation, the jokes we tell, the pleasures we enjoy, the methods by which we conduct our business. If we have given Christ first place in our lives then we *must* live by His standards and these will inevitably at times run at cross-purposes with our contemporary way of life. Sharp practices in business are a disgrace to those who name the name Christian. Those who work for us who are Christians have the right to expect consideration not to be found anywhere else. The people who engage us in daily conversation should recognize in the things we say—and the things we do not say—that we are truly new creatures in Christ.

We think of a Christian business man who among other business investments owns a filling station. On the door of that station there is displayed a card seven days a week: "CLOSED ALL DAY SUNDAY." That four word message preaches a sermon which is an eloquent testimony. Some years ago we spent Sunday in Pyongyang, now the capital of Northern Korea. Down the main street of that city one found probably half of the stores and shops closed with the sign displayed: "THIS IS THE LORD'S DAY." Those places of business were closed in obedience to the Lord's command and in order that Christians might share in the privilege of church services and worship. In America most business establishments are closed but many who are thereby released from work use the day for rest and pleasure only.

Every Christian owes it to his Lord, to his pastor and to his Church, to share in the work and program not only of the local congregation but also of the church in its world-wide ministry. This will involve work on Sunday and also at times during the week. But, one does not discharge his obligation as a Christian solely in these church-related duties. One is not worthy of the name Christian until he

carries the banner of his faith out into the highways and byways of daily life, into those activities which have primarily to do with making a living.

Every pastor rejoices in those faithful members on whom he can count in carrying out the multiplied activities of the present-day congregation. But, how much more such co-operation will mean to him if he finds the members of his church living all seven days a week so that their lives shall be living epistles, known and read of all men.

The Church of Jesus Christ will never make the impress on contemporary society which is needed until those who name the Name become:

SEVEN-DAY CHRISTIANS.

—L.N.B.

The Statistical Report

The statistical report of every church is published in the minutes of the General Assembly. It is supposed to tell the story of each church—how many elders, deacons, members of church and Sunday school, how many adults and infants baptized and then how much money given to each benevolent cause of the church and also the expenses of the church and what it pays its pastor. But this cannot be the whole truth about any church. Many years the pastor and people engage all their powers in church work but have little to show for it. Some of the hardest years are represented by small figures. Yet the church has been growing all the time. A church is much like a tree: its leaves fall in autumn and the tree is bare during winter. But the tree is growing downward, deepening and spreading its roots and putting on its strength. It shows this strength in the spring and summer in leaves and fruit, in shade and beauty. The tree is alive all the time. It has little to show in the winter. It must be judged by what it does the whole year. Pastors become discouraged when they have no figures to show what they have done. They have worked hard in prayer and tears. Remember the winter work is the real work in the church.

We used to have another report called the Narrative which gave an account of the spiritual life in the church. The narrative often stirred churches to great endeavor. It diagnosed the true condition each church was in and told what was going on or what was not going on. But prayers do not yield figures. Nor can we put into mathematics the matter of fellowship, communion of saints, the joys and disappointments, the adversaries and the achieve-

The Southern Presbyterian Journal, a Presbyterian week's magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 27, November 5, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

ments which are the work of the Holy Spirit in the heart of the Church. Who wants to take credit for a call made in the Name of Christ? or a little help given to the needy, or a solicitation to become a Christian or a prayer with a sick or sad soul? The statistical report is good. But it does not represent a church in its deepest life. What church would call a pastor solely on a statistical report? The church is in the greatest business in all creation. No statistics can tell the story or represent its budget. Spiritual work is the greatest work of all—and there are no figures to tell its story. Let no pastor be discouraged when the winter years come. He may sow for another to reap. But both sower and reaper rejoice together and give God the glory.

—C.T.C.

"Your Father"

Jesus often uses these expressions, "My Father," "Our Father," "Your Father," "Your Heavenly Father." In the sixth chapter of Matthew He uses these latter two eleven times.

In one sense, God is the Father of all men, for He created all men. Since the Fall, however, men have ceased to be His children; they sold their birthright, wandered off in sin, and have become alienated from God, children of wrath, children of the devil. Jesus makes this very plain in talking to the Jews in John 8:44, where He tells them, "Ye are of your father the devil."

Jesus came to reveal His Father to men, and redeem them from sin and slavery, reconcile them to God, and bring them back to the Father: "No man cometh unto the Father but by me." Men then become the children of God in and through Christ Jesus. Here we have the true "Fatherhood of God," and "brotherhood of men," as we become one family in Christ.

God is now become "Your Father," ("Thy Father"), and it is interesting to note some of the results and blessings of this new relationship which is ours through Christ.

1. *Your Father Sees; therefore be Sincere.*

Man sees only the outward appearance, Your Father sees your heart. We are to keep our heart with all diligence, for out of it are the issues of

life. Some people like to "dress up" in order that men may see how goodlooking they are. Your Father wants Beauty of soul. Some people like to "clean up," use much soap and water, have clean bodies, clean faces. Your Father is looking for clean, pure hearts. Some people like to talk much and eloquently, so that men can applaud. Your Father wants hunger and thirst after righteousness; He seeks for truth in the heart.

2. *Your Father Rewards; therefore work.*

There are those who tell us that we are not to work for rewards, but only from Love. Love should be the constraining and energizing force in our lives, but rewards are necessary. I may love to farm, but I look for rewards in the harvests I reap; I may love to teach and preach, but I look for the rewards of my work. Paul, in closing his great chapter on the Resurrection, says that we are to be steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. In our work, let us have but One Master, and lay up our treasure in heaven.

3. *Your Father Hears; therefore Pray.*

Remember that we are praying to God, not to, or before men; be sincere and simple. Pray much in secret, not too much where men can see and hear. Be earnest; keep asking, seeking, knocking. Pray in faith, for such prayer will "remove mountains." "If ye ask - - I will do."

4. *Your Father Knows and Cares; Then trust Him.*

Your Father knows that you need food and clothes, and other "things," and He has filled the world with them. Men by their selfishness and greed, their wastefulness and laziness, have caused untold suffering. This condition is the result of sin.

The child of God need not be anxious and worried. We are precious in His sight. The true child of God works and does not waste, trusts and does not worry.

—J.K.P.

Introduce your friends to THE SOUTHERN PRESBYTERIAN JOURNAL.

KING COLLEGE

Presbyterian • Co-educational • Founded 1867

Sound liberal education under vigorous Christian influences. Fully accredited. Four-year liberal arts, sciences, business education. **FOUR TYPES OF SCHOLARSHIPS** (1) Competitive, (2) Academic, (3) Grant in Aid, (4) Remunerative Work. Sixty-acre campus. Intra-mural sports. Dormitories. Summer session. Catalog and illustrated booklet.

R. T. L. Liston, President — Box J, Bristol Tenn.



Saved Or Lost

By Rev. B. Hoyt Evans

Gastonia, N. C.

Of all the Christian doctrines which cannot be compromised, surely the doctrine of salvation is one of the most uncompromisable. There is no middle ground with respect to salvation. A man cannot be both dead and alive at the same time, nor can he be somewhere between life and death. Likewise a man cannot be saved and lost at the same time, nor is there any intermediate state between being saved and lost. To be saved is to be alive spiritually. To be lost is to be spiritually dead. There are only two of these spiritual states, and by the mere reason of his existence each person must be in either one or the other of them. There is no middle ground.

Those who are saved have spiritual life in them. This spiritual life is not generated by those who have it. It is the gift of God. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 2:8, 9. The quickening of the human spirit is the work of God, and is based in no way on human worth or merit. It is impossible for a man to generate himself physically, and he certainly cannot bring about his own spiritual birth. Spiritual life, as well as physical life, is completely dependent on God, and He is altogether dependable.

How is spiritual life provided for those to whom God gives it? The Spirit of God generates life in the spirits of men by applying to them the saving work of Christ. This is what is spoken of in John 3:6 as being "born of the Spirit." Without the renewing of the Spirit there is no spiritual life. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5.

The effecting of salvation is the work of the Spirit, but the basis of salvation is in the love of God and the redemptive work of Christ. "God loved the world" and "gave his only begotten Son." The Son, Jesus Christ, became a willing substitute for sinners and suffered the punishment due to them for their sins. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. . . . The Lord hath laid on him the iniquity of us all." Isa. 53:5, 6. The result of this great transaction is that those who believe in Christ may transfer the guilt of their sin to Him and receive in its stead His cleansing and His perfect righteousness. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." II Cor. 5:21. God grants spiritual life to those who believe in Christ. "He that believeth on the Son hath everlasting life." John 3:36.

A Living Investment
in American Youth

- Christian Education Building High Moral Values
- Fully Accredited, In Liberal Arts Tradition
- Military Training for Reserve Commissions

Presbyterian College

Clinton, S. C.

Marshall W. Brown, President



PULPIT & CHOIR GOWNS

Pulpit Hangings — Altar Cloths
Bible Markers — Communion
Linens — Embroideries — Fabrics
Custom Tailoring For Clergymen
1837 Marking 115 1952
Years Of Service
To The Church And Clergy

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

GOWNS

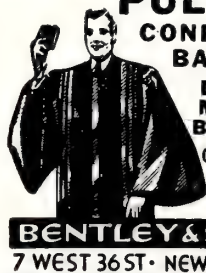
PULPIT-CHOIR

CONFIRMATION
BAPTISMAL

DOCTORS
MASTERS
BACHELORS

CAPS GOWNS
AND
HOODS
EST. 1912

BENTLEY & SIMON
7 WEST 36 ST. NEW YORK 18, N.Y.



To be lost is to be spiritually dead. The natural state of mankind, since Adam, is spiritual death. With Adam sin came into the world, and it has been present in the heart of natural man ever since. "All have sinned" and "The wages of sin is death." In speaking to Christians the Bible also has this to say, "You hath he quickened *who were dead* in trespasses and sins." Eph. 2:1. In other words, a man does not have to do anything to be lost. He is lost already, if he has not accepted the one way of salvation which God has provided in Christ Jesus. A man does not stand on neutral ground to choose whether he shall become a sinner or a saint. He is a sinner from the first. The Scriptures leave no reason for doubt about this matter. The following passages make the truth dreadfully clear. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:18. "He that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. In another place the Bible raises this awful question, "How shall we escape, if we neglect so great salvation?" Heb. 2:3. The solemn answer is that *we shall not escape*.

The sum of the matter is this: Those who are born twice, both physically and spiritually, will die only once, that is physical death; but those who are born only once, that is physically, die twice, both physically and spiritually. There is no middle ground.

LESSON FOR NOVEMBER 16

Jesus Commissions The Twelve

Scripture: Matthew 10:1 - 11:1. Devotional Reading: John 15:8-20.

There is a striking similarity between our lesson today and our Devotional Reading, John 15:8-20, and there is a difference, too. In the selection from John, the love which these disciples were to have for one another is a predominant note: These things I command you, that ye love one another. Then, the object of their going out into the world is to "bear much fruit." Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain. Their love for one another is contrasted with the hatred which the world would have for them.

In the closing verse of chapter nine Jesus is speaking of the plenteous harvest and the scarcity of laborers: Pray ye therefore the Lord of the harvest, that He will send forth laborers into his harvest. Our lesson might be thought of as an answer to that prayer, for He selects and sends the Twelve as laborers in the harvest field.

I. The Twelve Selected and Empowered: 1-4.

He called them and gave them power (authority). He is the Head of the Church; He alone can choose those whom He desires to be His helpers, and He alone can equip them for the work to which He called them. I am afraid that sometimes we have men in the ministry who have been called and prepared by men, but have never been called of God. We need men who have been definitely called by the Great Head of the Church and filled with power from on high—the Power of the Spirit. When men are called of God, as Peter Marshall was called, we can see what God can do through them. He can take those who are poorly equipped, as far as men are concerned, like D. L. Moody, and use them more mightily than some who have been through college and seminary. These men were to "be with Him," to learn of Him, the Master Teacher. No company of men had training equal to these Twelve.

"The list is grouped in pairs—they at first went out two by two. Peter is always named first, Iscariot always last, and (making three groups with four in each group) the same names are always found in each group only the order being changed here and there. Matthew mentions only Judas and Peter in the rest of his gospel. 'The first,' does not place the others under Peter as being the pope but names him as *primus inter pares*. He was not even the first to come to Jesus (I John 1:41, 42)." (Lenski). Notice that Matthew humbly adds "the publican" after his own name. The other three lists do not. Thaddæus seems to have had two names: Lebbeus and Judas.

He gave them the power, (the term denoting both the power and the right to use that power). This power to work miracles is a sign or credential, showing that they were sent of God. When Moses went down into Egypt to lead Israel out of that land, he was granted power to perform miracles both as a sign to Israel that Jehovah had sent him, and also as a sign to Pharaoh. This sort of miraculous power has always been regarded as a convincing proof that men have their commission from God, and not from men. Jesus used this as proof of His own Messiahship: Believe me for the very work's sake.

II. The Twelve Instructed: 5-15.

They were given definite instructions as to the program they were to follow.

1. Their ministry was to be confined to "the lost sheep of the house of Israel." God's chosen people were to be given priority in the proclamation of the Kingdom. "To the Jew first, and then to the Gentiles," was the order even in the days of Paul. In his missionary journeys he always tried to get his own people to accept Christ as their Saviour, and when they usually rejected the good news, he turned to the Gentiles. The Jewish nation had been given the Law, the Tabernacle and Temple service, the ministry of the many prophets; they received, and were to keep intact, the direct revelation from God during the time before the Messiah came. John, in his gospel, tells us sadly, that "He came unto His own, and His own received Him not," but, as many as received Him, to them gave he the power to become the sons of God, even to those that believed on his name. It is vain to speculate on what would have been the outcome if they had accepted Jesus as their Messiah. The simple fact is, that they did not. It will be a glorious day when they do. The few who see the light and become Christians are very zealous.

2. Their main business was to *preach*, saying, the Kingdom of heaven is at hand. Jesus' main

work, likewise, was preaching and teaching, not healing. His miracles of healing were wrought to show His compassion on the sick and suffering, to prove that He was what He claimed to be, the Son of God, and to make it clear that He had the power to heal the sin-sick souls of men. He states this last object in the healing of the man borne of four, for the first thing he says to this man is, "son, thy sins be forgiven thee," and later, "in order that ye may know that the Son of man hath power on earth to forgive sin, He heals the sick body of the man before Him.

3. They were to carry no provisions with them, but depend upon the generosity of those to whom they ministered; for the workman is worthy of his meat. Surely, their preaching and their helpful ministry to the sick and demon possessed, was worth their board and lodging!

4. As Lenski points out, it would not be difficult to find out who would welcome them into their homes. If they made a mistake, they could rectify it, and if they were not received, they could turn to other places and persons. (Compare this with Paul and Lydia who received the messengers into her house). Verse 14 is thus explained by Lenski: "This symbolic act signifies that the feet of the heralds of the kingdom have actually been in the house or town and that they leave this their dust in witness to the fact that they were there but were forced to leave because they were unwelcome. The act was not a sign of contempt; nor was the dust of the place defiling; nor does it indicate that the apostles will have absolutely nothing to do with the place; nor was this act equal to exclusion from the kingdom." Verse 15: "To lie in sin and thus to perish is bad; to lie in sin and in addition to reject grace and thus to perish, is worse." The same solemn principle applies very forcefully to our own nation—a nation of Bibles and churches, and preachers: it will be more tolerable for Sodom and Gomorrah in the day of Judgment than for America!

III. *The Twelve Warned and Encouraged:* 16-31.

To send sheep among wolves seems like a foolish thing. What would happen to them? But it is JESUS Who sends them "(I)". He is their Protector. He will never abandon them to the cruel and blood-thirsty wolves. The "wolves" are men: But beware of men: for they will deliver you up to the councils, etc. How true this was in the early days of the Church, and also in many later periods of Church History. In the midst of Warning there is Encouragement. They will not have to worry about hiring a lawyer to plead their case: the Holy Spirit will tell them what to say. (How remarkably true of Paul and his defense before the Roman officials).

This persecution will extend even to family relationships; their enemies will be in their own homes. "Ye shall be hated of all men for my name's

STILLMAN COLLEGE

NEEDS

\$15,500.00 THIS SCHOOL YEAR FOR 105
PART-TIME SCHOLARSHIPS

You Can Help

These Worthy Youths Get An Education
That Is Soundly Christian By
Sending Your Check To

Stillman College Scholarship Fund

CARE

Samuel Burney Hay ... President

P. O. Box 483

Tuscaloosa ... Alabama

sake." They are to flee from one city to another. How literally this was done by Paul and his companions! Again they are to be encouraged by the thought that they are being treated just as their Master was treated. "God will take care of you;" ye are of more value than many sparrows; the very hairs of your head are numbered.

IV. *The Challenge of the Message,* or, "The Hour of Decision." 31-42.

These verses might be considered as a continuation of warning and encouragement, but there comes a new note which emphasizes the *Importance* of their message and the responsibility which rests upon all who hear. When the Gospel is proclaimed, the "hour of Decision" arrives: this is inevitable. To confess, or deny Jesus is one of these solemn and vital decisions. Men are divided into two classes by the preaching of the gospel; those who confess, and those who deny, or, those who say "yes," and those who say "no." In the judgment day we will see that importance.

Divisions must come: a sword cuts. A man will have to decide, sometimes between family and friends, and Christ. Our love for Him must be greater than that for family or loved ones; greater than the love he has for his own life. The only way to "find" our lives is to lose them for His sake.

Rich rewards come to those who receive and help the messengers of Christ, and to those who receive Him!

YOUTH PROGRAM FOR NOVEMBER 16

"On This Rock"

DEVOTIONAL

Hymn: "The Church's One Foundation"

Prayer

Hymn: "Jesus, The Very Thought of Thee"

Offering

Scripture: Matthew 16:13-20

Hymn: "My Hope Is Built On Nothing Less"

PROGRAM CHAIRMAN:

Our program this evening is based upon a wonderful theme as set forth in the words of our Lord Jesus Christ when He said: "On this rock will I build my Church, and the gates of hell shall not prevail against it." Heaven and earth will pass away, but the Church, established by the Word, will never perish. It will endure as long as God endures, for the Church is one with the Father in the Son; is indeed His very body. As we rejoice in the eternal character of the Church, let us consider some of the reasons why the Church is indestructible. Let's answer three questions: By Whom was it built? On Whom is it built? Of Whom is it built? Our first speaker will seek to answer the first question.

FIRST SPEAKER:

By whom is the Church built? If we confine our thinking to the local building, we would have to find out who was employed as the contractor. If we think of the financing of such a building, we would have to say the congregation built it. However, we are not thinking of local buildings or buildings at all. Nor are we thinking of denominations. We are considering the words of Christ as applied to His Church; or the body of believers around the world and in all ages who by faith are members of His body; who constitute "the household of God"; "a building fitly framed together . . . an holy temple in the Lord," of which Paul speaks in Ephesians. Who is the builder of *this* Church? Jesus said, On this rock *I* will build my church." Christ is the builder. He is the architect, contractor, and owner! He designed the "building," purchased the material (at a cost greater than silver and gold), and in a labor of love is building the Church of God for an habitation of God in the Spirit. He will continue to work until the building is complete, until every "stone" is in place. Then He will present it to the Father, a finished work; presented "faultless before the presence of His glory."

When Jesus said, "I will build my Church;" He indicated His purpose, and until the work is com-

plete He will continue to labor, gathering material from around the world.

PROGRAM CHAIRMAN:

Thank you. Christ is certainly the master builder, and we can be "confident of this very thing, that he which hath begun a good work . . . will perform it." He paid for the "materials" in advance, and He is directing the work Himself, so we need not fear but that it will be a finished work, and a faultless one. Now our second speaker will answer our next question: "On Whom is it built?"

SECOND SPEAKER:

Perhaps our second question seems a bit strange. In speaking of a building, and the Church is a building, we would ordinarily say concerning the foundation, "what," not "Whom." However, the Church is not an ordinary building, so an ordinary foundation would never suffice. "ON THIS ROCK" . . . But what rock? Is a rock a "what" or a "whom?" The Rock of which our Lord was speaking was Himself. He is the stone which became the head of the corner. He is the sure foundation, "for other foundation can no man lay than that is laid, which is Jesus Christ." When Peter, in answer to our Lord's question, "Whom say ye that I am?" said, "Thou art the Christ, the Son of the living God;" he established a testimony and set an example of the confession that was to be the confession of the Church in all ages. The true Church confesses that Jesus is the Christ, the Son of the living God, and upon this foundation of truth, the truth that is in Christ, the Church will ever rest. In a very real sense the Church is built upon its confession, and its confession is "thou art the Christ, the Son of the living God."

PROGRAM CHAIRMAN:

Thank you very much. In this shaky world of ours it is good to know that the Church is built upon a foundation that will endure. In the twelfth chapter of Hebrews there is a reference to "those things which cannot be shaken." It refers in part to the "heavenly Jerusalem," to the "general assembly and church of the firstborn, which are written in heaven;" and more directly to "Jesus the mediator of the new covenant." Jesus Christ, the same yesterday, today and forever. He is a sure and unshakable foundation. Now for our third speaker as the last question is presented and answered.

THIRD SPEAKER:

Of whom is it built? Just what are the materials of which the Church is built? We use the word "whom" in framing our question, and rightly so.

The Church of Jesus Christ is built of "living stones." It is built upon the foundation of Jesus Christ, and upon the confession of His apostles and prophets, who confessed that He was the Christ, the Son of the living God; and it is built of those who belong to Him by faith who have in their hearts and with their lips confessed this confession as stated by Peter and echoed in the hearts of believers in all ages. John says, "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." All who thus believe are "builded together for an habitation of God in the Spirit." In other words, Christ builds His Church of those who confess Him as the Son of God, and own Him as Saviour and Lord. Peter says, in writing to the elect, "Ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." This spiritual house is the Church, the pillar and ground of the truth. Jesus Christ is head of the Church, and we are the members of the Church "which is His body, the fullness of Him that filleth all in all." The Church is God's building, built by Jesus Christ with materials that He purchased with His own precious blood, and it will stand forever!

PROGRAM CHAIRMAN:

Thank you very much. What a wonderful thing to know, that we not only belong to a church, but that we *are* the Church, the body of Christ, joined to Him forever. The gates of hell shall not prevail against us, because Christ has broken Satan's power, brought his works to nought, and set us free forever from any claim Satan may have had upon us because of sin. Christ has placed us, as living stones, in the building not made with hands, eternal in the heavens. Surely in the light of this glorious truth, we who are the temples of God, indwelt by His spirit, should separate ourselves from all the filthiness of the flesh, "perfecting holiness in the fear of God." We are not our own. We are Christ's Church. We should walk in holy ways, obedient to our Lord.

Assembly's Youth Day

November 9, 1952

Theme: "Christ Is Life"

November 9 is dedicated by the Assembly to the youth of the Church. On this day every Church is urged to give their youth an opportunity to interpret to the whole church family the youth program of the local Church.

Adults are urged to give time this day to learn of the youth program, through reading, attending the youth meetings of the local Church, sharing in the special programs that may be arranged by the Presbyterian Youth in the local Church or in the community.

By our knowledge of, interest in and prayers for our youth and their service for Christ through His Church we shall be building life for tomorrow's leadership in the Church and in the world.

SEND A GENEROUS THANKSGIVING OFFERING

**TO OUR
ORPHANAGES**

**THIS
NOVEMBER**

**HELP OUR CHILD-CARING HOMES
DO A BETTER JOB**

**SHARE YOUR PRAYERS AND
MATERIAL BLESSINGS**

**WITH
THE LESS FORTUNATE**

|||||||

The Following Institutions Are Doing
Splendid Work In This
Important Field:

**Presbyterian Home For Children, Talladega,
Alabama.**

**Abingdon Children's Home, Foster Falls, Vir-
ginia.**

**Grandfather Home For Children, Banner Elk,
North Carolina.**

**Mountain Orphanage, Black Mountain, North
Carolina.**

**Bachman Memorial Home, Inc., Farner, Ten-
nessee.**

**Vera Lloyd Home For Children, Monticello,
Arkansas.**

**Presbyterian Home For Children, Anchorage,
Kentucky.**

Palmer Orphanage, Columbus, Mississippi.

**Presbyterian Orphanage Of Missouri, Farm-
ington, Missouri.**

**Presbyterian Orphans' Home, Barium Spring,
North Carolina.**

**Goodland Indian Orphanage, Hugo, Okla-
homa.**

**Thornwell Orphanage, Clinton, South Car-
olina.**

**Monroe Harding Children's Home, Nashville,
Tennessee.**

**Southwestern Presbyterian Home And School
For Orphans, Itasca, Texas.**

**Presbyterian Orphans' Home, Lynchburg,
Virginia.**

**Davis-Stuart School, Lewisburg, West Vir-
ginia.**

Women's Work

Let's Talk

Dear Ladies:

Let's talk about The General Fund! Perhaps you have already seen a poster or folder about it, and if so, then you understand that The General Fund is "general" only in name. As a matter of fact, it is very specific, for it is the channel through which seven agencies of the General Assembly receive financial support. So as we talk about The General Fund we are actually referring to money that is given in support of seven regular budget causes, approved and authorized by the General Assembly, and handled by one Treasurer.

Assembly's "Special" Causes

We still hear these agencies referred to as Assembly's Special Causes. This is because these seven agencies were given a special grouping when the General Assembly rearranged its method of distributing benevolence gifts by reducing the number from fourteen to six. One of the six is The General Fund.

This regrouping took place in 1949—and names have a way of sticking. Actually, of course, there is nothing "special" about any one of these old, well-established and greatly loved agencies. Least of all is there any significance to the word "special" as far as methods of financing are concerned.

No Special Offerings

We are emphasizing The General Fund in November. (See advertisement in The Southern Presbyterian Journal, November 5 and 19; also the material on the back of The Presbyterian Bulletin for each Sunday in November). Unlike some of the other agencies of the Assembly, The General Fund is entirely dependent upon the budget of the individual Church—there is no "special" or "self-denial" offering to supplement regular budget gifts.

I Must Say It

It goes without saying—but I can't help saying it—that The General Fund must receive from the local Church (through your Presbytery's Central Treasurer—or direct) its proportionate share of your total General Assembly benevolences. This proportion is determined by your own Presbytery.

By the way, are you sure The General Fund is in your Church's Budget for this year? Are you making some definite plans to see that it is included for our "short" Church Year, beginning April 1, 1953, and ending December 31, 1953?

This Is A "Short" Year Too

All seven agencies supported by The General Fund, including your own Board of Women's Work, are suffering right now because gifts to The General Fund have been slow in coming in. As of October 14, after six and one-half months of the Church Year have passed, only 21 percent of the askings for The General Fund have been received. It is asking for the impossible if we expect 100 percent efficiency from our agencies when we give them only 21 percent support. To say it another way, you would not expect to receive a 28c loaf of bread for 6c!

Christian Emphasis Educational Excellence
Friendly Personal Attention — Small Classes
Tests And Guidance
College — Business Administration — Preparatory
Apartments For Married Students — Korean Veterans
Second Semester Begins January 28, 1953
Presbyterian Junior College
Box 38-W Maxton, North Carolina.

Familiar Talk

The agencies that are dependent on The General Fund are familiar words in our Church vocabulary. Just to mention them brings to mind the location and service of each one—The Assembly's Training School, The Board of Women's Work, The General Council, Montreat, Stillman College, The American Bible Society, and The Historical Foundation.

As we think of these agencies and hear the familiar words mentioned, let us associate them with The General Fund. Let this association be so intimate that just to say "General Fund" will bring to mind a magnificent panorama of work and service.

Panorama

Thus we see a constant procession of young women and men from our homes into and then out of special training for full-time Christian service as laywomen and laymen; in the background may be seen a group of highly trained and specialized women who are unfolding to the Women of the Church the whole program of the Church; in the foreground, a group of able and consecrated men and women, co-ordinating the entire work of all of the agencies of the whole Church, giving to and promoting in the Church its program of Budget and Stewardship, its Calendar of Work, and in the meantime keeping news of the Presbyterian Church (U. S.) circulating in newspapers and periodicals all over the country, and at the same time, looking toward possibilities for further outreach today and the seizing of strategic heights tomorrow.

Surrounding, as it were, the entire picture, with majestic mountains on every side, and nestling under the dome of God's heaven, is the Home of the Church, with 5,000 acres and splendid facilities for all Presbyterians in the South, and their friends. From the side there approached a stream of people that becomes more prominent as the picture develops, for these are choice young Negro men and women as they look to the Church and Stillman College for a higher and Christian education.

The great roar in the background comes from the presses of huge printing machines as, in ever increasing numbers and languages, the Word of God goes forth, even into the uttermost parts of the earth. Nestled at the foot of one of the mountains, and just now beginning to emerge from a dream into reality is the beginning of the new sanctuary where so many of the precious memories of the Presbyterian and Reformed Faith are being added unto almost daily.

Solid Rock

All this, and more, is yours—as a Presbyterian and as a part of our General Assembly, through **The General Fund**. Pray for each agency, talk about the work and service of each, and then build your part of the house of The General Fund on solid rock by doing something about all this talk.

Very cordially yours,

P. J. Garrison, Jr.
Asst. Stated Clerk & Treasurer,
The General Assembly.

THE GENERAL FUND

GENERAL ASSEMBLY BUDGET BENEVOLENCES
SPECIAL EMPHASIS FOR NOVEMBER

ONE
FOR
ALL

FUND — THE GENERAL FUND
SUPPORTING

SEVEN GENERAL ASSEMBLY
BUDGET BENEVOLENCES

SEVEN AGENCIES:

(1) Training School. (2) Board of Women's Work. (3) The General Council. (4) Montreat. (5) Stillman College. (6) American Bible Society. (7) Historical Foundation.

ALL that is asked is urgently needed FOR EACH agency!

Send All Gifts To Rev. E. C. Scott - Treasurer

701 Henry Grady Bldg. — Atlanta (3) Georgia

The Upward Call

"I press toward the mark for the prize of the high calling of God in Christ Jesus."

In Philippians 3:7-15 Paul expresses the supreme desire of his life—to know Christ and "the power of His resurrection and the fellowship of His sufferings." A later follower of Christ, Count Zinzendorf, expressed his experience of this high calling when he said: "I have but one passion, it is Christ and Christ alone."

Though many today approach this degree of consecration, too many Christians remain "babes in Christ." Another figure used in the New Testament concerning this type of Christian is that he is asleep. He cannot attain unto the high calling of God in Christ Jesus because indifference, worldliness, complacency, selfishness, greed, hate or prejudice has clipped his wings so that he cannot lay hold that for which he has been laid hold of in Christ Jesus.

There are many others who live in spiritual poverty, ignorant of the "riches" of grace and strength, joy and power in Christ Jesus. Some who do know Christ in a real and vital experience do not have the fullness of the Holy Spirit, nor do they show forth His witnessing power in their lives.

To each of His own sheep, whatever his spiritual condition may be, Christ is ever calling. Through His Word, printed or spoken, through sorrow, disappointment, sickness, or buoyant health—He calls. In the quietness of each heart the Holy

Spirit whispers comfort and peace to the troubled, or breathes a sense of need and hunger to the self-confident one. To babes He says: "Desire the sincere milk of the Word that ye may grow thereby." I Pet. 2:2. To the careless and indifferent Christian comes His stern warning: "Take heed lest there be in any of you an evil heart of unbelief in departing from the living God." Hebrews 3:12. To those content to dwell on the plateau of past blessings and spiritual attainments He urges: "Set your affection on things above, not on things on the earth." Col. 3:2.

Always there is His Call to seek higher ground, to go on from grace to grace, from strength to strength—ever living within the center of His Will.

—Lucy (Mrs. Dayton) Castleman.

Last Year A Marvelous

Thing Happened To Me

By Kathryn L. Hollingsworth

All my Christian life I had tried to "be good," to satisfy my heart by doing things that I thought God wanted, that I might present my works to Him.

This is not the place to write of all that happened to me. Let me say briefly that I was brought to the entrance of death—physical death—itself, in which doctors pronounced there was no hope of life for me.

But worse than that, my very reason reeled and shook with the awful despair that I was lost eternally. I knew enough to know that all that was required was **faith** in Jesus Christ as the Saviour. I tried desperately to put that faith (or the feeling of it) into myself, but the harder I tried, the more I despaired and doubted and feared.

However, God in His graciousness was dealing with me as His child, for I think I was truly born again before these things happened. I slowly came back to physical life; certain physical deficiencies were discovered and corrected. But still, though I was calmer, I did not have the peace and joy which my Bible told me belonged to every Christian. I was constantly examining myself for works to prove my faith.

Then last year I came to a realization of the work of the Holy Spirit. It came through despair of myself. I put myself in God's hands completely. I no longer asked for anything except faith and the knowledge of my salvation. You see, what I was doing that was wrong was in trying to produce faith in myself.

My prayer immediately began to be answered and gradually over a period of months I learned to know Jesus, really to lay hold on the truth that **He** did it all, even to putting in the faith.

All we can do is come. "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind . . ." Romans 12:1-2.

"By the renewing of your mind." Who renews the mind? The Holy Spirit.

Now, where before I lived by a sort of hard legalism in which I daily defeated myself, I know the life and peace and joy that were meant to be mine. Instead of telling myself it is my duty to speak of Jesus to others, I let the Spirit in to make me **desire** to tell of Christ. Instead of trying to **make** myself love Him, I let Him teach me to love Him. God be praised.

I was trying to get works to produce faith; but it works the other way around. And sometimes God has to stop us completely from every ability and every activity to show us this.

Church News

News From The Meeting Of The Board Of World Missions

October 14, 1952.

The Board of World Missions met with a complete roster present. The Chairman welcomed to the meeting General Assembly's Ad-Interim Committee on Missionary Obligation and Strategy, of which Rev. John A. Redhead, Jr., D.D., is Chairman.

Dr. John M. Alexander reported to the Board on his trip to Brazil in connection with radio programs. He went to Brazil at the request of the Board of World Missions to put into effect a technique of building radio programs, using the various parts of the program gathered from one or more sources. The studio which he used was the recep-

tion hall of the Agnes Erskine College. The walls were hung with blankets for sound requirements. All recordings there were done by Brazilians and were brought back to the United States and combined into programs. Dr. Alexander demonstrated a fifteen-minute program with the voice of the minister and the choir recorded in Brazil. The transcriptions that he has prepared are to be used on radios in Brazil. The first to be ready for use will be the Christmas Program. The Board authorized Dr. Alexander to proceed on these programs.

Dr. Fulton and Dr. Jones each reported on their recent visits to the Belgian Congo. Dr. Fulton spoke of the extensive changes that he saw since he was in Congo seven years ago, of the great industrial and urban development and of the expansion of the Mission. Dr. Jones and Dr. Fulton both spoke of the tremendous problems involved in the development of the African Church. One of the complications has to do with the problem of the relationship of the African to the paternalistic pattern of both government and industry which discourages the development of initiative and leadership activities. Dr. Jones presented to the Board certain "Proposals which may aid in the Solution of the Problem" which have been sent to the Congo Mission Meeting for consideration, study and action.

Dr. James E. Bear reported on a deputation to the United Andean Mission at Picalqui in Ecuador. He called attention to the fact that work is only six years old, that it does not have an adequate missionary staff and that it suffers from a sense of being separated from any definite Home Base in that the missionaries come from several different denominations. He said that the greatest problem with which they are faced is the special ministry to the Indians without neglect of those of Spanish descent. He reported the resignation on account of health of Mr. and Mrs. Oliver Mabree.

Mrs. H. D. Habervan reported on her contacts with the Evangelical Church in Europe during a tour of Europe in the summer. She told something of that which she had seen of the work in Portugal and expressed hope that some of the students there could come to the United States. She said that the Portugal Mission is a "Mission with a blueprint," and told of the organization of the Presbyterian Church of Portugal scheduled for Reformation Day, on October 26, 1952.

The following candidates for missionary service were presented to the Board: Mr. and Mrs. Paul Long, of West Virginia. Mr. Long is a student of Columbia Seminary in Decatur, Ga., Mrs. Long is a nurse. Rev. and Mrs. John Coffin, from Texas, who are also applying for service in the Congo. Mr. Coffin is a graduate of Union Theological Seminary. Mr. Lardner C. Moore, son and nephew of missionaries in Japan, who is a candidate for service in Japan.

The following delegates to the National Council of Christian Churches, at a meeting on December 8, 1951, were appointed: Dr. C. Darby Fulton, Dr. S. Hugh Bradley, Dr. J. P. McCallie, Mrs. Lloyd K. Boggs, Dr. Wm. M. Elliott, Dr. James E. Cousar, Dr. D. J. Cumming.

The following activities of missionaries were reported:

Miss Emily Boehler has been asked to return to Congo by Christmas in order to assume responsibility for educational work of one who has come home on furlough.

GIFTS THAT KEEP *Christ in Christmas*

On Christ's Birthday this year, include *Christian* gifts for all ages. Here's one interesting group; see others at your book store. Last time at these prices.

BABY JESUS ABC STORYBOOK—Grand new book to teach ABC's by associating letters with first story children hear, the birth of Jesus. Large, beautiful pictures, 32 pages, 9½ x 7½, 4-color glossy Kromekote cover. No. 2720....Price 50c

BIBLE STORY READERS—De luxe books for every child's library; best Biblical art and modern full-color drawings; best-loved Bible stories, also prayers and poems. Five books, 144 pages each. Nos. 2171 (under 6 yrs.), 2172 (6 yrs.), 2173 (7 yrs.), 2174 (8 yrs.), 2175 (9 yrs.)....Price each, \$1.25

BIBLE STORIES FOR LITTLE FOLK—Book of 44 Old and New Testament stories from Genesis to Revelation for children 4-8. Each story illustrated with beautifully colored page-size picture. 160 pages. No. 2736....Price \$1.50

LIFE OF CHRIST VISUALIZED—Gift set with 3 full-color books on the life of Christ in picture-strip form. 48 pages each. 675 full-color pictures. True to the Scriptures.

No. 2071....Price per set, \$1.00

WHEN JESUS WAS BORN—Storybook of the birth of Christ with full-color fold-up pictures which children delight to set up. Excellent for young children. Full color, plastic bound.

No. 3341....Now only 50c

STENCILS FOR BIBLE STORIES—Brand-new book with 4 pages of stencils, 35 stencil figures to make scenes from stories of Adam and Eve, Noah and Ark, life of Jesus, Easter; also alphabet and figures for making any Bible verse.

No. 2148, Price \$1.00

JUST FOR FUN—96 pages of entertaining Bible puzzles for Junior boys and girls: crosswords, dot-to-dot, mazes, hidden pictures, quizzes, Scripture hunts and codes. 8½ x 7½ inches, in 2-color art. No. 2985, Price \$1.00



THE STANDARD PUBLISHING COMPANY
20 EAST CENTRAL PARKWAY CINCINNATI 10, OHIO

Miss Caroline Kilgore, who has served as a missionary of the Presbyterian Church in Brazil for forty years, is retiring.

Rev. and Mrs. Paul B. Smith, of the Brazil Mission, have been given an emergency health furlough and are now in this country.

Dr. and Mrs. Joe. L. Wilkerson have been assigned to serve in Formosa under the Canadian Mission, as do the other missionaries of our Church who are there.

The resignation of Miss Jane Southerland, of the Mexico Mission, was accepted.

NOVEMBER 5, 1952

GOWNS

•Pulpit and Choir•

**Headquarters for
RELIGIOUS SUPPLIES**

Church Furniture • Stoles
Embroideries • Vestments
Hanging • Communion
Sets • Altar Brass Goods

CATALOG ON REQUEST

National

CHURCH GOODS
SUPPLY COMPANY
821 - 23 ARCH STREET PHILADELPHIA 7 PA

Rev. Meade F. Degges Dies Of Polio

On Monday October 13, 1952, Rev. Meade F. Degges, of Greenville, W. Va., died of polio. His wife and only child were stricken with the same disease.

Mr. Degges was a native of Heath Springs, S. C. He was a graduate of the University of North Carolina with a Chemistry major. He was also a graduate of Westminster Theological Seminary, Philadelphia, Pa., and was serving his first pastorate at Greenville, W. Va., Greenbrier Presbytery. Mrs. Degges, the former Elizabeth Dickson, is also a graduate of the University of North Carolina. They were married about five years ago. Mr. Degges was only twenty-six years of age and gave promise of a growing ministry in our Church.

Columbia Theological Seminary To Offer Graduate Courses

Columbia Theological Seminary has been experimenting with the idea of offering certain graduate courses on Monday afternoons and nights for the benefit of ministers who live near enough to drive in and take advantage of them. The response has been very good during the fall quarter, so two more courses will be offered during the winter quarter, beginning December 1. The afternoon course will be the Gospel of Luke, taught by Dr. Frank Brown, who has just recently joined the faculty. The evening course will be on Bible Archaeology, taught by Dr. Paul Garber, a visiting professor from Agnes Scott College. Each course will carry a credit of two quarter hours. Ministers who are interested in taking one or both of these courses should get in touch with S. A. Cartledge, Dean of the Graduate Department.

The Seminary has decided to have a summer session for graduate students during four weeks of August, 1953. Detailed plans will be announced later.

Town And Country Pastors' Institute - Union Theological Seminary, Richmond, Va.

The Annual Town and Country Pastors' Institute at Union Theological Seminary will begin with supper on Monday, January 26, 1953, and close with a Communion Service on Thursday, with adjournment at 11:30 A.M., on January 29, 1953.

The key leader this year will be Dr. Luther Powell, who has this year succeeded Dr. Ralph Felton in the Rural Church Department of Drew Theological Seminary. Dr. Donald Richardson will again lead in the Bible Hour.

The Executive Secretaries and Chairmen of Church Extension are nominating pastors to be invited. However, some men who desire to attend may not be nominated. If you would like to attend, please write to me.

James M. Carr, Secretary,
Town & Country Church Dept.
605 Henry Grady Bldg.
Atlanta, Georgia.

Ordination Of Rev. Sheldon F. Koesy - Chaplain And Professor Of Bible At Presbyterian Junior College

Maxton, N. C., Oct. 22.—The ordination service of the Reverend Sheldon F. Koesy, Chaplain and Professor of Bible at Presbyterian Junior College, was held in the First Presbyterian Church, Charlotte, N. C., by Mecklenburg Presbytery during the afternoon meeting of the 198th stated session of Mecklenburg Presbytery. After receiving Mr. Koesy's diplomas showing the LL.B. degrees from the University of Miami and the B.D. degree from Columbia Theological Seminary, and after examination by the Presbytery on theology, sacraments, and church government, the constitutional questions were asked by Rev. H. S. Robinson, retiring moderator and pastor of Mallard Creek Presbyterian Church. The Board of Trustees of the College was represented by a trustee, the Reverend R. H. Stone, and by the president of the College, Dr. Louis LaMotte, who took part in the ordination service. Mr. Koesy will be inaugurated as full Professor of Bible during the college commencement.

Handsboro Presbyterian Church - Handsboro, Miss.

The Handsboro Presbyterian Church announces its seventy-fifth anniversary service on November 18, 1952, at 7:30 P.M. The speaker of the evening will be Dr. George H. Vick, pastor of the First Presbyterian Church, Charleston, W. Va. Dr. Vick is one of the outstanding leaders of our denomination, and we are indeed happy that he can be with us on this occasion. Special music will be provided by a quartet from Belhaven College, Jackson, Miss., one of our fine Presbyterian institutions of higher learning. Refreshments will be served after the service in our new Sunday School Building.

The Handsboro Church is the oldest Presbyterian Church on the Gulf Coast between New Orleans, La., and Mobile, Ala. It is located in the heart of Mississippi's resort area and is but a few miles away from Keesler Field, home of the electronic schools of the U. S. Air Force. Vacationers and service men and women are invited to worship each Lord's Day. Rev. Edward F. Hills, Th.D., is the pastor.

BOOKS

"First Corinthians." By W. E. Vine. Zondervan Publishing Company, Grand Rapids, Mich. Price \$2.50.

This volume is a verse by verse commentary on First Corinthians. It is terse, clear, and marked by spiritual insight. It is suited to devotional reading as well as homiletical instruction.

WHAT IS YOUR CHURCH DOING
About Your Jewish Neighbors?
Continuing his 30-year ministry, Dr. Kligerman is available for Missionary Conferences and church engagements designed to arouse and equip your members to win their Jewish friends to Christ. For open dates, write:
JEWISH NEIGHBOR EVANGELISM
Rev. Aaron J. Kligerman
Dept. 35 Northview Street Asheville, N. C.



Let Us Give Thanks Unto The Lord

*For our Church colleges and seminaries,
Those strongholds of faith
Where the future builders of Church and Nation
Are being trained for leadership and service.*

BUT--

merely to give thanks is not enough;

We must give of ourselves and of our substance to these educational institutions

So they may be strong;

We must give to them our sons and daughters for enlightened training

So they may learn to serve God and man.

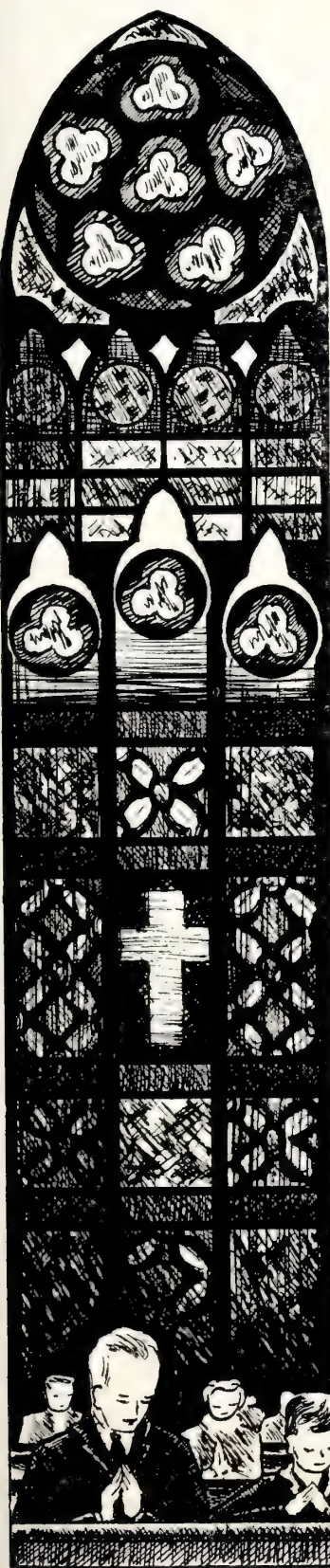
Thus we shall make a true and acceptable Thanks-giving.

For information write:

Senior Colleges	President	Location
Agnes Scott.....	Wallace M. Alston.....	Decatur, Ga.
Arkansas.....	Paul McCain.....	Batesville, Ark.
Austin.....	W. B. Guerrant.....	Sherman, Tex.
Belhaven.....	G. T. Gillespie.....	Jackson, Miss.
Centre.....	Walter A. Groves.....	Danville, Ky.
Davidson.....	John R. Cunningham.....	Davidson, N. C.
Davis & Elkins.....	R. B. Purdum.....	Elkins, W. Va.
Flora Macdonald.....	Marshall Woodson.....	Red Springs, N. C.
Hampden-Sydney.....	Edgar G. Gammon.....	Hampden-Sydney, Va.
King.....	R. T. L. Liston.....	Bristol, Tenn.
Mary Baldwin.....	Frank B. Lewis.....	Staunton, Va.
Montreat.....	J. R. McGregor.....	Montreat, N. C.
Presbyterian.....	Marshall W. Brown.....	Clinton, S. C.
Queens.....	Charlton C. Jernigan.....	Charlotte, N. C.
Southwestern.....	Peyton N. Rhodes.....	Memphis, Tenn.
Stillman.....	Sam Burney Hay.....	Tuscaloosa, Ala.
Westminster.....	William W. Hall.....	Fulton, Mo.
Junior Colleges		
Lees Junior.....	Robert G. Landolt.....	Jackson, Ky.
Lees-McRae.....	Fletcher Nelson.....	Banner Elk, N. C.
Mitchell.....	John Montgomery.....	Statesville, N. C.
Peace.....	William C. Pressly.....	Raleigh, N. C.
Presbyterian Junior.....	Louis C. LaMotte.....	Maxton, N. C.
Schreiner Institute.....	Andrew Edgington.....	Kerrville, Tex.
Theological Seminaries		
Austin Theological.....	David L. Stitt.....	Austin, Tex.
Columbia Theological.....	J. McDowell Richards.....	Decatur, Ga.
Louisville Presbyterian.....	F. H. Caldwell.....	Louisville, Ky.
Union Theological.....	Benjamin R. Lacy, Jr.....	Richmond, Va.
Assembly's Training School.....	H. Wade DuBose.....	Richmond, Va.

PRESBYTERIAN EDUCATIONAL ASSOCIATION OF THE SOUTH

Hunter B. Blakely ... Secretary
P. O. Box 1176 - Richmond 9, Va.



CHURCH PROPERTY

Question: "Dear Sirs:

On what basis does your organization think that local church property belongs to the individual Church and not to the Presbytery?"

* * * * *

Answer: Because our Southern Presbyterian Church has always honored the right of the local congregation in such matters.

Your local congregation can sell its church building or its manse any time it wishes, without reference to the Presbytery.

This is not true in the Northern (U.S.A.) Presbyterian Church where the Presbytery claims ownership of all local church property.

* * * * *

There is another and a final argument which needs to be emphasized:

The Church (ecclesiastical organization) has control over the admission of members, their discipline and, if necessary, their expulsion from the Church.

But, the Church cannot exercise any control whatsoever of your body or of your property. The Church cannot imprison you, nor can it inflict on you any form of corporeal punishment.

By this token it is obvious that the Church exercises *spiritual* control but not control over *material things*, unless those material things are deeded to the Church.

The local congregation owns its own property in the Southern Presbyterian Church.

THE ASSOCIATION FOR THE PRESERVATION
AND CONTINUATION OF THE SOUTHERN
PRESBYTERIAN CHURCH
WRITE FOR INFORMATION

H. B. Dendy, Secy.

Weaverville, N. C.

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

NOVEMBER 12, 1952

NOV 14 1952

SEND A GENEROUS
THANKSGIVING OFFERING
TO OUR

ORPHANAGES
This November

HELP OUR CHILD-CARING HOMES
DO A BETTER JOB

SHARE YOUR PRAYERS AND
MATERIAL BLESSINGS
WITH
THE LESS FORTUNATE

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....Weaverville, N. C.
Dr. L. Nelson Bell, Associate Editor.....Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw
Mr. W. R. Willauer

EDITORIAL

An Extended Hospital Visit

Ordinarily, hospital visits should be brief. This one was a month in duration. The writer this time, was the patient rather than the visitor. He had never spent a night in a hospital in his life, so everything was new and strange.

While visiting one Saturday afternoon in the home of a young couple, he had a strange heart attack. Omitting the details, he found himself helplessly stretched on the grass, with a change in heart rhythm. After a little while the doctor arrived and administered two welcome hypodermics. But life seemed to be at a low ebb, and a little voice seemed to whisper something as the ambulance men gently lifted the patient off the ground and into the machine. While sailing through the air, a little voice seemed to say, "It may be that all this will land you in another world." Then came another little quiet voice which the writer hopes was his, saying—"It will be all right if this does happen." There was a sense of peace and an absence of fear.

Then a rather humorous thing happened during those solemn moments. The driver of the ambulance was probably anxious to "get going," so he slammed the back door of the ambulance. As the door closed it struck the patient's feet a hard, square blow that caused his knees to promptly buckle up. There was no pain because of this since he still had his shoes on. The blow was square and honest and the lock clicked shut. At first the patient thought it a bit rude when he was thinking of the possibility of going to heaven. Then the mood changed quickly and he found himself chuckling inwardly at the whole situation. From then on he seemed to think perhaps less of the pearly gates and more about the things of earth. Nothing, however, was sure as the ambulance slowly made its way.

In due time the hospital was reached and the doctors and nurses both went into immediate action in an efficient and kindly way. Soon strength returned and apparently the patient was "over the hump." He was very weak but in no pain whatever. He was most grateful to our Heavenly Father and to the whole hospital staff for the abundance of comforts and conveniences enjoyed.

The patient took a peculiar attitude about prayer. He is not sure he was right. He never once prayed to get well, feeling that everything was in our Father's hands and that if He wanted to remove him from his present church and put him to work in heaven, that was God's business and not the patient's. Another unusual spell came about two weeks later and life seemed to hang by a slender thread again. It was difficult then, not to pray for deliverance and healing, but no prayer was offered for this purpose.

Now for the real cause of healing, restoration and countless thanksgivings. Flowers, prayer cards, letters and notes literally poured in. Two sophomores in colleges in adjoining states, who belonged to other churches, wrote that they were hoping and praying for a speedy recovery. One little girl, little over seven, wrote this unusual note that will long be remembered and cherished, "Dear Dr—I am very sorry that you are sick. I have been praying for you very many times. I can hardly wait until you get back to the church. Love, ——. How could one help but stay on the earth and get well with these earnest little prayers going up to the throne of God. Food, money, more letters and cards and flowers came trooping in. The church officer rose to the occasion after an unusual fashion and most inspiring to everyone. The church prospered in the pastor's absence. Money was rapidly pledged towards the new building. The work went on.

Thank God for His mercies! The 103rd Psalm along with others, became more precious: "Bless the Lord, O my soul; and all that is within me

bless his holy name. Bless the Lord, O my soul, and forget not all His benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagles." God's Word was literally fulfilled, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusted in thee." (Isaiah 26:3).

The cardiograms and the doctors report no permanent injury to the heart. New work has been projected in imagination. God seems nearer and the Gospel clearer than ever before. May His name and His name, alone, be praised, is the sincere wish and earnest prayer of this one-time hospital patient. One month is ordinarily too long a visit to make to a hospital, but this time it was literally "crammed full" of the Lord's presence and blessings. "Praise God from whom all blessings flow." —R.W.C.

Divided Christendom

A prominent pro-union Church leader has recently written that "Christ cannot win the world by means of a divided Church." The truth of such statement would seem to hinge on what "divided" means. If by "division" is meant open divergence regarding vital doctrine, or difference touching matters fundamental to revealed religion, then such a Church could hardly hope to win the world to the Saviour central in the Gospel revealed in the Bible. If, however, a "divided" Church means a Church of different sectors and with different names for its branches, in the great warfare against the Devil and his cohorts, then the answer is that despite defection in some parts of the ranks, such a Church has been doing it! This is the impression one gets in reading after Dr. Latourette, the contemporary missionary leader and historian. (We do not intimate that the progress is such as to afford any great pride in achievement, were pride allowable).

Also would a union effected at the sacrifice of principle, or merely for the sake of impressing the world by numbers, so fortify the resultant Church as to enable God to use it for world conquest? The division of Christian forces into many branches "weakens the Evangel" only when members of the body lack the Evangel! Our Lord, it appears, did not expect everyone to unite with the Apostles. In the available data on this thing, we learn that He the rather prohibited attempts to force union. We conclude then that division in itself is not hostile to the progress of God's work. Certainly for many

a generation, divisions in the ranks of true Biblical Christians, have been blessed of God. The non-Papal world agrees that great harm has come and still derives from a Church which for a thousand years was practically representative of all Christendom. It is not mere ecclesiastical unicity which can honor and be honored by the Saviour: it is rather a Church, no matter how divided in minor matters (as contrasted with the essentials), which at heart is one in the true Gospel and the only Lord. "Many men, many minds" rather requires different organizations, so as to provide proper atmosphere for each peculiar stress, and to offset the very corruption and tyrannical intolerance which is Rome.

In his article entitled "To Mission and to Unity . . .," this same writer, the Stated Clerk of the U.S.A. General Assembly, alludes to one of the strongest arguments against organic union between the U.S.A. and the U.S. Churches, or between them and other denominations, viz. organizational problems, and the cumbersome and wasted ecclesiastical machinery. Admission is made that the U. S. A. Church "has not always been successful" in struggling with the problem of organization on a scale "never before attempted in a free Church unsupported by government." Our question is, what would the incalculably greater problem be in the case of our union! We have lost irreparably in time, and in money to no inconsiderable degree in carrying on these union activities even now.

The U.S.A. leader continues: "Until and unless we . . . come to as passionate a conviction for uniting the broken body of Jesus Christ as the conviction of our fathers when for conscience sake they separated themselves from Rome and later again and again from one another, we shall not successfully contrive important ecclesiastical unions." On our part it may be said that there are greater reasons now than in '61 for division from the U.S.A. Church, and on account of passionate conviction. Also we must respectfully differ from the writer in his statement that "reasons (for opposing union) will not be technically theological—there is no difference in our Confessions of Faith nor in our requirements for ministers, officers, or members under the Scriptures and that Confession. The reasons will be rather social, cultural, and religious—the so-called non-theological factors . . ." The writer admits that he does "not know the Presbyterian Church U. S. very well": he shows this in saying that "the reasons for failure to unite will be pride of place and position, greed and distrust, sectionalism, and lukewarmness, the sins of secularism and hopelessness." Towards the end of this article, one

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 28, November 12, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

infers that if we do not unite it will be because we think ourselves "greater than God." In our opinion those who think themselves greater than God are the ones who reject His Word in its plain statements regarding cardinal matters component of the Christian Faith.

The U.S.A. Stated Clerk feels that "unless there develops in the next year or two a deep conviction among us that this union is the will of God, it will not come to pass." Here as elsewhere, the impression is that union between our two Churches is the will of God. Whether this impression be correct or not, there are many who are deeply certain of the very opposite.

Finally the plea is made that union should be consummated because of John 17. There are quite competent Greek scholars who assert that in the passage is no intimation of organic union, and that it is erroneously used as a proof-text therefor. On the other hand there is record of a man who prophesied in the Saviour's name, while being in no way associated, organically or otherwise, with the Apostles. Yet this same non-unionist was upheld in his position by the Lord, even though he was not of the Apostles. Here it appears to us was unity without union, which is our position, under present circumstances. The "division" which is a "scandal to Christendom" is not horizontal. —R.F.G.

Drought

God sends His rain on the just and on the unjust. He has ordained times and seasons when rains shall replenish and refresh the earth.

He also reserves the right to withhold rain; to bring men to think of their sins and also to teach us our utter and complete dependence on His providing hand.

The drought through which many parts of our nation is passing may be a warning from God. There is conclusive evidence that the water level in the earth is dropping alarmingly in some parts of our land. Many areas are covered with a pall of smoke from smouldering forest fires. Streams are dried up, cities are finding the usual conservation measures inadequate to provide the necessary water for consumption of the people.

Such experiences should drive people to a searching of their own hearts and a confession of sin. Things do not just happen. God reigns and He rules in the affairs and the conditions of men. Too long we have neglected Him, have taken His bounties as our right and not as His gift, and have failed to take Him into account in our personal lives and in our human relationships.

If drought or pestilence or famine or war cannot bring us face to face with our sinfulness and our need, then truly our hearts are hardened. Wherever man turns he sees the evidences of the failure of

man when he leaves God out of account. On the other hand personal experience as well as the records of history show that when we put God first in our lives every human need is met.

God is warning His people. Will we take warning?
—L.N.B.

Thanksgiving!!

At THANKSGIVING we turn to God with hearts full of thankfulness for all of His mercies.

We THANK Him for the *material blessings* which He has poured out upon us as a nation and as individuals.

We THANK God for *freedom*, something denied to so many hundreds of millions today; freedom of personal choice, freedom of action, freedom of expression; for freedom is one of God's richest blessings to mankind.

We THANK God for *Christian activities*. Never have there been more people engaged in preaching the Gospel in America than at this time. Never have there been more effective channels of evangelism than now. Probably the hearts of men were never more susceptible to the pleadings of Christ than now.

We THANK God for the *assurance of eternal life* through Jesus Christ our Lord and Saviour. He told His disciples to "*Rejoice, because your names are written in heaven.*"

We THANK God for the *privilege of prayer*. Cut off from great areas of the world today by the iron and the bamboo curtains, Christians can still pray for our Christian brethren wherever they are, and we can pray that God in His infinite love and power will yet open up the way for a mighty world-wide evangelistic effort.

We can never count all of our blessings, but we can be THANKFUL for them.
—L.N.B.

Our Next President

This is being written *before* election day and with a thought in mind which is far more important than the result of election, than the individual who is to become President of the United States in January, 1953.

Regardless of the outcome of the election, Christian people have a duty and an obligation to pray for the President. Our nation stands on the brink of a most uncertain future. Changing world conditions, the emergence of communism as a gigantic force, economic insecurity in much of the world, and the general break-down in a regard for spiritual and moral values across our own land; these and many other things point to the solemn fact that unless we turn to God for healing and for help we shall face the inevitable judgment which is inherent in our own folly.

It is a solemn fact that neither of the major candidates seems to have the resources to be found only in an implicit trust in God, His Son and His Word; resources which alone can produce the wisdom and strength necessary for the task. For that reason it is the duty of Christians to pray for the spiritual awakening and conversion of the Chief Executive, that he may realize his own limitations, the danger of trusting in human counsel alone, and the imperative need for public and private recognition that our trust and dependence shall be in Almighty God.

To that end Christians should covenant to pray, not once but *daily*, that God in His infinite love and mercy shall heal, and guide our nation into the paths He has ordained we should tread. —L.N.B.

"Calvin Said . . ."

(On An Enlightened Ministry)

"For, on the other hand, if a man does not possess the two qualifications we have mentioned, that is, if he is not versed in Scripture and if he is not so grounded in the doctrine of the Faith as to be able to teach others, and refute our enemies, he is not qualified to assume the office of announcing the Word of God. And, as a matter of fact, what would happen if a man had only a little zeal and was not sure of his weapons, so to speak? He would be shaken by every blow. We know that the most foolish and the most ignorant are also the most rash. Someone who does not have much knowledge is likely to put himself forward and leave nothing alone. If he is confronted with many questions, he will open his mouth incautiously and will speak at random, unwisely. On the other hand, those who are prepared and who have greater knowledge, will be more reserved and more hesitant. And why? Because they know how hard it is to answer in the name of the Lord. Furthermore, the deeper they plunge into the issues, the more likely they are to know the difference between an aimless flapping from one triviality to another, never getting below the surface, and going straight to the heart of things."*

More than any other Reformer, Calvin insisted upon an educated ministry. He set the qualifications for ministers high, because he believed no calling to be higher. It was inconceivable, to him, that anyone should be ordained to the ministry without special ability and without training designed to develop to the fullest, native talents. What to do with someone who felt called to preach, but who didn't possess the qualifications, did not constitute a problem for Calvin, because he was certain that the Lord would not call anyone who was not "apt to teach," after having laid down that requirement, by the mouth of His Apostle, Paul, in the passage upon which these remarks are based.

* From a Sermon on I Timothy 3:1-4.



Are you satisfied with your Will?

HAVE you omitted something, or someone?

Is there one bequest you intended to make . . . but didn't?

Do you think you should leave a part of your possessions to further the cause of the Master?

By including the Board of World Missions in your will, you can provide for the continuous advancement of Christianity throughout the world. Many such bequests have been received by our Board and invested in the work of Foreign Missions.

In drawing or revising your will, consult a good lawyer. We will be glad to supply any information desired as to the form of bequest or the use of your legacy. Address



CURRY B. HEARN, TREASURER

BOARD OF WORLD MISSIONS

PRESBYTERIAN CHURCH IN THE UNITED STATES

POST OFFICE BOX 330, NASHVILLE 1, TENN.

"To Foreign Missions a Share"

LESSON FOR NOVEMBER 23

Jesus' Thanksgiving---And Ours

Scripture: Matthew 11. Devotional Reading: Isaiah 35:1-10.

Our Thanksgiving should center in Christ: He is the unspeakable Gift of God to a world lost in sin, and we have Eternal Life through Him. In Isaiah 35 we have a beautiful prophecy about His Coming and His Kingdom: "The wilderness and the solitary place shall be glad for them; and the desert shall blossom as the rose" - - - "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness and sorrow and sighing shall flee away." Between these two verses we have a picture of His reign and rule.

If He had not come this world would be sad indeed. All the Hope and Peace and Joy of mankind is found in Him. Since He came and redeemed us by His precious blood we can possess a Living Hope, a Peace which the world cannot give (or take away), and a Joy known only to those who are His children. His first coming to take away sin by the sacrifice of Himself was the greatest event in past history; His second coming in majesty and glory to receive us unto Himself and to judge the world in righteousness, is the greatest event to look forward to in future history. Our Thanksgiving is centered in Him, and yet He is left out of most Thanksgiving Proclamations, and is forgotten by many who celebrate the occasion. I am afraid that He—the Christ—is not in the minds of many of our people.

In our chapter for study we have a Prayer of Thanksgiving which came from the lips of our Saviour, and also some great reasons why we should be grateful. As a background for these closing thoughts we have other incidents which should be studied.

I. John's Question and Jesus'

Answer: 2-15

John had been cast into prison. (see Matthew 14:3; Mark 6:17; Luke 7:18, 19). From the prison he sends two of his disciples to Jesus with the question, Art thou he that should come, or do we look for another?

This question of John's has perplexed the commentators, and there have been a variety of interpretations. Some think that John sent the two disciples in order to have *their* faith strengthened, and that John himself had no doubts. Others believe that the question indicated some doubt in the mind of the forerunner. Lenski, I feel, gives as good an interpretation as I have seen. John the Baptist had, (in his opinion) clearly seen that Jesus was the Messiah, and he had prophesied about the nature of His work, both as to grace and judgment. Now,

while he is in prison, he hears about the *gracious* works of Christ, but where were His words of *judgment*, "the swinging of the fan and the crushing blows of the ax"? They were not being done. John himself was suffering, and the enemies of Christ growing stronger and bolder. Why did not the Messiah execute judgment upon them? It was this that John could not understand. Would there be another Messiah who would do this part of his work, and bring judgment upon his foes? In the Prophecies the time element is often not considered, and we have a blending of two things which may not be fulfilled at the same time; one Picture will give, for instance, (as in our Devotional Reading) some of the details of His first Coming, and some of the Second. The interval between His coming in Grace, and His Coming in Judgment, is passed over. This has been confusing to others besides John.

The answer of Jesus seems to indicate that this explanation is correct, for Jesus points John to the Old Testament, (Isaiah 35), and to the gracious works described there: The blind receive their sight, the lame walk, etc., adding some other classes to the list. Is there a gentle rebuke in verse 6? "And blessed is he, whosoever shall not be offended (find no occasion of stumbling) in me." Was John stumbling over the fact that the works of Jesus were all of grace with no touch of judgment, which John thought should characterize the rule of the Messiah?

When the two had gone, Jesus pronounces His eulogy upon John. John the Baptist was no reed shaken with the wind, no soft man of the king's court, but the messenger of God sent to prepare the way for the Messiah: "There hath not risen a greater than John the Baptist." This is high praise indeed from the lips of One Who never flattered, but always spoke the truth. John was truly a prophet in the spirit and power of Elijah.

II. A Silly and Wilful

Generation: 16-19

These children playing in the market were not willing either to dance or mourn. Jesus usually

ound His striking illustrations in the common scenes of everyday life. Here He turns to these children playing in the open places—the market.

“These Jews were like silly children. When God sent them the Baptist, they wanted to pipe and have everybody dance with them. When the Baptist refused to join in such a game, they called him morose, intolerable, and turned from him aggrieved and disappointed. These people likewise failed to understand the golden days of Jesus, which God sent them. They insisted on the game of funeral, or fasting, on rigorous traditional Sabbath observance” etc. (Lenski). John lived as a Nazarite, “not eating or drinking;” he lived on locusts and wild honey, and was typical of the ascetic life of a prophet like Elijah. But the scribes and Pharisees—most of them—criticized him for this and said, “Something surely wrong with a man who lives like this: a demon must have upset his mind.” Jesus lived like an ordinary man, eating and drinking, mingling with His fellowmen, being invited to feasts, and they accuse Him of being “a glutton of a man,” and limaxed their criticisms with the words, “a friend of publicans and sinners.”

We have the same sort of generation. I suppose that every generation since Adam sinned can be called “silly,” “wilful,” “untoward,” “crooked.” Peter, at Pentecost, called upon the people to save themselves from this untoward generation. Our own times and people are no exception to the general rule. The wisdom of this world is often very “silly;” it does not make sense. We are very learned and smart” in some ways, but utterly without sense in others. Why, for instance, do men of today make so many excuses, and utter so many unjust criticisms about Christianity? God is still sending all kinds of messengers: some like Billy Sunday, and others like “Quiet-Talks Gordon,” and yet we are indifferent and unsaved.

II. Foolish Cities: 10-24

Whole cities and countries act this way. Jesus visited many villages and cities and did many mighty works which should have convinced the most skeptical. These places had the unique privilege of having the Son of God as a visitor in their midst. Suppose Christ should come to some of our cities in the same way that He came to those in Palestine, would the response be different? What impression would Jesus—as a Man—make on New York or Chicago? What impression is made by the many churches and preachers? Could not these same words be used of our cities today? There will be degrees of punishment in hell, as well as differences of reward in heaven. Will not the cities of America fare badly in the Judgment Day?

V. Jesus' Thanksgiving: 15-27

He divides the world into two classes: the wise and prudent, and “babes.” Paul says “not many

STILLMAN COLLEGE

NEEDS

**\$15,500.00 THIS SCHOOL YEAR FOR 105
PART-TIME SCHOLARSHIPS**

You Can Help

**These Worthy Youths Get An Education
That Is Soundly Christian By
Sending Your Check To**

Stillman College Scholarship Fund

CARE

Samuel Burney Hay ... President

P. O. Box 483

Tuscaloosa ... Alabama

wise” accept the simple gospel; are called. Why? The first answer may be that their “wisdom” is of this world—earthly, sensual, devilish; it makes men proud and hardens them in their own self-esteem and vanity. They need the wisdom which comes down from above; a wisdom which is meek and lowly, and starts with the fear of the Lord, which recognizes its own limitations and gladly accepts a revelation from God. Then, in the second place men with this wisdom usually want to save themselves, while God’s plan of salvation is all of grace. “Babes,” infants, will let you do everything for them, while grown people—worldly-wise men and women—wish to work out their own destiny, be their own bosses. So the wise men of this world, in their pride of intellect, shut themselves out of the revelation and blessings of God. The Father loves to give to His “little ones” the best He has.

V. Our Thanksgiving: 28-30

How grateful we should be for these beautiful words; for this loving invitation which comes to those who labor and are heavy laden! All do not have burdens on their backs, but all have them on their hearts. No burden is too heavy to bear, if our Yoke-fellow is the Son of God. I suppose that Jesus had made many yokes for oxen: He knew how to make them fit.

Thank God for the Great Burden-Bearer: He will help with our load.

“Food For Thought”

DEVOTIONAL:

Hymn: “O For A Thousand Tongues To Sing”

Invocation

Hymn: “I Am Thine, O Lord”

Offering

Scripture: I Peter 2:1-12

Prayer

Hymn: “Alas! And Did My Saviour Bleed”

PROGRAM CHAIRMAN:

Our program tonight has an interesting subject, and should certainly prove to be “food for thought” for all of us. It brings to mind a bill-board advertisement that has been placed up and down the highways of our country by a leading manufacturer of ice cream. The sign shows a bright and eager youngster with a big, luscious looking ice cream cone in his hand, and a look of anticipation on his face, ready to take the first bite. The big, block letters on the sign read: “FOOD FOR THOUGHT.” The sign certainly serves to whet your appetite for a cone of ice cream, and provides a thought of food, whether it provides “food for thought” or not. However, what we have to serve at our program in the way of “food for thought” is better than ice cream, and better for us. Let’s let our first speaker talk to us about it.

FIRST SPEAKER:

The psalmist says, “O taste and see that the Lord is good: blessed is the man that trusteth in him.” The real hunger in life is a heart hunger. Even when bodies are well fed and clothed, and every physical need is supplied, there still exists in the hearts of men a hunger after something that will bring joy and peace and blessedness into their lives. That is why they try so many things. Men sip every cup the world has to offer, and, like the bee, taste of every fragrant flower that grows along the way, and yet they do not find that which will satisfy their longing. Augustine, mindful of this restlessness of spirit, reminds us that the Lord has made us for Himself, and our hearts will be restless until they rest in Him. That is why the psalmist says: “O taste and see that the Lord is good.” In his presence there is fulness of joy and at His right hand there are pleasures forevermore.

The weary sinner finds rest in the Lord, for He takes away the burden of guilt and shame and gives rest to the weary and burdened in heart. For those who are “alienated from God” He provides reconciliation, for He “made peace by the blood of His cross.” Thus Paul could say, “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have

access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.” Surely hungry hearts will be fed and will delight in that which God has provided when they “taste and see that the Lord is good.”

PROGRAM CHAIRMAN:

In the Song of Solomon the believing, trusting heart of the Bride overflows with joy as she speaks of her beloved Lord and says, “As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.” And truly all who believe in the Lord Jesus Christ have found that He is sweet to our taste. But let us continue as our second speaker brings further words that will be food for thought.

SECOND SPEAKER:

The Apostle Peter, in speaking to believers in Christ, gives this word of counsel as has already been presented in our Scripture Lesson for the evening: “As newborn babes, desire sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious.” Those who taste of the Lord indeed find Him gracious, and should thus continue to feed upon Him through His word.

To eat actual food, or food for our bodies, we must take it into our mouths, chew it properly (unless it is milk!) then swallow it. In other words, it is to do us much good, if it is to strengthen and develop our bodies, we must get it into our system. And so with spiritual food. If we are to grow in grace and in the knowledge of the Lord, we must feed upon the “manna” of His word, taking it into our hearts and minds, digesting the “food for thought” that we may properly develop in the image and likeness of Christ. Jesus said, “The bread of God is He which cometh down from heaven, and giveth life unto the world . . . I am the bread of life.” When we feed upon His word, we feed upon Him who is the Word that became flesh and dwelt among us that we might partake of Him and live.

When we are saved, we do not stop feeding our souls; we *begin*. Moses said, “If I have found grace in thy sight, show me thy way, that I may know thee, and that I may find grace in thy sight.” Having come to know the Lord, he desired to know Him better. So we who have tasted and seen that the Lord is good, should continue to feed upon Him who is our life.

“We taste of Thee, Thou living bread,
And long to feed upon Thee still.”

We drink of Thee, the fountain head,
And thirst, our souls from Thee to fill."

PROGRAM CHAIRMAN:

That is really "food for thought." Certainly most of us do not feed upon the Word as we should. It seems that we must find time for everything else, but do not find time to read our Bibles, or to pray, as we should. Perhaps if we spent more time with the Lord, and less with the world we would have more taste for spiritual things and less for worldly ones. "The world is too much with us," and we are too little with God. This too is food for thought. But let us go on—our third speaker has something for us too.

THIRD SPEAKER:

We have seen that hungry hearts need to "taste and see that the Lord is good," and we have discovered that having come to know Christ we should desire to know Him better, and that we learn of Him through His Word. Now let us get very practical for a moment and see just how we may profit from what we have heard, or how we may grow through this "food for thought."

First of all, we must take time to read our Bibles. We must set an hour of the day when we are going to study the Word of God. We have a time for breakfast; an hour for lunch, and dinner is on our schedule too. Let's set a time to feed our souls; to read the Bible and pray.

Then let's read systematically. Suppose our Mothers just went to the pantry or refrigerator, reached in at random, without any system at all, and dumped into the pan whatever came into her hand, then served it for us to eat. We wouldn't like that very much. Yet we go to our Bibles to feed our souls, open it at random, read whatever falls before our eyes, then wonder why we have no taste for it, and why we do not rejoice that the hour has come when we are to feed upon the Word. Let's ask the pastor for counsel as to how we may better read and study our Bibles. We should be intelligent in our Bible reading. We don't want "hash" all the time.

Then let's read expectantly. In other words, let's read having in mind that God speaks to our hearts by His Holy Spirit through His Holy Word. We speak to God in prayer, and He speaks to our hearts through the Word. As we feed upon the Word, He will nourish and strengthen our faith; He will instruct us in righteousness, and He will reveal to us His will for our lives. "He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." Let's come to God, expecting Him to bless our hearts and to feed our souls as we spend time in prayer and in reading the Word of God.

PROGRAM CHAIRMAN:

All of us want to grow in our Christian experience. We do not want to be "dwarfs" in spiritual things. As Paul said to Timothy, "Thou there-

fore, my son, be strong in the grace that is in Christ Jesus;" and then, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Food for spiritual thought, and for spiritual growth is to be found in the Bible. As we have tasted and seen that the Lord is good, let us desire the Word that we may grow thereby.

Closing Hymn: "Take Time To Be Holy."

Benediction.

**NOW
THAT I BELIEVE
by Robert Cook**

**A MOODY
COLPORTAGE LIBRARY BOOK**

- 135 titles available
- 128 pages each
- Attractive covers

**35c
each**

Ask your Christian bookseller for details

ACCORDIONS

FAMOUS ITALIAN MAKES

Available to Students, Teachers, Christian
Workers and Missionaries at

SPECIAL DISCOUNTS

Write Today for FREE Literature

Accordion Manufacturers & Wholesalers Outlet
Dept. 5P, 2003 W. Chicago Ave., Chicago 22, Ill.

Christian Emphasis

Friendly Personal Attention — Small Classes

Tests And Guidance

College — Business Administration — Preparatory

Apartments For Married Students — Korean Veterans

Second Semester Begins January 28, 1958

Presbyterian Junior College

Box 38-W

Maxton, North Carolina.

**A Living Investment
in American Youth**

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions

Presbyterian College

Clinton, S. C.

Marshall W. Brown, President



A COMMENTARY ON THE BIBLE

By Matthew Henry

Now again available after being out of print. New biographical edition. A monumental work that has been for nearly two centuries without an equal and is to Bible teachers and to preachers what Shakespeare is to secular literature. Complete in every detail. Now in six-volume set, boxed. \$24.50. Postpaid.

Order From

The Southern Presbyterian Journal

Weaverville ... North Carolina

Women's Work

We Have Heard—

What Now?

We call the special season which has just passed, "Church Extension Season." Much helpful literature has been made available to us, books, leaflets, program material, all presenting pictures of need for extending the ministries of our Church in the Southland and there are many. We have read about these—or have we? We have listened to program presentations giving the story—or did we? The sound of such words as "Urgency," "Opportunity," "The Church's Outreach" and "Come Over And Help Us" ring in our ears. We were impressed with the facts and stirred by the appeals, and resolved to do something about it but have we?

There was the immediate opportunity to pray and to give. Was it just "observance as usual" of the Week of Prayer and Self-Denial for Church Extension? Or did we earnestly pray more intelligently because we had heard the needs, and give more generously because love for God and our fellow-man prompted it? Each individual Christian must answer this question.

What now as to our thinking, talking or doing something that will help to capture for Christ some of "The Frontiers Of Hope" pointed up so clearly by Rev. Charles Gibboney, the author of that excellent mission study book? Surely he has given us clearly the picture of the current scene, especially in the South, and the widening horizons in Church Extension." If any reader of this message is one who has not yet read Mr. Gibboney's book, "Frontiers Of Hope," let us urge you to do so. It is a "must" book for us all. But reading its pages, which reveal startling conditions of opportunity all about us and in every area of life, is not enough. We must act. We are grateful for the optimistic note of hope which dominates the book, and we rejoice also that its message sends us back to the task to serve Christ in the spirit of love and joy and sacrifice. We have heard. Let us now do. God will lead us to know and then to do what now is our responsibility. —Janie W. McGaughey.

World-wide Bible Reading

Thanksgiving To Christmas

These are important days leading up to Christmas. What more appropriate preparation could Christians the world over have for the celebration of the coming of Christ who came to bring them together in God's family than that they be united daily in the reading of the Bible through which God speaks to His children!

The theme of the World-wide Bible Readings for Thanksgiving to Christmas, 1952, is "The Word Of Life." The series of selected passages on this theme for reading each day—Thanksgiving to Christmas—is available, upon request, from the American Bible Society, 85 Walton Street, N.W., Atlanta 3, Ga. Plan now that you, the members of your family and your friends have a copy in hand before Thanksgiving. The passages are printed on book-marks for convenient use in your Bibles. It is suggested that you send postage with your order. Do not delay. Order today!

We Need Christmas

Christians today need Christmas. Any woman responsible for the Christmas plans of other people should face the possibilities of change and personal crises for any age that a new year can bring. Sometimes during the next few months one of her loved ones may need to realize what Christ's birth really means.

For most of the Christian world Christmas has become a wonderful Spirit, contained in a precious chance of memoried and unvaried customs. So many projects and hopes are grown around it that real concern is needed to preserve the customs peculiarly our own.

Commercial clamor has spotlighted the chalice till the Light within goes often unnoticed. Also unnoticed, an increasing number of Christians find their memoried customs forced aside by the needs of life.

One year the chalice was broken for our family. Distance, loneliness and importunate circumstances forced from our hands all but token reminders of our old beloved duties and habits. Suddenly there was time to look about us and, prayerfully, we learned much.

We learned a real interest in the many—widows, orphans, service men, waiting wives, transferred families who were stunned by the loss or the beloved chance, bitterly critical of alien ways because of the pain in a lonely heart. We came to believe that our Church today must cease to treat them as exceptions and study ways to focus pain-quieted eyes upon the unlost Spirit. When Christ came His own people were not quietly at home enjoying ancient rituals, but huddled into a city with inadequate housing, each family facing great strain in varying degrees of rebellion and discomfort, or, courage and hope.

We learned that a gift received is not food for an empty heart. That learning has greatly changed our "charity" giving. We try to fill empty hands with gifts for others long enough before Christmas to relieve worry and allow anticipation and dignity. And we learned that most old friends remember us at our best during Christmas and prefer a newsy message to a wrapped gift.

We learned that children remember clearly only those things that adults found of keen absorbing interest, and that sense-of-duty projects have little value. That a child's real wants are few and his curiosities are many, and that parents must pray for wisdom to know the difference became self-evident.

We learned to love the Joy Gift with deep affection. Completely aside from its object, which had long held our sympathy, it was the same old friend wherever we were at Christmas. Strangers did all the other tasks we loved but the red envelope in our hands was ours to use. Unchanging, understood and sure of purpose, it became a pleasure to fill it. Many people feel this way toward the special mission offerings. There is still this tangible, dear service in a confusing world.

There will be a new chalice for our family, of old customs and new delights, and it will hold the powerful Magic that Santa Claus reflects, able to quicken the hearts of men. For us there can never again be one that shines brighter than the Spirit within it. We hope that by this Light we will see those who do not ask why Jesus was born or what His coming can mean until they need Him at Christmas. —Erma M. (Mrs. P. J.) Garrison.

We Are Studying The Holy Spirit

With face aglow, the young woman told her friend: "We are studying the Holy Spirit. I have never really known Him before—who He is, where He is, and what He does! It's wonderful!"

Dr. James A Jones, in his book, "The Holy Spirit And Today," which the women of our Church are studying this year, says: "What was true of 'The First Church of Ephesus' in the first century (when the people said 'we have not so much as heard whether there be any Holy Ghost') is substantially true of 'The First Church in Anytown' of the twentieth century . . . The language of our Christianity is deficient in its discussion of the Person and the Work of the Holy Spirit, but the deficiency is even more apparent in the Christian witness of the individual disciples and the corporate community of faith. How poor we are in power speaks loudly the sad truth that 'we, too, have not so much as heard whether there be any Holy Ghost!'"

How strange that we, living in the "appropriation period," the era of the demonstration of the Holy Spirit, hear so little of the Spirit in our Churches and know so little of Him and His work. Is there a greater need in our day that we recognize the Holy Spirit, yield to His will, and cooperate with His power?

Two ministers of our Church were heard to say this summer that: "The Church needs the study of the Holy Spirit which the women are having this year, and our people would profit by every minister of the Church preaching on that subject."

The study of the Holy Spirit among the Women of the Church is taking interesting and various forms as is revealed in reports at District Conferences, and by some local groups. In one Church the minister is directing the study in the mid-week Bible Study and Prayer Hour, using the guide, "A Personal Study Of The Holy Spirit," with his people. "Each person has a copy of the guide and with Bible in hand we are studying the Scripture and filling out the outline," said one of his women. "We are having a real study on the Holy Spirit in our Church," she reported.

Another stated that the men, women and young people are studying the Holy Spirit in their small Church in the Sunday School Hour.

Still another group is using the fourth Monday of each month this year for the study of the Holy Spirit. When asked if the women were really studying, the leader said: "Some are—but all of us are studying together, using the Guide, 'A Personal Study Of The Holy Spirit,' in our monthly meetings."

One Church has ventured into the plan of small neighborhood groups for the study of the Holy Spirit. Ten such groups have been set up to meet every week in October. They report that more than twice the number of women reached formerly with the special study are sharing in the study of the Holy Spirit.

If these experiences are samples of what is happening across our Assembly, and if for all groups studying the Holy Spirit it is in truth a Bible study and prayer experience, surely the Church shall know a new power in our day. The Holy Spirit operates only in the atmosphere of prayer and the result of His operation is new life and power that manifests Christ and witnesses unto Him through the lives of believers.

No one would question the statement that the greatest need of the world is for Christ revealed in all of His radiance by the Holy Spirit in the lives of God's redeemed children. The supreme and ultimate mission of the Spirit is to witness to Christ who is Himself God's "Ira and Amen," His "Alpha and Omega." The Holy Spirit of whom we study is the interpreter of Christ whom He has come to reveal to our hearts, and through our lives.

Whether we have had the study of the Holy Spirit, or engaged in the study now, or are preparing for that study, let us be much in prayer that we may work in power in our lives and bring to our Church a new vitality and more convincing witness to Christ, for "we are His witnesses to these things (the things of Christ) and so is the Holy Spirit whom God has given to those who obey."

"Unto The Least Of These"

Everybody who loves Jesus Christ loves little children, and sees in them the hope of the kingdom. Not long since, it was my privilege to speak to a group of Women of the Church about one of our Presbyterian Homes for dependent children; at the close of my message I presented a picture for them to see of a two and a half year old boy from one of our homes, all eyes brightened and a low sound of joyous concern was heard from the whole group. Christian people are concerned with the needs of children, and with the possibilities of their development into Christian men and women. The mother love of the average Christian woman wants every child to have a Christian home, loving care, and opportunity to grow spiritually, mentally, and physically.

This was only one child, of the more than 1,700, for whom our Church is providing Christian Home care in the name of Christ. In sixteen homes we have received in His name children made homeless by death, parental disabilities, or tragic circumstances. In these homes we seek to provide security, shelter, spiritual environment, and Christian training for life. We know that God will bless this ministry to children: our prayers and our care for them. Through the years these homes have sent a steady stream of children, prepared to face life without fear or disability, into local communities to establish Christian Homes, to share in the work of the Church, to serve as Christian merchants, executives, teachers, missionaries, and ministers of the gospel.

It is difficult to evaluate the importance of children in the individual Christian's life. Somehow a parent sees in his own child the hope of realizing all his ambitions of goodness and greatness. One does not doubt the power of Christian love to mould the Spirit and mind of a child in the divine pattern. No one can lose the sense of just pride in having shared in the development of a boy or girl who becomes a trustworthy, faithful and effective citizen. Our children in Church Homes take their places in the life of many communities, and become effective leaders because you of the Church gave them a Christian Home and loving care.

At Thanksgiving time throughout our General Assembly the needs of our children are especially placed on the hearts of our church people. Thanksgiving is a season when one tries to take inventory of God's blessings and to express gratitude to Him. How much one is indebted to their childhood home, the prayers and sacrifices that were made by loving parents for his welfare! How grateful one should be when God's gift of a Christian partner, and of

attractive and healthy children, makes theirs a happy home! Gratitude's best Christian expression is found in sharing in order that others may also experience similar blessings. Invest some of your gifts for the Kingdom in providing a Christian Home for dependent, hopeful children, and enjoy the blessing of knowing that you understand Christ's love in this venture. —William C. Sistar.

Be Ye, Therefore . . .

By Louise Morris
Fort Lauderdale, Fla.

The Holy Scriptures teach that in the new birth we are new creatures created in righteousness and true holiness and yet, all through the gospels and, particularly in the Epistles, there are countless exhortations for the Christian to refrain from this type of conduct or to put on that grace.

We see in our own experience a discrepancy between what we are declared to be and what we actually are as well as a complete inability to respond effectually to these exhortations to holy living. So, a careful study of scripture leads us to the conclusion that the purpose of these exhortations is to act upon the will and move it toward consent. This accomplished, the Holy Spirit then works in us to produce Christian character. This is a continuing process of being conformed to Christ's image.

Therefore, in the study of God's Word, when we meet the command, "Be ye holy, for I am holy," instead of passing over it as some do seeing in it the impractical or unforgettable, we can see why God who will not command the impossible has given us these words.

We do not know all of God's purposes in creation but scripture does reveal that man was created to glorify God and for fellowship with Himself. Then sin entered in and separated man from God and his nature became corrupt and totally ruined.

But God, in love, still sought after man and, in redemption, restored all things as they were. Man, on the other hand, although the blessings of redemption are his, must manifest them in his own experience in proportion to his ability to comprehend and lay hold upon them. In this he increases with the increase of God as he is "renewed in knowledge after the image of Him who created him."

The extent of man's ruined nature and the magnitude of the atonement are seen in the process of his being conformed to Christ's image following the new birth. It is somewhat analagous to the natural life. Man is born a babe, utterly helpless and dependent upon his parents for all of his needs. His processes of learning whereby he passes from a helpless infant to a self-sustaining adult are complex and slow. In like manner, as a babe, man is born into the kingdom of God and the processes whereby he passes from a babe in Christ "unto the measure of the fullness of Christ" are also complex, mysterious and wholly the work of Christ through the operation of the Holy Spirit.

Thus it ever remains that it is "not by might nor by power, but by my spirit," that we shall one day "be like Him," our blessed Lord and Saviour Jesus Christ, to whom be glory and dominion forever and ever.

Trashcans ... Crusts Of Bread ... Refugees

A little boy looking into a trashcan in a Nuremberg camp for something to eat . . . a three-year-old Korean boy, "Little Cho," with his five-day-old sister given to our Mission Hospital by the grandfather who could not take care of them . . . a little girl munching on a crust of bread as she lies curled up on a cramped double-decker bed . . . two dozen families living under the same roof . . . and Christmas is so near . . . even for the woman who, weeping, said: "There is no 'life' for us refugees, there is only slow, living death."

Clothing is needed desperately; blankets to cover bodies that are even colder because of being undernourished; certain foods that can be shipped as relief goods to our Korean missionaries; low-heeled shoes that are in good condition and will keep feet well covered; other things that we have come to think of as "material aid," vitamins included.

Send packages to Korea, 22 pounds limit, at 14c a pound, using addresses of our missionaries listed in September **Presbyterian Survey**—do not use A.P.O. addresses. Send other bundles which you can surely get together out of your own closets, enlisting the interest of every member of your family, to Church World Service, New Windsor, Md., sending 10c per pound for paying shipping costs overseas.

Help somebody in Korea or Europe know that the spirit of Christ is alive in Christmas, 1952.

Church News

Board Of Education Issues Statement Of Appreciation For Work Of Dr. Edward Grant

To give a review of Dr. Edward D. Grant's achievements in the field of religious education and of his contributions to the work of this Board would take more than one issue of our Minutes. Only a few of these can be mentioned and only a brief expression can be given of our appreciation of his work and of our gratitude to God for what has been accomplished in the years of his service with us.

Through his connections with the World Council of Christian Education and Sunday School Association, with the International Council of Religious Education, and more recently with the National Council of Churches of Christ in the United States of America, Dr. Grant has won international recognition in the field of religious education. Many opportunities have been offered to him to go into positions of far more widespread—if, to us, no more important—service than he has had with our Board.

We feel that the best work of his long and useful career has been done during his eighteen years with us as Executive Secretary. The present condition of our work is the best testimony to his ability and to his success that could be given. The business end of this Board's work has been thoroughly organized and carried on through periods of great difficulty.

The volume of business and its profit for the work of the Church has been greatly multiplied. At the same time the business departments have been led to serve the Church more effectively. There has been a steady enlargement and improvement of our educational program. Through his vision many new types of service have been initiated, even before the need for them had become generally apparent. Through his leadership the Board has won the trust and respect and support of the whole Church.

Dr. Grant's grasp of the needs of the Church, his vision and his courage have been shown in the many enterprises he has started. It is sufficient to mention the Religious Education Re-Study. The Board followed him wholeheartedly in this from his first suggestion, but this was Dr. Grant's idea. It is a rare thing for the executive officer of an organization to seek from an outside and impartial group such an objective and thorough study of his own work. The group making the study was given a free hand and all possible support. When the study was completed Dr. Grant led the Board in facing resolutely its implications. As a result, this appraisal of our work has done much to improve and strengthen our program and to give the Church a new conception of our work. This was but typical of the thinking of our Executive Secretary.

With all these fine accomplishments, of which we are truly proud, the thing that has brought most happiness to the members of the Board as they have worked with Dr. Grant through these years has been the fine relation that has always existed between Secretary and the Board members. Although we have never hesitated to differ with him or even to argue with him, there has never been any conflict of purpose. Always the most delightful harmony has prevailed. Under his leadership the members of this Board have felt deep satisfaction in their work. He has had as our Secretary, and will always have as our friend, the full confidence and loyalty of every one of us. He can feel assured, as he goes into a new field of service, that he goes with our affection and with our prayers for his success.

—J. J. Murray, Chairman.

Two American School Systems—Not One

The private school system (Church- or parent-controlled), which dominated the education of our country for over two centuries, still persists, serving today some 12 percent of this country's elementary and high school youth. To say that this system is less American than the State-controlled public school system, which was imported from Prussia about a hundred years ago, is to display ignorance of American history. Not only has government honored equally the two systems of education—that of the private and that of the public school—but by legal pronouncements of our highest courts the right to educate is said to be primarily the privilege and responsibility of the parents.

The Supreme Court of one of our States (Illinois) ruled as late as 1850 that the State School could be by-passed if parents educated their children at home with instruction "equal or superior to that obtainable in the public school." In its opinion the Court also ruled that the compulsory school law "is made for the parent who fails or refuses to properly educate his child," and is aimed at seeing that all children are educated, "not that they shall be educated in any particular manner or place."

The United States Supreme Court ruled, in the famous Oregon case (1924), that it is the "liberty of parents and guardians to direct the upbringing and education of children under their control." By way of explanation the high court added: "The theory of liberty upon which all governments in the Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the State: those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."

These two high court decisions present the American way of educational life. This way of life is practically unknown on other continents. Let us practice it, that we may transmit it to generations to come.

—Mark Fakkema, Educational Director of the National Association of Christian Schools, with headquarters at 542 South Dearborn Street, Chicago 5, Ill.

Bible Lands Cruise Scheduled For Spring Of 1953

Dr. Joseph P. Free, Professor of Archaeology at Wheaton College (Illinois), has announced that the Sixth Wheaton Bible Lands Cruise will sail from New York, N. Y., on February 18, 1953, aboard the new Italian liner, *S. S. Andrea Doria*.

With headquarters at Jerusalem, trips will be made to Bethlehem, Hebron, Samaria, Jacob's Well, and the other important Biblical sites of Palestine. The group will make a special visit to the new excavations at Jericho, which have uncovered new evidence of man's activity in the period between 3000 and 4000 B.C.

The trip, open to Christians of all ages, will include the significant cities in the other Bible lands, with sightseeing in Italy, Egypt, Lebanon, Syria, Arab Palestine, Israeli Palestine, and optional trips to other Mediterranean and European countries.

Errata For 1952 General Assembly Minutes

Everyone who has a copy of the Minutes of the General Assembly is authorized and requested to make the corrections which are listed below.

E. C. Scott, Stated Clerk.

Page 8: Address Board of Annuities and Relief from Urban Building to 122 South Fourth Street, Room 410.

Page 9 - Line 6: Rev. R. D. Adams in place of Rev. L. T. Lawrence.

Page 97 under "Overtures": Add to answer Number 19: "This to become effective Jan. 1, 1954."

Page 101 - Line 8: Delete comma after "committee."

Page 244 - Line 70: Altan Church. Communicants should be 97.

Page 278 - Line 53: Ridglea Church. Received on profession, should be 17. Line 65: Total on profession 226.

Page 306 - Lines 1 and 4: Delete "Th.D." Lines 3 and 5: Transfer "Jr." from Windham to Gailey.
 Page 342: Reisner, Sherwood H. Denomination dismissing: Presbyterian Church of Mexico.
 Page 383: Brown, Frank C. "c" and "e" transposed in "Decatur."
 Page 399: Lawrence, Llewellyn T., add "D.D." Change street address to Box 403.
 Page 406: Add after Morgan, K. H.: Morgan, Norman (P), Pineville, W. Va. Bluestone 300.
 Page 412: Roth, H. W., change "Cukoo" to "Cuckoo."
 Page 421: Add after Young, R. A.: Young, Tom, Jr. (P), Northfork, W. Va. Bluestone 300.
 Page 428: Slusser, Gerald H. Add postoffice: Dallas, Tex.

BOOKS

"Bible Events." By Ruth S. Gray. Warner Press, Anderson, Ind. Price \$.35.

"Bible Children." By Ruth S. Gray. Warner Press, Anderson, Ind. Price \$.35.

"Bible Families." By Ruth S. Gray. Warner Press, Anderson, Ind. Price \$.35.

"Bible Times." By Ruth S. Gray. Warner Press, Anderson, Ind. Price \$.35.

These four books are arranged for small children. The stories are simply told. Each story has an illustrative picture.

These little books should make a splendid Christmas present for children and could be used in the Beginner and Primary Departments of the Sunday School to great advantage.

"The Kingdom Is Yours." By Louis H. Evans. Fleming H. Revell Company, Westwood, N. J. Price \$2.50.

The author of this volume of thirteen sermons is the pastor of the largest Presbyterian Church in the world—First Presbyterian Church of Hollywood, Calif. He is known as a preacher of remarkable power and profound devotion to Christ.

The underlying theme of this volume is that Americans have been giving themselves to secondary things and for many of us the kingdom of God is far down the list. We have lost our sense of the vital.

In each of these sermons Dr. Evans seeks to impress upon his readers that it is unfair to accept the consolations of our religion without the corresponding duties. He warns against being sentimental followers of Christ. He writes: "Sentimentalism is enjoyment without obligation. So many would like to enjoy Christ without being obligated to Him. This is impossible." The volume closes with an earnest appeal for Christians to rivet their talents to the things that abide forever.

"The Narrow Way." By R. V. G. Tasker. InterVarsity Christian Fellowship, 1444 North Astor Street, Chicago 10, Ill. Price \$1.25.

This volume is made up of a selection of twelve addresses given by the author before audiences of university students. These messages present the

Bible in an unadulterated manner. The author has the conviction that the way by which the salvation of mankind was achieved by the Son of God was essentially a narrow way and that the gate through which sinful men and women must pass in order to obtain it is a narrow gate.

Dr. Tasker believes that the offense of true Christianity is and must always be its narrowness. We can if we will reject the narrowness but in so doing we reject Christianity also. These messages should be of special value to the indifferent and nominal Christian. They should encourage any Christian to tread more fully in the narrow way.

"The Christian's Use Of The Old Testament."

By Basil F. C. Atkinson. InterVarsity Christian Fellowship, 1444 North Astor Street, Chicago 10, Ill. Price \$2.00.

An under-librarian at the University of Cambridge, the author has had access to the best source of materials available and combines careful scholarship with simplicity of expression. The second chapter which brings before the reader some of the devotional wealth of the Old Testament is of special value. The author does not claim that the whole of the Old Testament is in the general sense devotional but does seek to help the reader to find and use those parts of the Old Testament which are directly fitted for personal use in prayer or praise or for the enrichment of the individual's spiritual life. Many penetrating comments are made on the Psalter.

The Song of Solomon is singled out as a book suited to feed and strengthen the individual devotional life. The author believes it is a love song either written for an actual marriage or intended from the beginning to be a parable of spiritual things. By placing marriage and all that is related to it in a spiritual setting, the Song sanctifies the sexual life and imparts to it a dignity that is lost when it is divorced from the spiritual things of which it is a symbol. He contends that the message of the Song is parallel with the words of the Apostle Paul in Ephesians 5:22-33, particularly in Verse 32. He reminds us that the Christian Church is always seen in the Song a celebration of the union of Christ with the whole company of His people. Thus, though the Song contains no direct word to explain its inner meaning, the deduction that it refers primarily to Christ and His Church is easy. He tells us that it is impossible for the reader of the Song not to apply it also to the relationship between Christ and the individual soul.

This book should have a wide distribution among college age students. It will provide freshness in Bible study.

"The Honor Of Preston Reed." By Louise Harrison McCraw. Moody Press, Chicago, Ill. (248 pages). Price \$2.75.

As in **"Crystal Sea,"** Miss McCraw has again presented to thoughtful Christians a novel which challenges each reader to a deeper personal consecration. This time the setting, during the days just preceding the War Between The States, places the characters in a most interesting period of our nation's history. But even then one finds the spiritual problems and blessings were similar to ours today. Both Catherine and Preston discover through a heart-breaking experience what the love of Christ means in their lives. Not only they, but the others

involved in the story, remind the reader of himself in various ways. One realizes more clearly the intimate relationship of Christ to every moment of his life. Those who desire to understand better the Christian's life of daily choices will want to read this book.

"The Doctrine Of God." By Herman Bavinck. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price \$5.00.

Herman Bavinck was one of the profoundest of the Dutch theologians. He lived at the close of the nineteenth century. He stood side by side with Abraham Kuyper in his influence upon the theological thought of his day.

Here, for the first time in American translation, is Bavinck's "The Doctrine Of God." It has been taken from the second volume, "Reformed Dogmatics." It is a model of exhaustive and balanced exegesis.

Bavinck, to a large extent, withdrew from ecclesiastical life in his day. His sensitive temperament made the church courts and church politics repugnant to him. He once remarked to a group of students: "Ordinary politics sometimes has its sordid side; politics in church affairs always has." As a result, Bavinck concentrated upon the didactic function of Christianity.

Dr. William Hendriksen has translated this volume from the Dutch into the English. He has provided page-headings and summarizing captions in order to furnish the reader with an easy guide to the contents and to remove the criticism heard so often that it is difficult to find one's way through Bavinck.

Dr. Bavinck finds that mystery is the vital element of Dogmatics. He points out that the truth which God has revealed concerning Himself in nature and in Scripture far surpasses human conception and comprehension. In that sense Dogmatics is concerned with nothing but mystery for it does not deal with finite creatures but from beginning to end raises itself above every creature to the Eternal and Endless One, Himself. For this reason, at the very outset, Dogmatics is confronted with the Incomprehensible. He holds that the knowledge of God is the only Dogma, the sole content of the entire field of Dogmatics. All the doctrines treated in Dogmatics—whether in regard to the universe, man, Christ, etc.—are but the explication of the central Dogma of the knowledge of God. Everything is treated with God as center and starting point. Under Him all things are subsumed. To Him all things are traced back. In this connection the author states: "It is ever God and God alone whose glory and creation and redemption, in nature and in grace, in the world and in the Church, it must meditate a part and describe. It is knowledge of Him alone which it must display and show forth."

The reader will find here a fascinating discussion of the question of infra- and supra-Lapsarianism. The author holds that "neither the supra- nor the infra-Lapsarian view of predestination is able to do full justice to the truth of Scripture and to satisfy our theological thinking. The true element in supra-Lapsarianism is: that it emphasizes the unity of Divine decree and the fact that God had one final aim in view . . . and the true element in infra-Lapsarianism is: that the decrees manifest not only unity but also divinity (with a view to their several objects.)"

As to the question of God's knowability, the author reduces the question to whether God has been willing to reveal Himself and has actually revealed

Himself to creatures. He agrees with Kant that our knowledge is confined to the realm of experience. If God has not revealed Himself, there can be no knowledge of Him, but if God has revealed Himself, there is something however insignificant which can be the object of our perception and therefore can lead to knowledge. From this fact Bavinck concludes that it has become evident that the denial of God's knowability is identical with the repudiation of God's revelation to His creatures. Agnosticism, he says, is reduced to the error of ancient Gnosticism—God is "the unspeakable depth."

One of the most satisfying chapters in the book is on the Trinity. This theologian holds that the analogies taken from the realm of heathendom are without any value. In all of them we have a certain trinity but no tri-personality in unity of substance. He observes that not any of these analogies nor all of them together can prove the divine Trinity. For the doctrine of the Trinity we are dependent wholly upon Scripture. Nevertheless, the illustrations from other sources serve to prove that belief in the divine Trinity is not absurd or unreasonable. As over against the errors of Deism and Pantheism, the Christian maintains the doctrine of the Trinity that God is distinct in essence from the creature, but that He, nevertheless, enjoys a glorious fullness of life. The doctrine of the Trinity makes clear to us how God can be perfect in love and knowledge apart from the universe.

The doctrine of the Trinity, contends Bavinck, is of utmost importance for practical religion. Whenever anyone rejects God's tri-unity, he destroys the very foundation of Christian belief and casts aside all of special revelation. The doctrine of the Trinity is the sum and substance of Christian faith, the root of all dogmas, the essence of the New Covenant. The Triune God is the source of every blessing we receive. He is the mainspring of our entire salvation. In His name we are baptized. That name is the summary of our Confession. That name is the source of all blessings that descend upon us. That name is and remains eternally the object of our praise and adoration. In that name, Bavinck says, we find rest for our soul and peace for our conscience. Connected with the doctrine of the Trinity is our salvation in this life and the life to come.

The closing chapter deals with the fact of election. Bavinck says that the election of men is indeed a deed of mercy but it is not only a deed of mercy for in that case it would have been necessary for God to show mercy to all whereas all were wretched. In like manner, reprobation is indeed an act of divine justice but it is not an act of justice only for in that case all would have been reprobated. As divine acts, these decrees are not conditional but absolute. They are manifestations of God's absolute sovereignty. God established a casual relation between sin and punishment and He maintains this relationship in the conscience of every man. Nevertheless, the deepest cause of the decree of reprobation is not sin and unbelief but the will of God. Similarly there is a casual relation between faith and salvation but the decree of election was not caused by foreseen faith. On the contrary, election is the cause of faith.

The intelligent reading of a book written as this one will not be an easy task. We can promise the reader, however, that it will be a rewarding one. It is pregnant with thought that we need in our day.

—John R. Richardson.

Introduce your friends to THE SOUTHERN PRESBYTERIAN JOURNAL.

The following paragraph is taken from a long letter from one of our most prominent laymen to his pastor. It expresses a feeling which is widespread in our Church and which should be heeded:

“Many laymen in our Church watch the planned meetings of our Church, to which U.S.A. ministers are invited to speak for union, and we become heartsick at the unfairness of giving official sanction to but one side of this issue, as is being constantly done. I can assure you that such a policy is causing a deep-felt resentment among some who are the most loyal members and supporters of our beloved Church.”

THE ASSOCIATION FOR THE PRESERVATION
AND CONTINUATION OF THE SOUTHERN
PRESBYTERIAN CHURCH
WRITE FOR INFORMATION

H. B. Dendy, Secy.

Weaverville, N. C.

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

NOVEMBER 19, 1952

NOV 22 1952

We Must Continue Instant In Prayer

If we would contend for the faith, we must continue instant in prayer. To say that is obvious, and yet obvious as it is, there is too little of it. Paul urges the people of Philippi "to strive together for the faith of the gospel," and I am sure he means striving in prayer. In the Letters to the Thessalonians, he requests prayer for himself and his work. How wonderful it would be and how effective it would be if every Church had in it a group of *fundamental believers* who would pray systematically together for the triumph and maintenance of the Gospel and would continue instant in prayer for the same objective. We would have more triumphs to rejoice in. The faith would be *honored, believed, and professed openly*; barriers would fall, and attacks against our leaders would crumble, to the discomfiture of the enemies of the Truth.

—John H. McComb, D.D.

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....Weaverville, N. C.
Dr. L. Nelson Bell, Associate Editor.....Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Phillips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw
Mr. W. R. Willauer

EDITORIAL

Reprinted from THE SOUTHERN PRESBYTERIAN JOURNAL of September 13th, 1950.

Some Reasons Why Evangelical Christians Believe In The Virgin Birth

Peter, writing to Christians, says: "*But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and reverence.*"

Never has such advice been more germane than now. With essential Christian doctrines denied or questioned on every hand it behooves the Christian to be ready to give reason for his faith.

In this editorial we take up the doctrine of the Virgin Birth. Some of the reasons why evangelical Christians believe this doctrine are as follows:

(a) Because the Bible states *plainly, explicitly, unmistakably and unequivocally* that Jesus was born of a virgin. Both Luke and Matthew give the background and the details of this event, withal doing so with wonderful delicacy, but with unmistakable clarity. Luke is thought to have his story directly from Mary. Matthew probably got his from Joseph.

To the evangelical such clear statements are sufficient. They accept the Bible at face value. To deny such a record is to demolish the entire structure of inspiration.

(b) The evangelical believes in the Virgin Birth of our Lord because in *unbroken sequence* it has been held as a tenet of the Church until the rise of modern higher criticism, which in essence denies the supernatural and the miraculous.

(c) Because the Virgin Birth is the *only logical explanation* of the incarnation—the union of Deity and humanity.

(d) Because the Virgin Birth is no more remarkable than the *bodily resurrection* of our Lord the *keystone* of our hope of eternity. When one tampers with the great doctrines of Christianity, particularly those which have to do with our Lord, one does not put out a doctrine here or there and leave an unimpaired Christ; these great truths *hold together*.

(e) The evangelical believes in the Virgin Birth because the *One born was the Creator* of the world to which He now returned as Redeemer. "*All things were made by him; and without him was nothing made which was made.*" The eternal Son of God must, of necessity, have come into the world in a miraculous manner. "*In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.*" The Bible is full of references to the pre-existence of Christ. In the supernatural course of events one would expect Him to come in a supernatural way.

(f) The evangelical Christian believes in the Virgin Birth because there is no other possible explanation of the *psychology involved* and the record of the *reactions of those intimately associated with the event*. First, one must remember the strict Jewish law of espousal, as binding as marriage itself. Then, the Jewish law regarding adultery; betrothed person to be punished by death if found guilty, just as though the marriage ceremony had actually taken place.

In Mary's case it would have been impossible to hide the facts. Furthermore, she would have to face accusation by relatives and acquaintances before the responsible priest at that time, and that man was Zacharias. Rather than try to hide her condition she rejoicingly told her cousin, Elisabeth.

But, Mary's own reaction shows the purity and the innocence of her heart. She does not cringe from the announcement but she does ask a searchingly pertinent question. She asks how this can be biologically possible: "*Then said Mary unto the angel, How shall this be, seeing I know not a man?*"

The reply of the angel is in itself sufficient to satisfy any who will believe. Only God's Holy Spirit could have directed this simple sentence, a statement so absolutely clear in meaning that any can understand and yet so pure in implication that any young girl can read it without a blush: "*And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.*"

Mary's reaction to this statement, which she accepted but could not fully understand, was in itself a wonderful submission to something which could have become an intolerable ordeal: "*But Mary kept all these things, and pondered them in her heart.*"

Joseph's reaction was also dictated by the acceptance of a fact he could not apprehend but which, through faith, he accepted. God knew the perplexing and distressing problem he, the espoused husband of Mary, faced, and God spoke to him by a direct revelation, just as he had spoken to Mary.

The crowning evidence of the nature of Christ's birth may be seen in Mary's attitude at the cross. Throughout these years she carried the knowledge of His supernatural conception in her heart. How her mother-heart yearned for her boy! How she would have saved him from the cross if she could! Why was he being crucified? *Because he claimed to be the Son of God.* As they nailed Him to the cross Mary's heart was torn in agony. If He was being crucified because he was deluded she would have cried out: "Wait, Oh wait; he is not telling the truth, I will tell you who his father is—he is . . ." But, she held her peace. Not one word did she speak for she *knew* that He was the Son of God.

(g) The evangelical believes in the Virgin Birth because of Jesus' own claims. He asserted He was the Son of God. He said He was the Messiah. He accepted worship from men. He performed miracles no man could possibly perform. His Virgin Birth was therefore but a part of His pre-existence, supernatural birth, life, death and resurrection.

(h) Finally, the evangelical believes in the Virgin Birth because of the *awful alternative*. If He was

not virgin born then the Bible lies and instead of a divinely inspired revelation it becomes a pious fraud. If He was not virgin born his mother was a promiscuous and dishonest woman and he was an illegitimate son. If He was not virgin born He was not the Son of God and He Himself was deluded and living a life of fraud. If He was not virgin born the entire structure of His pre-existence, His essential Deity, His atoning work, His resurrection and our hope of eternity is shattered and we are of all men most miserable.

This is strong language and it is intended to be just that. There are those who deny the Virgin Birth and who yet claim, by some form of intellectual legerdemain, the name Christian. But, the arguments for the faith of the evangelical are so conclusive and the alternatives so devastating to faith and doctrine that one must accept that which the Bible plainly teaches or find himself in intellectual quick-sands from which there is no way out.

—L.N.B.

"The Exceeding Greatness Of His Power To Usward Who Believe"

This is one of the strong phrases found in the Epistle to the Ephesians. In his prayer, the Apostle asks that the God of our Lord Jesus Christ may give these believers the Spirit of wisdom and revelation to the end that: they may know the hope that becomes theirs in virtue of being called by God, the splendour of the inheritance to which this hope points, and the limitless efficacy which is God's to establish us in the possession of this inheritance. The Apostle prays that God will do all this for those who believe. Indeed, his teaching in Ephesians as in Romans and I Cor. 2:5 is that faith itself is a work of God's power. The prayer, then, is that those in whom God's great power has already worked faith may know and experience the exceeding greatness of this working power of God. In 1:19 the Apostle uses four words to describe the greatness of this power that is working in believers. The word translated power is the term from which we get dynamic and dynamite—it is power in general. Then it is measured by three other words: "according to the *working of the might of His strength.*" The word rendered working means energy, power in effective action or operation. The one translated might means mastery or sovereign power; and that rendered strength indicates force, inherent power resident in or belonging to some one. Strength is

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 29, November 19, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

the root, might is the tree and, working or efficacy is the fruit.

Then when the Apostle has exhausted all the terms available in seeking to measure the greatness of God's power to work in believers, he follows the barrage of power projectiles by a tremendous illustration. This great power of God can be seen no where so clearly as in His raising up Christ from the dead and sitting Him at His own right hand far above every principality and power and dominion and every name that can be named either in this age or in the age to come—and by putting all things under His feet.

"Peace, perfect peace,
Our future all unknown?
Jesus, we know
And He is on the Throne."

There is a lesser, but still conspicuous, example of the same power mentioned in the third chapter of Ephesians. Even unto humble Paul—"less than the least of all saints"—was grace given *according to the working of His power* to reveal to men that Jews and Gentiles were called together to form the body of Christ. Even by this humble Apostle, is made known unto the principalities and powers in the heavenly places through the Church the manifold wisdom of God.

But why should we overlook chapter two? There the exceeding greatness of God's power is made known in raising us up from the death of sin to live with and in Christ. We were by our fallen natures the children of wrath; but in His great mercy God raised us up together with Christ and made us sit with Him in the heavenlies that in the ages to come He might show the exceeding riches of His kindness toward us in Christ Jesus.

Finally, returning to chapter three, we close with the second prayer made for the reader by the Apostle Paul, 3:14-21. Here he prays that we may be strengthened with power through His Spirit in the inward man—that Christ may dwell in us by faith, that we may be rooted and grounded in love, that we may apprehend the measureless love of Christ and be filled with all the fulness of God. Is that not too much even for God's great power? Nay, says the Apostle in the doxology or ascription of glory to God with which he closes this prayer. God is able to do above all things—yes above all that we ask or think—according to the power that worketh in us. And to this Almighty God and Father of our Lord Jesus Christ be the glory in the Church by Christ Jesus.

—W.C.R.

Teaching Men To Think

We have seen the statement: "The highest function of education is teaching men to think." This philosophy assumes that man has the inherent ability to arrive at a right conclusion and to conduct his



Christian Emphasis Educational Excellence
Friendly Personal Attention — Small Classes
Tests And Guidance
College — Business Administration — Preparatory
Apartments For Married Students — Korean Veterans
Second Semester Begins January 28, 1953
Presbyterian Junior College
Box 38-W Maxton, North Carolina.

life accordingly; but, nothing could be farther from the truth.

That men should be taught to think is unquestionably a part of education but it does not stop with the developing of the powers of reasoning, the power to arrive at a conclusion. The only education that is worthy of the name is that which has as its ultimate objective teaching men to think straight, to arrive at *right* conclusions.

It is utterly fallacious to present a number of alternatives to immature minds and, without guidance, expect those minds to choose and reach a decision which is right. Of course, in the realm of scientific experiment, one proceeds on a basis often of trial and error, reaching out to new and challenging discoveries. But even here there are certain known basic facts of science which are demonstrated to inquiring minds and from which they may proceed in their work.

The fallacy of much which passes for education today stems from the philosophy that all things are relative, that there are no absolutes. Out of this philosophy comes the quicksand of humanism, pragmatism and relativity and a willingness of the created to sit in judgment on the Creator and His works.

In the realm of Christian education it should be axiomatic that those who teach have a clear understanding of and a firm conviction as to the truthfulness of Christian doctrines and a realization of the importance of imparting these doctrines to those for whom they are responsible.

Men should be taught to think but at the same time it is imperative that the basis of their thinking shall be grounded in God's eternal truths. "Thus saith the Lord" does not permit rebuttal.

The fear of, or reverential trust in, the Lord is the beginning of wisdom and no education is safe which does not have such a foundation.—L.N.B.

"A Christian View Of Men And Things"

By Rev. John R. Richardson, D.D.

Dr. Gordan H. Clark, head of the department of philosophy in Butler University, is recognized as one of the leading philosophical thinkers of America and at the same time, a Christian of rare discernment who knows how to combine philosophical and Christian insights with fine balance. Since 1931 we have been receiving from the pen of Dr. Clark, notable contributions in the fields of ethics, Hellenistic philosophy, and education.

I would like to call to the attention of our readers Dr. Clark's latest volume called "A Christian View of Men and Things." (Published by Wm. B. Eerdmans Pub. Company. Price \$4.00). The publisher's blurb states that this is "a treatise showing that social stability demands a Christian society." To some extent this statement is true but it is not the main idea of the book. The main thrust of the volume is that all non-Christian systems are beset with contradictions while Christianity is consistent. The author shows how Christian principles solve the problems of history, politics, ethics, science, epistemology, and other spheres of thought.

Dr. Clark introduces the volume by frankly admitting that the idea of God does not dominate contemporary thinking. The topics of the day are discussed in both private conversations and in the popular periodicals without any suggestion that theology might have a bearing on them. Even devoted Christians, he tells us, fail to see any close connection between their faith and other matters of interest. Similarly, in the colleges, not only have these specific courses in theism been dropped but the Christian pre-suppositions that previously pervaded the entire curriculum have been abandoned and the philosophy that most influences the students in all departments is humanism or naturalism.

To buttress his contention that the attitude that even if God exists, He is not particularly important for the problems of society, Dr. Clark offers as support various reviews of the American educational system. He asks us, as a distinguished example, to consider the Report of the Harvard Committee. This document admits that a stable society requires a common philosophy, the lack of which produces social disintegration and war. It then complains that after the common curriculum with its central theistic philosophy was discarded and replaced by an emphasis on vocationalism, the schools failed to provide their students and their subject matter with any unifying principles. The immediate educational result has been confusion. The report states that the conviction that Christianity gives meaning and ul-

timate unity to all parts of the curriculum, indeed to the whole life of the college, is out of question in publicly supported colleges and is practically if not legally impossible in most others. This objective report, therefore, justifies one in maintaining that American education may be interpreted as an admission that the present ills of society have resulted from a general repudiation of the theistic philosophy on which western civilization was originally erected.

To save society in its time of peril, secular educators hope to replace the old ideas connected with theistic philosophy with a new synthesis that can prove acceptable to the modern temper. Dr. Clark is convinced that this replacement will only lead to disappointment. He cites C. E. M. Joad, who tried humanism and came to bitter disappointment. Other examples are T. E. Taylor and C. S. Lewis, author of "Screwtape Letters."

Professor Clark is not blind to the fact that the theistic view of the world faces difficulties. He recognizes that there are questions for which Christianity seems to give an inadequate answer or none at all. Along with this recognition, however, he raises several pertinent questions. "But does anyone claim that pragmatism or realism or idealism give adequate answers to all questions? Is humanism or naturalism free of difficulties? The answer is: "There has been an immense amount not merely of inadequacy but of inconsistency in some of the greatest philosophers. In fact, the student might be tempted to suggest that the greatness of the philosopher is directly proportional to the number of his contradictions. Kant, for example, the source of all contemporary philosophers or at least a funnel through which all modern ideas have passed is unbearably self-contradictory." The conclusion reached by Dr. Clark is "but if one system can provide plausible solutions to many problems while another leaves too many questions unanswered, if one system tends less to skepticism and gives more meaning to life, if one world-view is consistent while others are self-contradictory, who can deny us since we must choose the more promising first principle?"

THE PHILOSOPHY OF HISTORY

The philosophy of history is made the first subject of discussion. Here we are reminded that history in all its extent, the philosophy of history rather than the history of any single nation, presents problems so large and in this age it presents points so blunt that it is next to impossible to overlook them. Most obvious are those problems that come with

pressing practical urgency. After carefully analyzing the philosophy of history represented by such writers as Karl Marx, Spengler, Toynbee, and others, Dr. Clark argues that Christianity teaches a better philosophy of history than any secular view. He writes: "If the second person of the Triune God actually became flesh and dwelt among us and died on the cross for men, that event would naturally overshadow every other aspect of the world, scientific or historical. And such a descent of Deity into human affairs would not only provoke a theory of history logically, but must psychologically provoke some general reflection on history. Both logically and actually, therefore, Christianity has a philosophy of history." After defining Christianity, the author continues, "Christianity thus defined not only contains a philosophy of history but so prominent is this theme in the Bible that few members of the Christian Church have been unaware of it. It was, therefore, as natural as it was fortunate that early in the history of the Church one of the greatest Christian scholars undertook the exposition of the Biblical theory of history. Prompted by the pagan reproach that the sack of Rome in A. D. 410 was a punishment for having forsaken the old gods in favor of Christianity, St. Augustine worked for thirteen years to produce his massive 'City of God.'"

According to Dr. Clark the Christian philosophy may be summed up in a few sentences. First, God controls history. Second, God will bring history to its end and culmination. Third, God Himself acts in history.

The secular view of history yields to despair. The Christian view of history gives meaning to life and also to destiny beyond this life. Anyone who chooses the Christian view can look at the calamities of western civilization and say: "We know that all things work together for good to them that love God."

THE PHILOSOPHY OF POLITICS

Politics is related to and inter-related with history. Politics is a sub-division of history. The Christian cannot fail to see the importance of contemporary politics. There is such a thing as the philosophy of politics and there must be a Christian philosophy of politics.

After explaining the function of government and submitting an analysis and criticism of various types of government, the author leads us to a theistic view of the philosophy of politics. He believes that the best starting-point for an exposition of the Christian view of politics is the Pauline statement on the authorization of government: "Let every soul be subject unto the higher powers for there is no power but God. The powers that be are ordained of God." The basic thought is that government is a divine institution. The authority of magistrates does not derive from any voluntary or social compact but it derives from God. All human rights are gifts from

God who out of the same lump of clay can fashion one vessel to honor and another to dishonor. God is the source of all rights. We are reminded that this theistic justification of government is coherent with the Christian view of God's sovereignty in history. He says that: "Unless the rights of Government are given and limited by God, there is no systematic ground between anarchy and dictatorship. Christianity by its more coherent thought escapes this choice. It holds that all men, poor as well as rich, politicians as well as business men, are sinful and are in need of restraint and they are in such need of restraint that the Christian is under obligation to obey governments that are in many ways undesirable . . . It does not follow that Christians are enjoined from using all legal and peaceful means toward a just and honest administration. On the contrary, the honest tenor of the Bible is to lay obligation on men to promote justice in all the activities of life." The summation of this subject is that Christianity is self-consistent in its political pronouncements and that it safeguards human rights and political liberty as humanism and relativism do not.

ETHICS

Dr. Clark demonstrates in his lecture on "Ethics" his mastery in this department. He deals with ethics which covers the entire range of human character and conduct. He discusses with remarkable acuteness of insight, the question: "What actions are right and what actions are wrong?" Again he shows us that Biblical theism gives us a more consistent view of ethics than any other interpretation. It provides adequate scope for self-interest. He points out that far from denying the legitimacy of interested motivation, the doctrine of Christ constantly stresses rewards and punishments. This is found, for example, in Christ's sermon on the mount where He appeals to practical consequences. This does not mean that Biblical theism approves of selfishness or teaches selfishness, but it does recognize a legitimate appeal to self-interest. From this study he deduces the thought that "Biblical theism satisfies the requirements that other systems cannot meet."

RELIGION

We have space for only one more chapter to come under review. This last one will be on the subject of Religion. The author finds difficulty in defining religion. He states that the difficulty inherent in the attempt to define religion arises from the fact that there are many mutually contradictory religions. He says: "They may all be wrong but not more than one can be true."

In this lecture Dr. Clark seems to agree with consistent absolutists like John Calvin and Jonathan Edwards who denied that God has limited Himself in any way. He can still do anything. In particular, God can and does control the choices of created wills. "He doeth according to His will in the army of heaven and among the inhabitants of the earth and none can stay His hand." To this author God

self-contained and unlimited. He is independent of His creatures. Dr. Clark says: "God Almighty suffers from no compulsion of boredom. He enjoys the social values of the Trinity of persons and His goodness does not depend on human beings. He creates and foreordains whatsoever comes to pass."

The conclusion is that on the basis of God's absolute sovereignty and on this basis alone is it possible to have good hope for the future. Anything limiting God, whether it be something external or an internal given chaos makes the future uncertain.

This magnificent volume comes to a close with

the affirmation that Christianity is self-consistent and gives meaning to life and morality and supports the existence of truth in the possibility of knowledge. The last word is a warning "that a continued repudiation of Christian principles promises a future which even more than the present will be characterized by social instability, wars, and rumors of wars, brutality, and despair."

This book will come as a great blessing to many who have been intimidated by "the modern mind" and "the modern point of view." It will help to clear the air and strengthen the Christian's faith in the things that matter most.

ARBATH SCHOOL LESSONS

REV. J. KENTON PARKER

LESSON FOR NOVEMBER 30

Jesus' Law Of Doing Good

(Temperance)

Scripture: Matthew 12. Devotional Reading: Ephesians 5:11-20.

Jesus has been called a "Man-fancier." Some men take a fancy to rare paintings by the Old Masters, and spend millions on their art galleries; other men like to collect first editions of the world's greatest books; still others have a hobby of collecting stamps, or coins, or precious stones. Some men like animals and invest millions in horses or dogs. *Jesus set His heart on men.* His whole business while here on earth was to seek and to save men, for it was mankind that was lost in sin. He went about doing good; doing good to the poor; distressed, diseased, demon-possessed, sinsick men. In His expression, How much better is a man than a sheep, He sums up His loving philosophy. He expects us, His followers, to do likewise. We are to "buy up the opportunity," as Paul expresses it in Ephesians, chapter five. The wise man wins souls; he sees the value of human beings, and spends his life in doing good to them, in trying to rescue men and women and help them to live noble lives. I knew a man once who seemed to be very kind and patient with his dogs—he raised dogs to sell—but appeared to be very impatient with his children. How much was his child better than a dog, even though his dogs were pedigreed?

Of what value, in the endless ages of eternity, will be a collection of rare books, or paintings, or jewels? Jesus was collecting jewels which would endure His eternally. Many people waste their lives on rival and worthless things, when all around them are the diamond fields of priceless men and men. Let us do good to all men, especially to those who are of the household of faith, and have some "stars on our crown." Jesus began that collection of men and women who were to be of the family of God. We are to help Him in His great work, for we are fellow-workers with Him.

In our lesson we have a variety of incidents showing Jesus' Law of Doing Good.

The Sabbath was Made for Man:
Verses 1-13

In the parallel passage from Mark 2:23-28 Jesus explains His allowing His disciples to pluck the heads of grain by saying, The Sabbath was made for man.

The Pharisees had turned this around, and seemed to feel that man was made for the Sabbath. They had made the Sabbath Day a burden instead of a blessing. The right use of this Day will bring rich rewards to man. It was given to him for rest and worship, and for deeds of necessity and mercy. The Pharisees had made a great many minute regulations concerning the keeping of the Day, and left no room for any such deeds. Jesus showed these leaders of the Jews that there were higher Laws relating to the welfare of mankind which took precedence over the Law of the Sabbath. He, as Lord of the Sabbath, had the authority to interpret the Law and show its real meaning.

In our day there is not much danger of too strict an observance of the Lord's Day. The tendency now is to turn the Day into a holiday, and destroy it as a day of rest and worship. We not only allow deeds of necessity and mercy but almost anything else that men wish to do. The terrible desecration of the Sabbath is one of our national sins.

The man with the withered hand furnished an example of what He was trying to impress upon them. They asked the question, Is it lawful to heal

on the sabbath days? He pointed them to their own conduct. Even one sheep was worth pulling out of a pit on the Sabbath. How much more is a man worth than a sheep! These people were like some people today; they thought more of their property than of their fellowmen. I think we can get a good temperance application at this point. Which is worth more, the tax money we get from legalized sale of liquor, or the souls of men? All of us know that the sale of strong drink is ruining thousands of men and women; it is turning many into alcoholics, and is costing us millions of dollars. It is doing untold harm, instead of good. The greatest boon which could come to America, outside of a spiritual revival, would be the abolishing of this curse.

II. *A Bruised Reed and Smoking Flax: 14-21*

Great multitudes followed Him and He healed them all! How much is contained in those few words. Try to get the picture in your mind.

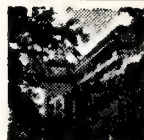
This was a fulfillment of prophecy—a prophecy which reached beyond the Jews and included the Gentiles, for in Him would the Gentiles trust. In this prophecy we have one of those beautiful pictures of the Master which we ought to gaze upon very often: “He shall not strive, nor cry: neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.” A bruised reed is very poor and seemingly worthless material, and smoking flax has an offensive odor, but He sees beneath all that is ugly and repulsive. *He saw the souls of men*, worth more than the material world. Sometimes the bodies of men are broken and full of loathsome disease, or controlled by some evil spirit, but He had compassion upon them. The gentle and loving Saviour never refused to help any and all who came, even though they were the outcasts of society, despised by others, especially by the proud Pharisees. He adds even these “least and last ones” to His collection of jewels. They, I believe, will shine with special brilliance in His crown.

III. *Blasphemous Critics: 22-45*

A man possessed with an evil spirit, dumb and blind, is brought to Jesus. He casts out the demon, so that the people are amazed. This is too much for the envious Pharisees, and they advance the silly criticism that He is casting out demons through the prince of the demons, Beelzebub. Jesus easily and completely refutes this illogical charge and then warns these enemies that they are standing on very dangerous ground. They were on the verge of committing the unpardonable sin, a sin against the Holy Spirit. In order that any sin may be pardoned there must be repentance and faith. It is the work of the Holy Spirit to give both of these to men. If we persist in hardening our hearts in unbelief and impenitence then pardon is impossible.

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited. In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

The Pharisees were rejecting the clear evidence of the mighty work of the Spirit as Christ cast out these demons. They were actually ascribing to Satan this gracious work of the Spirit of God. To blaspheme Christ could be pardoned, but to thus treat the regenerating Spirit of God, to thus wilfully resist Him and say what they had said, was dangerous indeed.

Jesus urges them to see to it that their hearts are thoroughly renovated; that they make the tree good so that the fruit can be good. The envy and unbelief of these Pharisees revealed a corrupt mind and heart which must be completely changed. It is out of the abundance of the heart that the mouth speaks, and their speech had betrayed their innermost being, for they had spoken just what was in their minds. Verse 36 is a very solemn warning to all of us, and should lead us to pray over and over again, Set a watch, O Lord, before my mouth; keep the door of my lips. The “idle” word, “just popping out of his mouth,” clearly reveals the condition within; so by our words we will be justified, or condemned. If we have “good treasure” in our hearts, then we will bring good things out of it. Our speech reveals our souls.

These critics then ask for a “sign.” What could reveal their hypocrisy more clearly? They had seen an abundance of “signs”; every day they had stood by while He wrought His mighty miracles. He tells them that no sign will be given such a generation except the sign of the prophet Jonah. (Notice that Jesus vouches for the historical fact, both of the prophet, and of the experience that prophet had in the belly of the great fish). He uses it as an illustration of His burial and resurrection. A greater than Jonah is here, for the resurrection of Jesus is a far more impressive and important “sign,” or miracle, than the escape of Jonah from the fish.

He then compares Himself with Solomon and the visit of the Queen of Sheba to that monarch, and says, “A greater than Solomon is here.” They were in the presence of the King of Kings, and did not recognize Him.

Verses 43-45 have been called “The Peril of the Empty Heart” (see Helen Montgomery’s Translation of New Testament). It is not enough to have clean hearts; *we need filled hearts!*

V. *“Who is My Mother? and Who are My Brethren?”:*

Those who do the will of the Father: Repent, Believe, Obey.

YOUTH PROGRAM FOR NOVEMBER 30

Danger: Highly Inflammable!

DEVOTIONAL:

Hymn: "Fairest Lord Jesus"

Invocation

Hymn: "Saviour, Like A Shepherd Lead Us"

Scripture: James 1:16-27

Offering

Hymn: "Take My Life And Let It Be"

PROGRAM CHAIRMAN:

The Bible tells us that "a soft answer turneth away wrath; but grievous words stir up anger." Surely the tongue, if not controlled, can stir up trouble, and add fuel to flames already burning with the heat of anger. The Scriptures have much to say about the use of the tongue, and we would do well to heed the Word of God concerning its "highly inflammable" nature. All should pray with the psalmist: "Set a watch, O Lord, before my mouth; keep the door of my lips." Our first speaker this evening will deal with the lying tongue.

FIRST SPEAKER:

Among the seven things listed in the sixth chapter of Proverbs as things that God hates, that are an abomination unto Him, two deal with the tongue: "A lying tongue, . . . a false witness that speaketh lies." When we stop and remember that Satan is the father of lies, and that the lying tongue is a tool in his wicked hand, we do not wonder that God hates the tongue that lies. He very firmly states in His Word that "no liar shall enter into the kingdom of heaven." Certainly God, who is Truth, cannot allow untruth to enter His Kingdom. He will prevent every foe from entering the gates, and no lying tongue will ever speak in Heaven, for if such were allowed to speak, it would speak lies, and pave the way for evil to mar the perfection of God's righteous kingdom. Sometimes we speak of "little white lies;" or those lies that seemingly have no malicious intent, but are just used to cover up for someone else, or to avoid unpleasantness. God doesn't make any provision for even little white lies, for they are all black in His sight. Whatever our motive, there is no acceptable reason for lying. We are forbidden to do evil that good may come; and indeed no good can come from misuse of the truth, however good the reason may seem to us. When we are tempted to lie, if we would remember that He who is Truth will call us into account, it would encourage our hearts to turn from lies to seek the truth, for Jesus said, "Ye shall know the truth, and the truth shall make you free."

PROGRAM CHAIRMAN:

If we tell the truth, we do not have to try to

remember exactly what we've said, for people don't "catch" you in the truth; but when we tell an untruth, we have to remember every detail or the truth will discover our lie! It is easy to slip into a "fib" when we think it will get us out of facing facts, but our sin will find us out. Now our second speaker will talk to us about a gossiping tongue.

SECOND SPEAKER:

Sometimes a tongue that is not a lying tongue just as evil in the eyes of the Lord. Gossiping may be telling the truth about someone, but it is listed among the most heinous sins. You can just hear a gossip saying, "I never say anything about anybody unless it's good, and O boy, is *this* good!" Some people get a sweet taste from rolling bitter things about on their tongues, and passing on stories that will hurt other people. The Bible says, "It is the glory of God to conceal a thing." God delights to provide covering for sin. He doesn't desire to expose our failures to the eyes of others, but through the blood of His own Son washes our sins away that we may be clean. He shows our sin to *us*, that we may confess and be cleansed, but He doesn't want to expose us to others. Yet how many "virtuous" people there are who delight to circulate the news concerning the sins and failures of others. God says, "He that uttereth slander is a fool;" and "He that covereth transgression seeketh love; but he that repeateth a matter separateth friends."

Many times, if gossiping tongues had kept silent, despairing hearts might have been healed, and erring feet returned to the way, for "where no wood is, there the fire goeth out: so where there is no tale-bearer, the strife ceaseth." But through malicious gossip they were forced more and more deeply into the night of despair, never to emerge. It is true that a fool's tongue cuts his own throat, but it is just as true that the gossiping tongue cuts the throat of another. "Death and life are in the power of the tongue." Let us be careful not to use it to destroy another, lest in so doing we destroy ourselves, for rest assured that gossip shall not enter the kingdom of heaven.

PROGRAM CHAIRMAN:

When you realize what gossip can do, whether it be idle or malicious gossip, it makes you want to retrace your steps and recall everything you've ever said about anyone else. Surely we should ask the Lord to guard our lips that we may "speak the truth in love," for love does not desire to expose but to cover sins. Our third speaker will deal with the matter of the unruly tongue.

THIRD SPEAKER:

James tells us that the tongue is a little member, but "behold, how great a matter a little fire kindleth!" He reminds us that wild beasts can be tamed, "but the tongue can no man tame; it is an *unruly* evil, full of deadly poison." The tongue will lash out in swift and cutting fury, and sometimes, with little provocation, will wound the hearts of those we love, or make an enemy of one who might have been a friend.

We speak of an "ungovernable temper," and certainly it is reflected in an ungovernable tongue. Often our tempers and our tongues work in close harmony, becoming a deadly and destructive combination to work havoc with our lives and in our associations with others. James says "the tongue is a fire, a world of iniquity: . . . that defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." "A word fitly spoken is like apples of gold in pictures of silver," but a word spoken in haste or in anger can kindle fires of hatred and strife that will injure or destroy. A cow kicked over a lantern, and the great fire of Chicago was kindled, and a city was destroyed. An unkind word, spoken in haste, and consuming fires

of anger begin to rage. We need to heed Solomon's word: "Whoso keepeth his mouth and his tongue keepeth his soul from troubles." We need to be warned by the words of James: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

PROGRAM CHAIRMAN:

There are two thoughts that come to mind as we think of what has been said. One: We need to listen more and talk less. "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise." We talk too much, and our tongues get us and others into trouble. If we can't say something that will help or enlighten others and that will honor God, we should just keep quiet. Two: We should realize that we cannot control our tongues in our own strength. It takes more strength, according to the Bible, to conquer our tongues than to conquer a city in battle. In the light of this truth we are certainly in need of help from God, if we are to win the victory over our "unruly" member. We should pray in faith the prayer already given from the words of the psalmist: "Set a watch, O Lord, before my mouth; keep the door of my lips."

Women's Work

In Review - For Advance

Reports of the Snedecor Region Women's Training School held at Stillman College, Tuscaloosa, Ala., August 5-12, 1952 ("God Has Lighted Our Candles," by Mrs. J. Percy Terrell, in the November **Presbyterian Women**, and "The 1952 Snedecor Region Women's Training School, by Mrs. W. H. Hopper, in the December **Presbyterian Survey**), would not be complete without the message of our Moderator of the Presbyterian Church, U. S., the Reverend Dr. W. A. Alexander. Dr. Alexander found it impossible to accept our invitation to be present, but he sent a message which was read, bringing encouragement to all. We rejoice to share it with you and urge you to read the articles mentioned above in order to get a complete picture of the Training School.

"Dear Christian Friends: What does a Moderator have to say to a group of Christians? Can it be a different message for every gathering? Certainly in him is no great ability for analysing the situation we face in this important hour, no unusual insight enabling him to interpret our day, no special wisdom for suggesting or promoting any plan or program.

This lack which is his individually may be also the lack of a group, such as your company here assembled. So I ask you, what is it that you sense today? Are you adequate for the needs which you feel and the problems which you face? You know the questions, but do you know the answers?

Then it is that we turn to God, and humbly but expectantly we pray: "Breathe on us, O Christ."

Breathe on us that we as individuals may be strengthened in faith and enriched through a nobler, loftier purpose in life. May we thus be free from selfish seeking and filled with a holy desire to honor our Lord Saviour in a quickened love for Him and devotion to His cause.

Breathe on us that we may be more enthusiastic for the things of Christ and the Church. May our leaden feet be more swift, and our reluctance be swallowed up in a consuming passion for righteousness and for the bringing of the lost to the One who loved them and gave himself for them.

Breathe on us that we may be more courageous. Let us be honest, fearless and unprejudiced as we face the issues of our day, and may we not faint through realizing our own weakness. Never will we fully experience God's strength which is available for us until first we face our own lack and confess our weakness.



All verses now numbered
★ WILLIAMS' NEW TESTAMENT
In the Language of the People
575 pages
5½" x 7¼"
PAPER BINDING \$1.50
CLOTH BINDING 3.00
LEATHER (4¾ x 7 ½ x 1 ½") 6.95

NEW EDITION
At your local
Religious Bookstore
or
MOODY PRESS
820 N. LaSalle St.
Chicago 10, Illinois

Breathe on us that we may show the true beauty of Christian life and character. Characterizing the contributions which the different denominations have made to our world, a minister of another communion said that the Presbyterian Church has made her chief contribution through her emphasis upon purity of life. May God be pleased to find in us such an insistence upon godliness—personal, domestic, social, national.

Our Church this year as never before is emphasizing the privilege that is ours in seeking to minister the Gospel more aggressively and effectively among Negroes. Somehow or other, Presbyterianism has never had a secure hold upon the mind of this people. Some think that its message is the kind which will receive an increasing response. Of one thing I am certain, namely, that the Gospel will make a definite appeal if its presentation is accompanied by a richness of life and beauty of character.

Breathe on us, O Christ, for just such a life, just such a character. Breathe on us that we may be more willing, more effective instruments in Thy hand!

Most sincerely yours,

W. A. Alexander, Moderator."

Reviewing the 1952 School and finding an impetus enlivened to more closely follow Him, let us advance to the opportunities open to us in the Women's Training School which will be held in August, 1953.

Things For Which To Give Thanks

The other day riding through the country, the whole outside world seemed to be a sanctuary for the soul. The sky was clear blue with a fleeting cloud here and there; trees were gold and red and yellow and varying shades of green and brown—the whole earth seemed to be decked in a riot of color; like ribbons of velvety grey the roads stretched across the landscape. My companion was one who creates an atmosphere in which it is easy to commune with God. In the silence there was the thought and the prayer: God is a lover of beauty!

"God, who touchest earth with beauty,
Make me lovely too.
With Thy spirit recreate me,
Make my heart anew."

We had ridden in silence for many a mile, things for which to give thanks had crowded our thoughts:

Beauty: all about us that causes us to praise anew the Creator.

Silence: through which we could commune with God.

Prayer: whereby we may touch others and influence the Eternal.

People: who by just being, add luster to life.

Smiles: that cost nothing and accomplish more in the soul than a thousand words.

Love: with its power to communicate and control and recreate.

God: whose companionship is an eternal reality from whose love no thing or person can ever separate us.

"In everything give thanks."

The silence was broken and then a stop for lunch. Thanksgiving was voiced, food was enjoyed, and we were on our way again. There followed a re-

WE ARE PROUD OF THE QUALITY WORK Our Orphanages IN THE Presbyterian Church (U.S.)

Are Doing

HELP US REACH MORE
NEEDY CHILDREN

AND

DO A BETTER WORK

WITH

THOSE LIVING IN
OUR HOMES

|||||

WE OPERATE ON FAITH AND DEPEND
UPON YOUR FREE-WILL OFFERING
FOR OUR SUPPORT

|||||

ENCOURAGE OUR HEARTS
WITH A GENEROUS GIFT

Presbyterian Home for Children, Talladega, Alabama.

Abingdon Children's Home, Foster Falls, Virginia.

Grandfather Home for Children, Banner Elk, North Carolina.

Mountain Orphanage, Black Mountain, North Carolina.

Bachman Memorial Home, Inc., Farner, Tennessee.

Vera Lloyd Home for Children, Monticello, Arkansas.

Presbyterian Home for Children, Anchorage, Kentucky.

Palmer Orphanage, Columbus, Missouri.

Presbyterian Orphanage of Missouri, Farmington, Missouri.

Presbyterian Orphans' Home, Barium Springs, North Carolina.

Goodland Indian Orphanage, Hugo, Oklahoma.

Thornwell Orphanage, Clinton, South Carolina.

Monroe Harding Children's Home, Nashville, Tennessee.

Southwestern Presbyterian Home and School for Orphans, Itasca, Texas.

Presbyterian Orphans' Home, Lynchburg, Virginia.

Davis-Stuart School, Lewisburg, West Virginia.

Church News

Mexico

vealing experience. We began naming the people for whom we were indebted for the good food we had eaten. The list ran something like this: The cook, those who had trained her, the man who installed the stove, the people who control the gas, all who had put in the pipe lines, those who made the pipes, those who had mined the iron, **the God of all the earth who had put the iron-ore into our soil**; the grocer, the truck men who had moved the cans from place to place, the manufacturer of the cans, the printer who printed the labels, the makers of the dyes for the ink, **God who made the soil, and the seed of the vegetables from which the dyes were made**; those who worked in pulpwood that made possible the paper for the labels, **God who gave the wisdom to man for making paper from wood and who causes trees to grow upon the earth.** On and on the list ran.

This interesting observation was made, taking any single item and tracing it back to its source, without exception every item led us ultimately to God. Indeed:

"The earth is the Lord's and the fulness thereof, the world and they that dwell therein."

It was a spiritual exercise. We commend it to you for a Thanksgiving Day experiment; take any single item in your Thanksgiving dinner and see behind it all those who contributed to your having it for your Thanksgiving meal. You, too, will come to say with the Psalmist: "I give Thee thanks, O Lord, with my whole heart . . ."

"O give thanks to the Lord for He is good for His steadfast love endures forever."

Reservation - 1953 Women's Training School, Montreat, N. C.

Important: The 356 spaces available in Montreat Hotels will be allocated to the Synodicals on a membership basis, this quota to include Synodical and Presbyterian Presidents. (Synodical Presidents will release information about quotas). The Synodical President or her appointee will serve as a contact person with the Mountain Retreat Association, making reservations for her assigned quota with Mr. C. A. Stubbs.

The following Montreat Guest Homes are open to individuals for reservations: Glenn Rock Inn, Mrs. C. T. Welch, Bishopville, S. C.; Merrick Place, Miss Ruth Merrick, Montreat, N. C.; Geneva Hall, Mrs. R. T. Coit, Montreat, N. C.; South Carolina Home, Miss Frances Gregg, 1135 Myrtle Drive, Rock Hill, S. C.; Burwell Cottage, Mrs. W. H. Burwell, Montreat, N. C.; Umarest Cottage, Mrs. Annie Godwin, Godwin, N. C.; Cottage Comfy, Mrs. A. H. Wherry, Route 4, Chester, S. C.; Bridges Lodge, Mrs. B. C. Bridges, Box 261, Ponte Vedra, Fla.; Mapleton, Miss Nannie Watkins, Box 5, Montreat, N. C.; Estes Cottage, Mrs. Frank Estes, Orangeburg, S. C.; William Black Home, Mrs. C. W. Maxwell, 2019 Briarwood Road, Charlotte, N. C.; *Florida Lodge, Mrs. C. T. Welch, Bishopville, S. C.

(Information may be obtained from addresses as listed).

*The Assembly's Youth Council will be meeting in Montreat during the Women's Training School. This cottage will be used for their reservations.

Nuevo Laredo.—For three days, September 30 to October 2, Rev. Charles Howard Ainley, U.S.A. Presbyterian missionary, and appointed to serve as evangelist by the Presbyterio Del Norte, in which Presbytery Nuevo Laredo is located, conducted a preaching institute. Mr. Ainley delivered simple, direct messages concerning God's saving grace to congregations which crowded the building, temporarily used for a church. The effectiveness of God's Spirit was distinctively evident in the commitments made. The pastor, Licentiate Benito Lyra, Dr. John C. Ramsey, evangelist at large and beginner of this work, and Rev. Ainley, visited in all parts of the city. It will be recalled that Nuevo Laredo is one of the Program of Progress objectives to which the World Board of Missions contributed for a church building. This building is now in the process of being erected.

Montgomery Presbytery

The 227th Stated Meeting of Montgomery Presbytery was held in the McAllister Memorial Presbyterian Church of Covington, Va., on Tuesday, October 21, 1952. There were present 38 ministers and 39 Ruling Elders. Rev. Jack W. Ewart, of Radford, Va., was elected Moderator of this meeting, and Rev. F. Hubert Morris was nominated to be Moderator of the 228th Stated Meeting on April 21-22, 1953.

Rev. J. L. Coppock, of the First Presbyterian Church of Columbus, Ga., was received into the Presbytery and will become the Assistant Pastor of the First Presbyterian Church of Roanoke, Va.

Rev. J. E. Pringle, of the Presbyterian Church of Newburgh, N. Y., was received into the Presbytery and arrangements made for him to be installed as pastor of the Melrose Presbyterian Church of Roanoke, Va. Messrs. Bryan Clinton Childress and Wolton Graham Wood were received under the care of the Presbytery as Candidates for the Ministry of the Gospel.

The Presbytery voted to approve proposed amendments to the Book of Church Order, on Paragraphs No. 70, 126 (Page 53), and 303 and 363; and disapproved proposed amendments on Paragraph No. 126 (Page 81), 138A and 263.

The next Stated Meeting (the 228th) will be held in the First Presbyterian Church of Lynchburg, Va.

Rev. E. W. Smith, Chairman; Rev. Louis F. Hoffman and Ruling Elder J. W. Rhodes were appointed a Committee, by the Moderator, to proceed with the revision of the Manual of the Presbytery.

Sixty-First Meeting Synod Of Florida

At the Sixty-First Annual Meeting of the Synod of Florida, held on October 14-16, 1952, at First Presbyterian Church, Gainesville, the Synod voted to establish a Home For The Aged within the Synod. Dr. Marshall C. Dendy was named Chairman of a Committee of twelve to draw up a charter and recommend the location and fund-raising program

for the establishment of a Home For The Aged in Florida. Dr. Langdon M. Henderlite, of our Brazil Mission, spoke to the Synod, as did Dr. John R. Cunningham, President of Davidson College, who was the Inspirational Speaker. The recommendations of Synod's Committee on Co-operation and Union, of which Dr. A. J. Kissling is Chairman, were adopted, under which the Synod will co-operate with the U.S.A. Synod in a joint Evangelism Campaign, in a comity arrangement for the placing of new churches and in a pulpit exchange. The Rev. Mr. Russel F. Johnson, Moderator of the Synod, and Dr. Stephen T. Harvin were elected fraternal delegates to the meeting of the Synod of Florida (U.S.A.) to be held in Bradenton, on November 5-6-7, 1952.

A budget of \$331,000.00 was adopted for Assembly's and Synod's Benevolent Causes for the coming year. Dr. J. G. Patton, Executive Secretary of the General Council, spoke on the Report on Stewardship by Rev. Paul Edris, Chairman. Rev. C. U. Leach, Pastor of Presbyterian Church of DeFuniak Springs, was designated as Moderator-Nominee for the next meeting of Synod. Synod's Committee on Christian Education commended to the Churches the study and use of the Revised Standard Version of the Bible. Nineteen pastors were received into Synod since its last meeting. Dr. Malcolm Cahoun, Dr. A. R. Batchelor, Mr. Graham White, Dr. Macdonald, Dr. J. R. McGregor and Dr. J. MacDowell Richards all addressed the Synod.

Fall Meeting Of Granville Presbytery

Granville Presbytery met at Goshen Church, near Oxford, N. C., on October 14, 1952. There were 21 ministers and 25 elders present.

The Reverend Charles E. Parrish, of Kenly, N. C., retiring Moderator, preached on "Hindrances Of The Spirit," and Reverend C. Lynn Brown, pastor of White Memorial Church, Raleigh, N. C., was elected Moderator. Dr. Thomas A. Schafer and Reverend Hugh M. Jefferson conducted the Communion Service.

An ad interim committee, consisting of Rev. A. R. Buffalo, Rev. Wm. C. Robinson, Jr., and Ruling Elder Z. P. Metcalf, was appointed to consider the proposed changes in the Book of Church Order.

Dr. James L. Price, Jr., of the Duke Divinity School faculty, was received into Granville from Lexington Presbytery. Mr. W. L. Hodgkin, a member of the Northgate Church, Durham, N. C., and a student at Union Theological Seminary, was received under the care of Presbytery as a candidate for the ministry.

Presbytery approved changes of ordinary times for Stated Meetings to the third Thursday of January, April, July, and October.

Reports of the following committees were heard: (1) The Stewardship Committee, containing budget and apportionments for the year, April 1, 1953, to December 31, 1953; (2) The Advisory Committee, reporting on investigations for a Presbytery Camp; (3) A Commission reported the installation on September 21, 1952, of Reverend Howard McE. Wilson in the pastorate of the Bellevue Church, Selma, N. C. This Church was organized on May 12, 1952. Another Commission reported the ordi-

nation and installation of Mr. John R. Dail in the Warrenton Church on July 20, 1952, and his installation in the Gruver Memorial and Littleton Churches on July 27, 1952.

Presbytery heard a report from the Special Committee on the Home Mission Expansion Fund and directed the Executive Secretary, Dr. James C. Wool, to give as much of his time as possible to this work during the remainder of the present calendar year.

The Sub-committee on Evangelism was enlarged to six by appointment of four more members, and vacancies were filled on the Sub-committees on Home Missions and Annuities and Relief.

Presbytery will meet in adjourned session on November 17, 1952, in the First Presbyterian Church, in Raleigh, N. C., at 10:30 A.M. At that time Rev. J. W. McGinnis, Assistant Pastor-elect of the Raleigh First Church, and Rev. C. I. Calcote, Pastor-elect of the Mount Bethel Church of Durham, N. C., will be received into the Presbytery.

The regular Winter Meeting of Granville Presbytery will be held on Thursday, January 15, 1953, at the Mebane Memorial Church, in Roxboro, N. C.

The Fall Rally of the Men of the Presbytery will be held in the Henderson (N. C.) Church on Sunday, November 23, 1952, beginning at 3:00 P.M.

The Young People of the Presbytery held their Fall Rally in the Westminster Church, Raleigh, N. C., on October 19, 1952. More than 200 attended.

James C. Wool, Stated Clerk.

Arkansas College

Arkansas College, Batesville, Ark., has just had an inspiring Week of Spiritual Enrichment, with the Rev. David M. Currie, of Richmond, Va., as guest speaker. Mr. Currie spoke each week-day morning in the regular chapel service, and each evening. As Director of Campus Christian Life, the Rev. Mr. Currie brought to the A. C. students, faculty and friends a wealth of experience in dealing with student groups.

For his morning devotional periods Mr. Currie used the topics, "Faith," "Truth," "Fellowship," "Vocation," and "Witness." Following the chapel period student forums, where an informal spirit of question and answer obtained, were held each day. In the evenings, fellowship hours were held under the auspices of the different Church Youth Organizations of the town.

The week was closed with the Sunday morning service at the First Presbyterian Church, when Mr. Currie spoke on "Jesus - The Christ."

World Missions Receipts

Apr 1, 1951, to Nov. 1, 1951	\$570,083.26
Apr. 1, 1952, to Nov. 1, 1952	674,475.07
Gain	\$104,391.81

Program Of Progress Net Receipts

Apr. 1, 1951, to Nov. 1, 1951	\$122,643.64
Apr. 1, 1952, to Nov. 1, 1952	80,844.12
Loss	\$ 41,799.52

Board Of Christian Education

Board Actions - Nov. 16-17

Men's Work

That approval be given to the recommendation of the Executive Committee of Assembly Men's Council whereby the next Assembly-wide Men's Convention be held in New Orleans, La., October 15-17, 1954, instead of in Atlanta, Ga., October 22-24, 1954.

That continued publication of **Presbyterian Men** as recommended by the Executive Committee of Assembly Men's Council be approved.

That, beginning April 1, 1953, an Assembly-wide intensive effort in teaching elders and deacons be inaugurated.

Committee On Religious Education

That the Board commend to the Committee on the new Hymnal consideration of the use of the Revised Standard Version in the liturgy and psalter of the new Hymnal.

That the Board note with sincere regret Miss Elizabeth Glasscock's resignation from the Children's Department to take up her assignment in Texas.

That the Board note with regret the resignation of Dr. Floy S. Hyde as associate in the Department of Leadership Education, who will join the National Council of the Churches of Christ.

Department Of Church School Administration

That the following statement of policies basic to a sound program of finance and stewardship education in local Church Schools of the Presbyterian Church (U. S.) be adopted and referred to the General Council for possible endorsement by the General Assembly, this action having been recommended by the Assembly's Superintendents' Council and the Assembly's Children's Work Council.

Executive Committee

That the Centennial Fund Campaign be docketed for further discussion at the next meeting of our Board.

That as of the adoption of this recommendation, we separate the Department of Adult Education from the Division of Men's Work and place it in the Division of Religious Education under the complete supervision of the Secretary of that Division.

That the staff of the Division of Men's Work as reconstituted be not less than three.

That the 1953 General Assembly be requested to enlarge the membership of the Board of Christian Education to include the President, the Vice-President and the Immediate Past President of the Men's Council of the Assembly during their term of office, in order that the leadership of Presbyterian Men may be more thoroughly integrated into the work of the Board of Christian Education.

Business And Finance Committee

That up to \$10,000.00 from Benevolence reserve be appropriated for the use of the Study Committee on "The Minister's Place In The Teaching

Work Of The Church," and that Dr. Barkley Walthall be authorized to sign requisitions against this fund.

That the Board accept with appreciation the lot offered by the Montreat Management to the Board of Christian Education for a Christian Education Building at Montreat, and authorize the Chairman of the Business Committee, Mr. W. E. Price, the Treasurer, and the incoming Executive Secretary, as a special committee to work out plans and bring recommendations to the Board, and that the necessary expenses of this Committee be approved.

The Ministry Of The Tenney Family In The Synod Of Texas

With the recent death of Rev. B. K. Tenney, D.D., the Synod of Texas for the first time in about one hundred years is without a member of the Tenney family in its active ministry. This family was descended from Thomas Tenney, of Puritan stock, who immigrated from England to America in 1636, and settled in Massachusetts.

In 1850 Levi Tenney came from New York to Brazoria County, Texas, where a short time thereafter he became ruling elder in one of the Early Presbyterian Churches of the State. He engaged in teaching school in that vicinity as a means of gaining a livelihood while studying theology privately in preparation for the Gospel ministry; was licensed and ordained as evangelist by Brazos Presbytery in 1854. For several years he taught in two of the early colleges of Texas, at Larissa, Cherokee County, and Salado, Bell County, at the same time engaging in pioneer and frontier Home Mission work. He assisted in organizing and ministering to a number of Presbyterian Churches in Central Texas, serving as Stated Clerk in his Presbytery and Synod many years until his death in 1907. He was the author of a History of Central Texas Presbytery.

Rev. B. K. Tenney, grandson of Rev. Levi Tenney, and a native of Texas, was licensed and ordained to the ministry in 1916. He served in several pastorates until in 1926 he was called to the Secretaryship of Synod's Causes. He was Secretary of Stewardship and Finance for the General Assembly from 1935 to 1943 when he returned to Texas to become Superintendent of Home Missions for Mid-Texas Presbytery, in which position he served until his death in 1952.

Rev. S. F. Tenney was licensed in 1867 by the Presbytery of Hopewell. He came to Texas as Stated Supply of the Marshall Church in 1868, was ordained by Eastern Texas Presbytery in April, 1869. In January, 1871, he became pastor of the Church at Crockett, which he served almost fifty years. He was Superintendent of Home Missions and Stated Clerk of Eastern Texas Presbytery for thirty-five years. A notable work which he established was the Mission to the Alabama Indians in Polk County, and the organization of a half dozen Presbyterian Churches for Negroes. Also he was responsible for the establishment of Mary Allen Seminary for Negroes under the control of the Presbyterian Church, U.S.A., which for more than fifty years has done an excellent work.

Rev. S. M. Tenney, son of Rev. S. F. Tenney, was licensed in 1892 and ordained in 1893. He held several pastorates, among which were the First Church, Longview, and the Second Presbyterian Church, Houston. He also served as Superintendent

of Home Missions and Evangelist for Eastern Texas and Paris Presbyteries until he gave his entire time to the founding and curatorship of the Presbyterian Historical Foundation at Montreat, N. C. He continued in this work for fifteen years until his death in 1939.

Rev. W. V. Tenney, son of Rev. S. F. Tenney, was licensed in 1896 and ordained in 1898. Having grown up in Home Missions Work and knowing its needs, he chose to give his life to this work. He served in Texas, Louisiana and Alabama until he was called into service with the Texas School for the Blind, where he labored for a number of years until his retirement. He is an honorably retired member of Central Texas Presbytery.

The aggregate years of active ministry of the five ministers of this family in the Synod of Texas has been near two hundred and thirty-five. Together they organized more than thirty Churches.

Presbyterian Group Life Insurance Plan

The program of Group Life Insurance adopted by the 1952 General Assembly is meeting an obvious need in the Presbyterian Church, U. S. More than 1,200 are now insured in it, and additional applications are being received daily.

The underwriting insurance company has agreed to hold open the non-medical entrance privilege through December 31, 1952. Thereafter the company reserves the right to require applicants to furnish satisfactory evidence of insurability before extending this coverage to them. Furthermore, if an eligible Church or agency subscribes to the Plan on or after January 1, 1953, even though satisfactory evidence of insurability is furnished, the insurance for that Church or agency cannot become effective until the first of the policy year beginning July 1, 1953. All full-time salaried employees of the various churches, church agencies and institutions should have this insurance provided for them by the employing organization. In view of these facts, time is important! Act now!

Already there have been four death claims, three of which have been paid and the fourth is being prepared. One thing has been made crystal clear as to church employees as a class—for the most part they are woefully under-insured. This plan of our General Assembly can help to meet this need if our churches co-operate in it.

Wade H. Boggs,
Executive Secretary,
Board of Annuities and Relief in the
Presbyterian Church, U. S.

Mission Notes

Mr. Robert Boyd, of our Congo Mission, died of polio in Leopoldville on November 1. Mr. Boyd was attached to L.E.G.O., an interdenominational organization, serving all the missions of the Congo.

Mr. Boyd went to the field in March, 1952, after having spent three months in Brussels, Belgium, in language study. His home was in Orange, Tex. He is survived by Mrs. Boyd and a small son.

Mary Shannon Carper, three-year-old daughter of Rev. Day Carper, of our Congo Mission, died of

STILLMAN COLLEGE

NEEDS

**\$15,500.00 THIS SCHOOL YEAR FOR 105
PART-TIME SCHOLARSHIPS**

You Can Help

These Worthy Youths Get An Education
That Is Soundly Christian By
Sending Your Check To

Stillman College Scholarship Fund

CARE

Samuel Burney Hay ... President

P. O. Box 483

Tuscaloosa ... Alabama

Desire to purchase 90 second-hand copies "The
Presbyterian Hymnal." Contact:

FIRST PRESBYTERIAN CHURCH

BOX 566

TALLAHASSEE, FLA.

diphtheria on October 15 at Bibanga. She is survived by her father and two sisters and one brother.

Mr. and Mrs. Clarence Bassett, of our Mexico Mission, announce the birth of a daughter, Mary Katherine, in the Morelia Hospital on October 10.

Miss Charlotte McMurray and Miss Florence Lewis, of our Congo Mission, will arrive in this country on December 2 for their furlough year.

Mr. and Mrs. Frank Vandegrift will arrive in this country the latter part of November for their regular furlough from their work in the Congo.

Dr. and Mrs. Ovid Bush, of our Korea Mission, will arrive in this country on November 14 for their regular furlough.

Rev. and Mrs. E. R. Arehart, of our North Brazil Mission, will arrive in the United States the first part of December for their regular furlough year. While in this country the Areharts will make their home base Frankfort, W. Va.

THE GREAT ISSUE

The administrative policies and problems involved in the proposed plan of Church Union are such as to stagger the imagination because they inevitably mean centralization of authority and a decrease in efficiency in carrying out the Lord's work in the area where our Church operates.

BUT—that is not the issue of primary importance. The whole emphasis in the ecumenical movement, of which this proposed union is a part, is to stress numbers and organization as the *source* of Protestant influence. Such an emphasis can be fatal to the primary mission of the Church which is *spiritual*.

Spiritual power comes from the presence and the blessing of God's Holy Spirit and that is contingent, not on numbers, not on organization, not on outward signs of material might, but on complete surrender to God's will and an abiding trust in the Word of God as the Sword of the Spirit.

THERE LIES THE ISSUE

THE ASSOCIATION FOR THE PRESERVATION
AND CONTINUATION OF THE SOUTHERN
PRESBYTERIAN CHURCH
WRITE FOR INFORMATION

H. B. Dendy, Secy.

Weaverville, N. C.

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

NOV 28 1952

NOVEMBER 26, 1952

The Christians' Prayer

O God of Grace and Life, help us to be

True soldiers of the Cross of Him Who died
And rose again. Give us the victory!

Give us a dauntless faith, so fortified
That we shall stand fast, even unto death.

As our Saviour gave His all, we would give
Ours, standing for Thee, unto our last breath.

For by Thy Incarnate Word we would live.
Lord, ourselves we give, minute-men to fight

The good fight. Though, of weapons, we have none
Save Thy invincible, eternal Light.

Until the battle's done, the victory won,
Uphold us with Thy omnipotent hand
For by Thy mighty power we shall stand.

—R. Ross Parkhill.

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....

Weaverville, N. C.

Dr. L. Nelson Bell, Associate Editor.....

Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. C. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw
Mr. W. R. Willauer

EDITORIAL

National Policies And Christian Principles

This issue of THE JOURNAL carries two editorials by our Associate Editor which some may consider political, and therefore out of place in a Christian publication. However, he, along with millions of other Americans, is deeply concerned about the spiritual and moral implications of our national policies. The Old Testament prophets did not hesitate to take issue with their national leaders when their dealings with outside nations involved such issues.

Dr. Bell is not only concerned, he also speaks with an authority based on experience. During the last part of his twenty-five years in China he saw the work and the effects of Communism in that country. Since returning home he has remained a close student of world affairs. Three years ago he visited Brazil, Africa and Europe. A little more than a year ago he flew around the world with the primary purpose of visiting the Nationalist Government in Formosa. For eleven days he was in close contact with the highest officials on that island.

We agree with our colleague that America needs to face these issues in the light of what is right and no longer on a basis of political expedience or international myopia.
—H.B.D.

Let Us Break With Russia Now

Americans need to face the fact that there is no moral or political justification for continued recognition of Russia diplomatically. Conversely, we owe it to ourselves, to the moral and spiritual principles which we value most highly, and to our place as

world leaders to break with the Kremlin, thereby asserting our utter abhorrence of the evil for which Russia stands and for that which she has done, is doing and which she plans to do to the world.

Unless we do have the moral courage and realistic thinking necessary to take this step we shall continue in a morass of uncertainty as to objective and plans which has characterized our national policy since the end of World War II.

There are those who enjoin watchful waiting, prompted by a counsel of fear as to what Russia might do. It is high time that our policies be determined by reference to what is *right*, not what others might do. For a change it would be well to let Russia fear what we might do.

Diplomatic recognition of Russia has involved opening our country to thousands of recognized and probably tens of thousands of unrecognized agents of Russia, while on the other hand our own diplomatic representatives have been kept to a bare minimum and these as virtual prisoners within the city of Moscow itself. The latest travesty on these relations has been the Russian expulsion of our Ambassador, an insult which we have taken with hardly a protest.

However, this editorial is not concerned with the many insults and indignities which have been heaped upon us by the Russians. Christian grace could demand that we take these lightly. But, Christian grace does not require that we jeopardize national security or stultify our position in international relationships by continuing to grant access to our country to those who are not only the avowed enemies of our country but who are also the proponents of a philosophy of life and government which defies God and righteousness and destroys freedom wherever it holds sway.

Our softness, indecision and weakness has played into the hands of Russia long enough. As a people, the great majority of whom call themselves Chris-

tian, let us assert clearly and unequivocally that we will no longer recognize a nation which has given, and continues to give, every evidence that her domestic and international policy is aimed at the destruction of every principle and blessing associated with faith in God, His Son and His Word.

Continued failure to take this step but weakens our own position and increases the danger when we do ultimately act. For far too long we have had our policies determined and our decisions made by acts of the Kremlin. The preservation of a Christian witness in the world can well hang on our reassertion of righteousness as the basis of action.

—L.N.B.

Paralyzed

The war in Korea has dragged on two and a half years. Our boys and those of other nations continue to die, victims of a temerity, a paralyzed leadership which is but a reflection of mass indecision.

Suppose that up to the present time the fighting on both sides had been carried on solely with rifles. But suppose that all of this time we had had machine guns and artillery but had refused to use them. How long would the American people have stood for such useless sacrifice of lives? Not long.

But, we are doing and have been doing just that. From the beginning we have been in possession of the means to have made the war strategically impossible for the Communists. Right thinking people recoil from the thought of atomic warfare but there is no moral difference involved in using a means designed to kill thousands in a few seconds than that faced in killing thousands over a period of weeks or months. Nor is there a moral difference involved in a single bullet through the head and blasting the same individual so that there are no visible remains.

It has been said that there are two restraining factors; reasons why we have not used the atomic bomb in Korea. The first of these is "enlightened Christian opinion" against its use. In our judgment this is just plain hypocrisy. Total war, or any war, is abhorrent to all Christians, but if it has to be fought, then *let it be fought to a conclusion*, using the means at hand to accomplish this conclusion as quickly as possible. The second reason is fear of Russia. In our judgment it is time to reverse this philosophy and let Russia do a little of the fearing. Nothing would be more calculated to restore a measure of sanity in international relationships than for America to show that she had the moral courage

necessary to use every means possible to free peoples and restore peace.

There are, of course, the strategic and military problems involved and these should be the final and determining factor.

If atomic warfare will end the war in Korea then the sooner it is started the better for all concerned.

—L.N.B.

What Is Wrong With Our Prayers?

Something is evidently wrong for there are so few answers. Prayer without answers is not Biblical prayer. God not only promises to hear our prayers but to give answers. Matt. 7:11. Some years ago there seemed to be abundant answers. Now we have more prayers than ever before. We have prayers before everything and for everything. We have mass prayer as never before—days and weeks of prayer for all sorts of "things." But we have a "silent heaven." Yet the same God and the same promises. What is the trouble? Where are the Andrew Murrays, the David Brainerds and others? Those who took heaven by storm? And where are the great harvests of things which are spiritual?

Do we ask amiss? Are the things we pray for undesirable or hurtful? Are they amiss of God's will? Do we know God well enough to know His will?

And what about being right with God before we ask for His favor? Is not His promise to the "righteous man?" Will God answer the unrighteous man? Are His favors bestowed upon disobedient children? Is an unregenerate man likely to ask for "things agreeable to God's will in the Name of Christ?" Are we seeking with all our hearts the spiritual things of God? Do we ask when we pray if the answer will make me a better man? Are not all of God's answers for the purpose of bringing us into conformity to the image of Christ? And will God give any answer that will thwart His purpose? Do we ask for His will to be done or do we want our own way? God is under compulsion to give only "good and perfect gifts." He will not give us that which will make us worse. He will not give us an answer that will make us spiritually weak. Do we not leave out spiritual goals? Who wants to be holy? What we want is to be rid of war and want. Have we any real concern about immortality and eternal life and salvation from sin? Do we not preach philosophy, science and scholarship and topics of the day oftener than "the old rugged Cross?"

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 30, November 26, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

Brethren, do we not need to spend some "40 years" more or less, in the backside of the desert where we learn about God and ourselves? Are we so right with God that we can prevail with Him? We need answers to prayer. We also, and primarily, need proper preparation in heart and life before we go into the secret place of the Most High. Or do we pray to a Unitarian god?
—C.T.C.

The Responsibility Of Preaching And Teaching

Text: II Timothy 2:15: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Paul had been exhorting Timothy to endure, patiently, suffering. (II Tim. 2:3-12). He now exhorts him to loyal service. The exhortation is to loyalty to the word of God. It is not an easy task to preach and teach the gospel. It takes hard study to arrive at the truth of the Bible. Then it takes boldness to declare all that hard study reveals. Men, as a rule, are not favorable to the doctrine of God. These doctrines "reprove" often, and often "re-buke." People do not like to be warned against the worldliness in which they indulge. Scores of times I have heard ministers referred to, with approval, as "broad-minded," while others were denominated as "narrow-minded." In II Timothy 4:3&4 the reason for this attitude is given in these words: "They will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables."

When this is the case it behooves the man of God to "study to shew himself (thyself) approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Be it far from me to indict any man or woman, either preachers or hearers. But Paul tells us that "the time will come when they will not endure sound doctrine." *That statement* refers to the hearers. "They shall heap to themselves teachers—and shall be turned unto fables." *That statement* refers to the preachers. So it is Paul, not I, who makes the indictment. Such being the case let us see what advice he gives to Timothy.

1. *He tells Timothy to Study.* There must be every effort put forth to ascertain the real truth of the word of God. A thorough knowledge of the languages in which the word of God was originally written is desirable. Otherwise one should have the benefit of the comments of the best scholars on the text. While this is necessary in order to get a comprehensive knowledge of the text, it is also necessary for us to know the whole content of the Bible. We will want to interpret scripture by scripture. A real student of the word of God will be so overwhelmed by the great array of truth that he discovers that he will spurn all "fables" and "catchy phrases and sentences."

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

Christian Emphasis

Friendly Personal Attention — Small Classes

Tests And Guidance

College — Business Administration — Preparatory

Apartments For Married Students — Korean Veterans

Second Semester Begins January 28, 1958

Presbyterian Junior College

Box 38-W

Maxton, North Carolina.

2. *He is to study in order to be able to "shew himself approved unto God."* That "approval" will come only to him who has at all times in mind the desire to be "approved of God." He must have no thought of being approved by those who will not endure sound doctrine"; who want a gospel that is liberal enough not to interfere with their own lusts; who want their ears "tickled," and their minds amused. The *one thought* before every minister must be: "Will this message win the approval of my Lord?" Not what will men think of it; but what God will think.

3. The exhortation was: "To rightly divide the word of truth." Paul was a tent-maker, and knew the importance of cutting his pattern straight. "To cut straight" is the meaning of the word translated "rightly dividing." There must not be any deviation from the straight line. No reader of some of the Homiletic Journals will fail to notice "the crooked cuttings" in so many cases. Just the veering to one side here and to the other side there in order to make the smoother and more acceptable message to "itching ears." There is an old adage which says: "Hew to the line and let the chips fall where they may."

4. Such a course will make one to be "A workman that needeth not to be ashamed." One who "rightly divides the word of truth" is one who shall never be put to shame.

The workman whose work is carelessly done will be put to shame when his work is tested. But the workman who is honest, conscientious, producing good work, sound and skilful work, never has been, and never can be, put to shame. Paul shows how to be sure of its being good work, viz., by it's being done for the eye of God. There must be a presenting of the true measure of the different portions of Divine truth. How natural is such a figure of speech in the mouth of Paul, who wrought at his trade as a tent-maker, with Aquilla and Priscilla (Acts 18:3) and worked night and day to support himself and the gospel at Thessalonica (I Thess. 2:9).

—W.H.F.

The New Translation Of The Bible

By John Hess McComb, D.D.

Pastor - Broadway Presbyterian Church New York City

(Delivered as a sermon in the Broadway Presbyterian Church, Sunday morning, October 26, 1952)

Many people have been asking me: "What do you think of the new translation of the Bible?" By this they mean the REVISED STANDARD VERSION which was published a few weeks ago complete. The translation of the New Testament had appeared in 1946, but the Old Testament did not come out until this fall. We have had the New Testament since its publication and have used it for reference since that time. As soon as possible after its publication we obtained a copy of the translation of the Old Testament and have been examining it carefully.

Though people are calling this "The New Bible" we must remember that it is really not a "new Bible" at all, but simply a new translation of the Hebrew Old Testament, and the Greek New Testament, which were written by "Holy men of God who spake as they were moved by the Holy Ghost," or, in other words, completely controlled by Him. The value of any translation depends upon how faithfully and how accurately it renders the original Hebrew and Greek into English, or into whatever modern language it translates the original Scriptures.

1. *That there is a need at the present time for a translation of the Bible into modern speech is generally recognized.*

The King James Version of the Bible was translated from the original tongues in 1611 or, in other words, 341 years ago. During those 341 years the English language has changed and many words used in the 1611 translation have become obsolete. For example, we do not use the word "holpen," nor do we speak of a thing being "pilled" when we mean "peeled," nor do we speak of "polling" our hair. Also many words used in the translation of 1611 have changed meanings. To "prevent" used to mean "to go before" or to "precede." Now it means to hinder. "Straightway" used to mean "immediately"; "conversation" meant, in 1611, one's manner of life and not one's speech, as today.

Another reason why a new translation of the Bible is needed today is because so many better manuscripts of the New Testament have been discovered since 1611. As a result of these more ancient manuscripts we can be certain the Greek text of the New Testament which we have is identical with that which the Apostles wrote.

Still another reason why a translation is needed is because the Revised Version of 1901 has not at-

tained general use or popularity, though, of course, ministers use it in their studies as they do all translations honestly made. The Revision of 1901 is a scholarly work but is marred by many pedantries which have kept it from becoming popular. For example, the revisers of that day substituted "Jehovah" for Lord throughout the Old Testament. Also they needlessly changed many verses the rendering of which was satisfactory in the King James Bible. In many places the translation of 1901 is clumsy and stilted. There is therefore a real need for a new and accurate translation.

2. *The new Revised Standard Version of the Bible which has just appeared in its complete form is the work of a group of scholars called together by the National Council of the Churches of Christ in the United States of America.*

This organization is composed of the old Federal Council of Churches and the International Council of Religious Education, and is predominantly Modernistic in its policies.

Eminent names appear among those called to do the translating but as far as we know there was not one conservative Bible Scholar among the Revisers. This is a serious mistake and no doubt explains why there seems to be a bias in the new translation against the conservative position, and against the conservative interpretation of certain important passages. In fact, it seems to me, that the translators have permitted their modernistic notions to color and mar their translation in many places. We shall cite what we believe to be instances of this in a few minutes. The point of view of the Modernist is not Christian but Unitarian, and hence those texts and passages which declare the Virgin Birth of Our Saviour and His Deity have suffered somewhat in the translation.

Among the translators was a man who is not even an avowed Christian, namely, Harry M. Orlinsky, a Jewish scholar of the Jewish Institute of Religion in New York. He joined the committee in 1945 and took part in the translation of the Old Testament which has just appeared. The Jews do not recognize the Deity or Messiahship of Jesus of Nazareth; therefore it is not strange that some of the Messianic passages in the Old Testament have been marred in the new translation. We are not casting aspersions on Dr. Orlinsky's scholarship, nor upon the scholarship of the other translators in either the Old-Testament or New-Testament group, but we are saying that we believe it is most unfor-

fortunate that the work of revising the Bible for the Church of Christ should have been entrusted to men, many of whom we fear do not believe it to be the infallible Word of God, true from the beginning.

In the preface to the Old Testament the translators describe the Bible as "A record of God's dealings with men, of God's revelation of Himself and His will," and add "It records the life and work of Him in whom the Word of God became flesh and dwelt among men." But the Bible is more than "A record of God's dealings with men, and of God's revelation of Himself and of His will." It is the Word of God, given by inspiration of God and is true from the beginning as David said long ago, and he spoke under inspiration of the Holy Ghost, though the Revisers have not so rendered David's words! Moreover, the Lord Jesus Christ is not the One in whom the Word of God became flesh and dwelt among men." *HE IS THE WORD OF GOD*, the Lord from heaven, the Lord of Glory, for God says: "The Word was made flesh and dwelt among us." (The Revisers do render John 1:14 "The Word became flesh and dwelt among us.")

3. *It is now our purpose to point out certain passages in the Old Testament which we believe are translated incorrectly in the new Revised Standard Version and which constitute serious blemishes, and militate against its usefulness:*

We shall only have opportunity to mention a few passages, but there are many others that could be shown to be unfortunate:

One of the most glaring blemishes is the change of the word "Virgin" in Isaiah 7:14 to "young woman." The verse is of supreme importance because it is a prophecy regarding the Virgin Birth of Christ. In the King James Version it is translated: "Therefore the Lord Himself shall give you a sign; behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." The Hebrew word (Almah) translated "young woman" by the Revisers, is never used of any other than a virgin in the Bible, as the context of the various passages clearly shows. For instance, it is used of Miriam, Moses' sister, in Exodus 2:8, who went and called her mother to come and nurse the baby Moses whom Pharaoh's daughter had found in the basket in the river. It is also used of Rebecca in Genesis 24:43 before she went to be the wife of Isaac. Therefore it is a serious mistake to translate the word "young woman," as the Revisers do. By so doing they raise the suspicion of a bias toward Unitarianism and against the Virgin Birth.

Another serious blemish is in Psalm 2:12 where the Revisers change the translation: "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little," to "Kiss his feet lest he be angry, and you perish in the way; for his wrath is quickly kindled." In this new translation "The Son" is left out altogether, and the rest of

"Here is a book that should be read by every Southern Presbyterian . . ."

William T. McElroy, *Christian Observer*

"One of the men of my Church remarked not long ago that the books on missions seemed to be getting better each year. This book will certainly substantiate his opinion."

R. Matthew Lynn, *Presbyterian Survey*



LED IN TRIUMPH

BY

ETHEL TAYLOR WHARTON

THE STORY OF SIXTY YEARS
OF PRESBYTERIAN U. S. MISSIONS IN
THE BELGIAN CONGO

PAPER \$1.00

CLOTH \$1.75

ORDER FROM

PRESBYTERIAN BOOK STORES
RICHMOND, VA. — DALLAS, TEXAS

BOARD OF WORLD MISSIONS
BOX 330, NASHVILLE, TENN.

the verse is obscure. The scholarly revisers of 1901 retained the word "Son" which is a clear reference to Christ, and which is in the original Hebrew.

Still another blemish in the Old Testament translation is the entire rendering of the seventy-second Psalm, a Messianic Psalm. Instead of translating verse one: "Give the King thy judgments O God, and thy righteousness unto the King's Son" (who plainly is Christ), they translate it: "Give the King thy justice, O God, and thy righteousness to the royal son"; the "royal son" is a colorless expression which tones down the Messianic message of the Psalm. But worse still is what the translators do in the remainder of the Psalm: instead of translating the Psalm as a prophecy regarding Christ which it is, they make it a prayer! For example, instead of the glorious words: "In his days shall the righteous flourish; and the abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth," the new Revisers translate these verses: "In his days *may* the righteous flourish, and peace abound, till the moon be no more! *May* he have dominion from sea to sea, and from the river unto the ends of the earth!" Thus they have changed glorious promises of God into mere prayers of man! There is no warrant in the original Hebrew for what they have done, and therefore we are tempted to believe that prejudices against prophecy have influenced their translation.

Still another blemish is the translation of Isaiah 14:12. Instead of letting the name "Lucifer" stand,

the Revisers have attempted to translate the original and made the verse read: "How are you fallen from heaven, O Day Star, Son of Dawn," which means just about nothing to the average Bible reader, whereas the name "Lucifer" is an accurate rendering and has entered into English speech. Moreover, it does not seem to us that "Day Star" is a very happy rendering of the Hebrew "Heylel."

Still another blemish in the translation of the Old Testament is the unfortunate rendering of the latter part of Genesis 12:3 where we have the closing words of God's promise to Abraham: In the King James Version the promise reads, "and in thee shall all families of the earth be blessed." The Revisers have rendered it in the following meaningless way: "And by you all the families of the earth will bless themselves," thus destroying another glorious promise of God and replacing it with meaningless verbiage!

These are a few of the many places where the translators have spoiled their work. The effect of most of these blemishes is to make it less easy for the average reader to see Christ in the Old Testament.

4. *Finally, we shall point out a few of the blemishes in the new translation of the NEW TESTAMENT.*

One of the outstanding blemishes in the translation of the New Testament which spoils many important and familiar passages is the failure of the translators to render the Greek word "monogenes" "Only Begotten," as it is rendered in the King James Version, and in the American Revised Version of 1901. Thus John 3:16 is spoiled, for in the new REVISED STANDARD VERSION it reads: "For God so loved the world that He gave His only Son, that whosoever believes in him should not perish but have everlasting life." Again in John 1:18 the new version has it: "No one has ever seen God; the only Son who is in the bosom of the Father, he has made him known." By failing to render "monogenes" correctly the Revised Standard Version has taken another step to rob Christ of His glory.

Another blemish is the rendering of John 10:30 which reads in the King James Version "I and my Father are one." The new version makes it read: "I and the Father are one," thus removing Christ a step away from His Father and making it less evident He is equal with the Father in power and glory.

Yet another blemish is John 5:18 which the Revisers of 1901 correctly translated: "For this cause therefore sought the Jews the more to kill Him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God." In their translation the authors of the Revised Standard Version have left out the "own" making it read: "This is why the Jews sought all the more to kill him, because he not only broke the sabbath but also called God his Father, making

STILLMAN COLLEGE

NEEDS

**\$15,500.00 THIS SCHOOL YEAR FOR 105
PART-TIME SCHOLARSHIPS**

You Can Help

**These Worthy Youths Get An Education
That Is Soundly Christian By
Sending Your Check To**

Stillman College Scholarship Fund

CARE

Samuel Burney Hay ... President

P. O. Box 483

Tuscaloosa ... Alabama

himself equal with God." There is no excuse for leaving out the "own" which makes the sentence of deep significance and shows that Christ was the Son of God in a way that other men are not nor ever could be, namely, by eternal generation, and that as such He is the Father's equal.

Another very serious blemish is the liberty the new revision takes with the story of the woman taken in adultery, recorded in John 8:1-11, and with Mark 16:9-20, the closing verses of that Gospel. Both of these passages are omitted from the text and printed in small type as footnotes! We are well aware that these two sets of verses are not found in some of the oldest copies of the New Testament, but in the case of the woman taken in adultery we believe this was due to prudishness on the part of some. Augustine thought its omission was due to the fact some thought it indelicate. However, there is no reason to believe from the passage itself that it did not originally form a part of the text. In fact, to set it aside breaks the continuity and causes us to lose one of the most beautiful episodes in the public ministry of Christ. As to the ending of Mark; the Gospel would be unfinished without it, and though it is wanting in some of the important manuscripts, it is found in many others. Therefore it seems unwise to reject it, especially inasmuch as it does not contradict what is stated in Matthew and Luke and John in their accounts of the resurrection of the Lord Jesus. To make a footnote out of Scripture is dishonoring to God. Westcott and Hort print Mark 16:9-20 in the text of their Greek Testament, though they print John 8:1-11 at the

close of the book. Nestle, in his Greek Testament, prints John 8:1-11 in the text and also Mark 16:9-20 though he brackets them.

A serious blemish in the 1946 edition of the New Testament has been corrected in the 1952 edition, namely, the substituting of the word "consecrated" for "sanctified" in Hebrews 10:14. But there are many other blemishes which need to be corrected before conscientious men will use the REVISED STANDARD VERSION in public worship, or public teaching.

1. To sum up, let me say that an accurate translation of the Bible is needed today, but that we do not regard the new REVISED STANDARD VERSION as accurate in many places, particularly in those which have to do with the Lord Jesus Christ.

2. It is the work of men who are so-called "Liberals" or Modernists, and some who do not even profess to be Christians. It was sponsored by an organization that has not been noted for unswerving fidelity to the Word of God.

3. The translation of the Old Testament is full

of blemishes, one of the most outstanding being the substitution of "young woman" for "Virgin" in Isaiah 7:14.

4. The translation of the New Testament is likewise full of blemishes, due, we fear, not to ignorance, but to Modernistic bias; these blemishes are mainly found in passages relating to the deity of our Lord Jesus Christ.

I do not believe that the REVISED STANDARD VERSION will ever supplant the King James Version in public worship or in private devotions. Undoubtedly Bible students will use it as a reference book and will find it of value in those parts where its translation is accurate and unbiased. I do not believe it will supplant the King James Version with those of us who have become familiar with the language of the old translation. All such will turn to the beloved version for comfort and encouragement and not to this new translation which lacks the sweetness and the felicity of the Authorized Version.

SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

LESSON FOR DECEMBER 7

Jesus - The Great Teacher

Scripture: Matthew 13. Devotional Reading: Psalms 119:33-40.

Jesus was known as Teacher, Preacher, Healer, or Miracle-Worker. His work of teaching and preaching was very much alike. Teaching is imparting knowledge, or truth, in such a way that those who hear can understand it. Preaching has the added quality of moving people to act. Some preaching is very similar to teaching, while other preaching is more of the emotional or hortatory nature. A sermon not only imparts truth, but moves the hearer to act. (A good illustration of this is Peter's sermon at Pentecost. He not only told them the truth, but *they acted*: "men and brethren, what shall we do?", they cried.)

Jesus used the Parable a great deal in His Teaching. It has been called, "An earthly story with a heavenly meaning." It takes some simple earthly facts or incidents, and lays them alongside deeper spiritual truths, so that we can see and understand the latter better.

The Bible Dictionary lists ten parables in the whole Old Testament, while Jesus spoke thirty-one during His short ministry of about three years. It goes without saying that His Parables are masterpieces. Some, like the Parable of the Prodigal Son and the Good Samaritan and the Sower are so familiar that they are well known even to men who know little else about the Bible.

Chapter thirteen, through verse fifty-two, is composed mainly of a series of these parables together

with some explanations and interpretation. For convenience in aiding our memory, suppose I use four words to characterize these stories of Jesus: (1) Sowing, (2) Growing, (3) Valuing, (4) Separating.

I. Sowing: Parables of The Sower and The Tares.

The Parable of the Sower has also been called the parable of the *Soils*, since it is this that is particularly stressed.

The Great and Perfect Sower was Jesus Himself; for both teaching and preaching are seed-sowing, and He was scattering seed everywhere He went. Teachers and preachers are sowers, but their sowing is imperfect.

The Seed is the Word. (See Mark 4:14). This is good seed, perfect seed. Farmers in our day are

very careful about their seed; they have it tested, cleaned, and treated, so that all impurities are removed and diseases may be prevented. The Word of God is *Pure Seed*; it will germinate.

The Soils are varied, like the minds and hearts of men. Some hearts are like the hard beaten path and the Word seems to make no impression, but is snatched away and forgotten. Other minds, like the soil with the rock near the surface, are shallow. There is sometimes a quick emotional response which may even bring tears, but there is no deepness of earth, and when hard and trying experiences come these people give up, as Pliable did in the Slough of Despond. (Read Alexander Whyte, Vol. I, pages 31-41, on Pliable, BUNYAN CHARACTERS: it is rich). Then there are those whose minds are all "cluttered up" with the things of this world so that the Word has no chance, but is soon choked out. But there is always some Good Soil, deep, and rich, and well-prepared. (Let us remember that the Holy Spirit can break up the beaten path; deepen the shallow soil, taking away the stony heart and giving a heart of flesh; and remove the thorns and thistles, and prepare the soil. The Word is *His Sword*, and can pierce even the hardest heart).

The Parable of the Tares brings out the startling fact that the devil is also a sower! He sowed tares among the wheat. How busy he is in our day of the radio! There is some silly, or filthy program, which he runs along with every sermon, or religious program. There are the jazzy and suggestive songs which he mixes up with the beautiful gospel songs—even in the same program. Yes, the adversary, the enemy, is busy day and night sowing seed that will corrupt and ruin both mind and soul.

Before we leave this idea of sowing, I think we should read and ponder once more those solemn words of the Apostle Paul: "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. He that soweth to the flesh, shall of the flesh reap corruption, but he that soweth to the Spirit, shall of the Spirit reap life everlasting" (Gal. 6:7,8).

II. *Growing: The Kingdom grows; Parables of the Mustard Seed, and The Leaven.* Verses 31-33.

Both Parables tell of *Growth*; the first, external; the second, internal. They are usually interpreted as meaning the outward growth of the Church from a small band to a world-wide organization with millions upon millions of members. This is certainly true. Then, the parable of the Leaven is regarded as teaching that the influence and power of the Church permeates the world and brings about great social and moral changes in the nations. This is also true, for civilization follows in the wake of the spread of the gospel.

I feel that we should not pass over a very different interpretation given by one of the best of mod-

ern Bible teachers—that of Dr. G. Campbell Morgan. He differs from the majority of commentators, and believes that the growth of the Kingdom, as portrayed in the parable of the Mustard seed, is that of *unnatural growth*, and perhaps unhealthy growth. He points out the fact that the Church, instead of remaining a body of separated people, has often become more like a great political organization, filled with worldly-minded people; it has become a great tree, and *the birds of the air* have taken up their abode in its branches. All students of Church history know that this is true. Whether this parable is meant to teach it is another matter, but, I, for one, have great respect for Dr. Morgan. Then, in regard to the parable of the Leaven, he shows that "leaven" is nearly always used in the Bible as representing something evil. Jesus warned against the "leaven" of the Pharisees, Sadducees, and Herod, namely, their teaching. Now we all know that it is true that the Church has in almost every age been more or less permeated with false teaching, so that it has at times become almost, if not altogether, apostate. Both branches of the Church have plenty of this kind of leaven in them today.

Both parables teach GROWTH. Perhaps there are both kinds.

III. *Valuing: Parables of the Hid Treasure and the Pearl of Great Price.*

How much is Salvation worth? How do men value the Kingdom of God? Is it of first importance, or only secondary, or of minor value? Are we seeking *first* the Kingdom of God, or are we busy seeking other things? Are we ready to sell all we have in order to obtain it?

These two parables set a high value on the Kingdom. These men sold all they had to purchase the treasure and the pearl. Is heavenly treasure that valuable? Is Christ the Pearl of GREAT PRICE to you and me? Is it worth giving up all we have to become Christian, and to have eternal life? These, and many more questions, naturally arise as we read these two short parables. Jesus taught the same truth in other places and in other ways. What will a man give in exchange for his soul? What will it profit a man if he gain the whole world and lose his own soul, or life?

I am afraid that this generation is not placing a very high value on spiritual possessions. We are money, and pleasure, and business mad. The material things loom large, and spiritual and eternal things, small, in the eyes of the average American as well as other men.

IV. *Separating: Parable of the Net (and the last part of the Tares).*

When we catch fish we always have to do some separating. Most states have laws which require

you to throw back into the water those fish which do not measure a certain length. In Jesus' time some fish were good enough to sell, and some not; some good, some bad.

As the gospel net is cast out into the sea of humanity, it gathers in a large number of people. I suppose it saddens every preacher's heart to realize that some show little evidence of being "born again." What are we to do? Some church discipline is good and necessary, but I feel that most of the

separating will have to be done by the Great Judge at the end of the world. There is the Visible Church and the Invisible. We wish they always were identical, but we know that they are not.

Jesus counsel is to let both grow until the harvest (in the Parable of the Tares). I am sure that this is good advice. How do we know but that some of the bad will become good? Some preachers have testified that they were not saved until after they had preached some years.

YOUNG PEOPLE'S DEPARTMENT

REV. H. LAWRENCE LOVE, JR.

YOUTH PROGRAM FOR DECEMBER 7

"Accustomed As We Are..."

DEVOTION

Hymn: "Fairest Lord Jesus"

Prayer

Hymn: "My Jesus, I Love Thee"

Offering

Scripture: Isaiah 9:1-8; Luke 2:25-35

Hymn: "Joy To The World"

PROGRAM CHAIRMAN:

We take a great many things in life for granted, just assuming that they will eventually come around because they are on the schedule. We are so accustomed to light and darkness that the constant miracle of God's control and direction of the sun and of the universe as a whole escapes us. Accustomed as we are to grass and flowers, wind and rain, and all that moves about us, we miss the miracle of life that constantly confronts us. Accustomed as we are to Christmas, it just rolls around and many miss the miracle of redeeming love that is implied. Our program tonight is designed to remind us of the miracle of Christmas, and to reinterpret it for our hearts and others. Our first speaker will follow the theme, What Christmas Really Means.

FIRST SPEAKER:

When we think of Christmas, there comes before our minds a fleeting vision of holly, tinsel, a star, fancy wrappings tied with silver ribbon, a manger, wise men, gaily decorated evergreens, and perhaps a Babe in a Mother's arms. The ear of our imagination hears the mingled sounds of popping fire-crackers, Christmas carols, and happy cries from children as they joyously examine their shining toys. Somehow things seem a bit jumbled in our minds, and if we really stop to determine what is meant by the babel of sound and the varied vision, we find it a bit difficult at first to understand. Then, as in our memories, the sacred story is reviewed once more, we begin to remember that Christmas really means that "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life."

God's loving eye looked upon a world that was dying in sin, dark with the dread of death, and without a ray of hope to brighten the way. So great was His love that into the night He sent the Light of the world, the Lord Jesus Christ, to bring life and immortality to light through the gospel. He was willing that His Son might give His life a ransom for many, that through His precious blood men might be saved from sin, and live forever! Over the manger, where the light of the Star cast a golden gleam of light, there was the shadow of a cross, for the Babe was born to die. He, the Son of God, took a place among us as the Son of man, that we, the sons of men, might become the sons of God. Whatever Christmas may have come to mean as the Christmas story is distorted and overshadowed by other things, what Christmas *really* means is that God gave the world His very best, His only-begotten Son, to die for our sins on Calvary, that we, through faith in Him might have eternal life.

PROGRAM CHAIRMAN:

Surely, deep down in our hearts, all of us realize that Christmas really means *Christ*, but, accustomed as we are to all the hustle and bustle that Christmas brings, we do well to be reminded of God's gift of His Son. Our second speaker will take this line of thought: What Christmas Really Means To Me.

SECOND SPEAKER:

It would be easy to say that Christmas really means to me all that it should mean with regard to Christ, the gift of God's love, but perhaps we had better attempt to be honest about it for once. When the Christmas story is being told, and the message of God's Word is given; when the carols are sung, and the message of the music falls upon our ears, it is easy to remember what Christmas really means to our own hearts. But then comes Christmas shopping, with its crowds in all the push and shove of last minute preparations; the holidays roll around and there is time to play, with parties here and there, and gifts being exchanged. And

somehow, accustomed as we are to all this round of activities, we begin to lose sight of what it's all about. So let's stop for a moment, and reconsider what it really means to our hearts, that from now to Christmas, we may not let it slip from our minds, but may constantly remember and be grateful to God. Because Christ came to us we can come to God. Because He took our shame, we share His glory. Because He was despised and rejected of men, we are approved and accepted of God. By His sacrifice He purchased our salvation; by His Spirit we become the sons of God. He saves us by His grace; He keeps us by His power, and in Him God's gift to us is life eternal. Though sometimes we may seem to forget, and our minds may be busy with other things, deep down in our hearts, Christmas really means to me, to every believing heart, that God so loved that He gave His Son.

PROGRAM CHAIRMAN:

We should be grateful that the Lord knows our hearts, and that He is mindful of our gratitude for all He has done for us in Christ, for certainly, accustomed as we are to Christmas and all it brings, it would appear that we have forgotten what it really means, and what it really means to us, to all who believe in Christ. Our third speaker will tell us what Christmas really means to the world.

THIRD SPEAKER:

In one sense of the word Christmas really means to the world what the world makes it mean. To the business world it means a time of business opportunity; a time to "cash in" on the buying spree that always comes. It means a time of increased spending, enlarged profits, and extra hours of labor. Inevitably, as we swap gifts, spending what we've carefully saved throughout the year, Christmas for business becomes commercial in its meaning. To the social world Christmas means a round of parties, Christmas entertainment, gaiety and laughter. Those who do not know and love the Lord Jesus Christ as Saviour use His birthday as a time for celebrating they know not what, and Christmas really means a "good time," with many morning-after-the-night before regrets and promises, both of which are soon forgotten. To the great mass of unbelieving, unsaved humanity that we call the world, it means another lost opportunity to be saved, another offer of salvation rejected. It means another reminder of God's redeeming love has been ignored; the gift of life, bound with the crimson cord of love, left unopened. Isn't it a tragic thing to think that men are passing the door of life but will not enter; there is "joy to the world" in the angel song, but men will not hear; there is the offer of forgiveness and life, but men will not accept? Only the believing heart can know the deeper meaning of Christmas, and the joy of salvation that is God's gift to men.

PROGRAM CHAIRMAN:

As we think of what Christmas really means to believing hearts, let us plan this year to share with others the gift of love which is ours in Jesus Christ. When we realize the world has apparently missed

the meaning entirely, it is up to us to restore that meaning, making this a Christ-centered Christmas in which we both tell and show the glorious gospel story that "God so loved the world that He gave His only begotten Son that whosoever believeth on Him might not perish, but have everlasting life."

Women's Work

My Tribute Of Gratitude To The Women Of The Church

For six years I have had the privilege of working in my Church as a full-time worker. This privilege I owe to God who called me to the work, and to the Women of the Church whom He used to provide for my training through the Friendship Circle.

Early in my high school days I felt called of God to be a full-time Christian worker, but many years passed before I could realize my ambition. During all that time I was confident that, in His own time, God would provide a way. When Dr. Homer McMillan, who was then Executive Secretary of Home Missions, found out that I wanted to go into church work, he recommended me to the Board of Women's work, and I was selected as their Friendship Student. So I attended the Assembly's Training School the years of 1944-46, and since my graduation from that beloved institution I have been employed by the Assembly's Board of Education and the Committee of Religious Education in the Synod of Texas as Director of Religious Education for the Texas-Mexican Presbytery.

I am thankful for the years at the Assembly's Training School which added so much to my Christian experience, and for the training that I received there, without which I could never have been able to meet my responsibilities in this field. The courses in Bible that I took have helped me immensely in my own study of the Bible and in teaching Bible to Sunday School Classes, in Women's Circles, in Young People's Conferences, Leadership Schools, Institutes, and Presbyterial Meetings. I have used what I learned about the organization and the program of the Church in working with the ministers, the Sessions, the Sunday School Superintendents, the Youth Fellowship, the Men's and Women's Organizations, and with the Presbytery's Committee of Religious Education. The leadership training courses that I took have been invaluable in my work with the children, young people and adults, and also in training the leaders of these.

As in all pioneering, there have been hardships in this work, for I was a pioneer in this field, but there have also been rich rewards. The work with the children and the young people has been the most thrilling, and it is bearing rich fruits by the grace of the Lord of the Vineyard. Being a field worker in an area such as is covered by the Texas-Mexican Presbytery means driving on the average of 1,200 miles a month, making the rounds of the Churches, helping with youth rallies, women's district conferences and Sunday School conventions, and attending Presbytery, Presbyterial and committee meetings. There is so much to be done in every one of the 32 Churches, and the response of the majority of the congregations is so good that I wish I could divide myself many times in order to stay longer at each Church to help them more effectively. Some time is also given to the transla-

tion of our program materials into Spanish, for language is still a handicap with the Mexican people, though it is becoming less of a problem every year. I am indeed grateful to God for the many opportunities that He gives me to witness for Him, and because every day new avenues of service open up.

My everlasting gratitude to the Women of the Church, whose love for the Master moves them to invest in the training of students of other lands and other tongues, for the opportunity they gave me to attend the Assembly's Training School. May God bless them richly and may He continue to use the Friendship Circle to provide for many others in the years to come, even as it has in the past years.

Beatrice Fernandez,
Director of Religious Education,
Texas-Mexican Presbytery.

Our Children And Christmas

Already the children in your family are thinking and planning for Christmas, and apt as not they are talking about the gifts they want for themselves.

Just this week, I watched a little boy as he turned the pages of a big catalogue. He came to a page of toys, the things most dear to a small boy's heart, tractors, cars, trains, guns, just everything. He bent his head, shut his eyes, and whispered: "Please bring me everything on this page." That petition was sent to his trusted friend, Old Santa, and he was not conscious that anyone had heard.

Just a normal five-year-old, but talk to this same child about other children, his friends in lands across the seas. He will listen eagerly. Then begin to plan with him how he might help those other children have a happy Christmas, and his enthusiastic response will bring joy to your heart.

Do you have a World Map anywhere in your home where the members of your family, young and old, can see it? I visited in a lovely home some years ago, and on one wall of the breakfast room was a large World Map that we get from our World Mission Board in Nashville, Tenn.

There were several boys in the family, and as **Day By Day** was used, they found where the missionaries were located, and somehow, it brought them nearer as we prayed for them.

How about using that World Map right now, or a World Globe, if you do not have the map? Make a game of finding our Mission Fields, talk about them and decide with your children what you might do to make Christmas happier for some far-away boys and girls.

Children just naturally feel very close to other children, no matter what their race or color. The Juniors were writing letters to unknown friends on our Mission Fields, and one little girl added a postscript to her letter which said: "I love every one of you."

As far as mothers and teachers are concerned, it would surely be easier to just buy gifts and send them, and we can do that, too; but what a real joy it would be to the children and what fun to make some of the gifts themselves! Scrapbooks made from Beginner and Primary Sunday School papers, or from some of the lovely pictures in our magazines are so welcome!

Possibly you have some of those beautiful Christmas Cards you received last year. They can be pasted on cardboard, ready to hang on a wall. One of our missionaries visited in an African hut, and the only thing of beauty anywhere around was a shining Christmas Card stuck up on the wall. A missionary writes: "A lovely Christmas Card helps spread the Gospel, besides bringing color into someone's life."

And here is a suggestion for some gifts that would cost little, and should interest our older girls. The request has come from Mrs. John Boyle in Brazil (See **Presbyterian Survey** for address) for pictures from our magazines to help the Home Ec girls make their scrapbooks. She explains that the government requires a short theoretical course in cooking in all high schools, and the girls carefully prepare the book of recipes which is required. These books are quite attractive when illustrated and the girls soon learn that our magazines have much prettier pictures than theirs.

There are many things you can buy, too. Mrs. L. C. M. Smythe, in Nagoya, Japan, goes every Sunday afternoon to teach the Bible and to tell Bible stories to a group of very underprivileged children. She says that it is really a help to have some hard candy to pass around and that possibly that is the only time that those boys and girls ever had any candy. A box of hard candy, marked "Gift To Missionary," and sent to Mrs. Smythe (Address in **Presbyterian Survey**) and how blessed the child who sends and how happy the ones who receive!

Miss Leila Kirtland, who served for years as a Japan missionary, is retired now, but her interest in the Japanese is as great as ever. Recently, she has written of the desperate need for baby clothes and children's clothes in a Kindergarten and Baby Orphanage conducted by Miss Yoshimura in Sakaide, Japan. Miss Yoshimura also serves as an Elder and Sunday School Superintendent in the Presbyterian Church in Sakaide. Her address: Miss Shizue Yoshimura, Ikuai Kan, Jujimo Cho, Sakaide Shi, Kagaiva Ken, Japan. Boxes must not weigh more than 22 pounds.

What better way to commemorate the birth of the Christ Child than to share with these poor little waifs in Japan, unwanted and unloved until they found a home in the Baby Orphanage, and what a real Christmas project for our children—gathering clothes of their own, and from their friends, to send to children in far-off Japan!

Another call for clothes and warm bedding comes from Korea, where our Christian friends are facing another cold winter, and where there will be great suffering. Out of our abundance, let us share with these people. You can send 22 pounds in a box. Look in **The Presbyterian Survey** and get the address of a missionary and send to him. Be very sure he will see that the needy ones receive it. Mark "Old Clothes For Relief." And in those boxes stick in some thread and needles and buttons.

The children in your home or Sunday School Class would enjoy going to the Ten Cent Store and buying these small items with a part of their Christmas money. Maybe never before have they had on their Christmas lists "Gifts For Friends In Korea."

Guide children in their giving to their less fortunate friends of other lands so that they consider it a blessed privilege, not an act of charity.

Children learn attitudes through their books and pictures, too. Put some of the World Mission books

on your Christmas list for your children. The books on Africa are unusually fine. The book for Beginners, "Kembo," a little girl of Africa, will go right into a Christmas stocking.

Remember: World Friendship begins with children.
—Olivia A. (Mrs. W. W.) Draper.

A Frog's Feelings

By Rev. Joe. B. Hopper

United States Presbyterian Mission
Chun-ju - North Chulla - Korea

This morning I went to the little barber shop right below our Girls' School. I always enjoy this place hugely. The man in there is a Deacon in West Gate Church. He has a tube in his throat, put there years ago by one of our missionary doctors, I think Dr. Boggs. He has to hold his hand on the opening when he talks, so that means either he concentrates on barbering or else it takes an awful long time for him to get a head trimmed up. He was unusually loquacious this morning. Among other patrons of this tonsorial emporium (about the size of a good bathroom) are Mr. Linton, Dr. Kim Hong-jun, as well as other Christians of the neighborhood. The Linton's cook almost invariably shows up while I am there, as this is the general loafing place of the neighborhood. Among other subjects discussed this morning were the election prospects (today is November 4). The Linton cook asked who would win, and I said: "Why, I think Ike will win, and that is how I would vote." He replied that the Koreans had wanted him to win, until in a recent campaign speech he said something about withdrawing U. N. troops from Korea, which does not suit the Koreans. I answered that he shouldn't take such a statement very seriously, since nobody believes what a politician running for office says anyway—and that I felt Ike would not let the Koreans down. My friend replied: "Well, it's like a little story we have. You know Korean children sometimes catch a frog and keep hitting it with a stick to make it jump, until eventually it dies. One day some children were playing thus with a frog, when the frog said: 'Why are you hitting me?' The children answered: 'Don't worry, we're just playing.' Replied the frog: 'It may just be playing so far as you are concerned, but it is a matter of life and death to me.'" The illustration is pretty good, and indicates how the Koreans usually feel about being made the plaything of international politics (as well as of our national elections). The destiny of Korea may not mean much to the average American—but it is a matter of life and death for thirty million Koreans. Pray daily for these people, and for the future peace of this land, and the success of missionary efforts to bring Korea to Jesus Christ!

CHURCH NEWS

First Church Dallas, Tex.

A recent Sunday evening witnessed a very unusual service in the old First Presbyterian Church of Dallas. Rev. John F. Anderson, Jr., whose grandfather and uncle, the Rev. Messrs. Wm. M. Anderson, Sr., and Wm. M. Anderson, Jr., were at one time pastors of this Church, was installed as pastor. Mr. Anderson had come from First Church, Tyler, last November to serve as associate pastor, and was called as pastor after the resignation of Dr. Frank

C. Brown. Dr. Brown resigned in order that he might accept the chair of Practical and Biblical Theology in Columbia Seminary at Decatur, Ga.

Following the installation of Mr. Anderson as pastor the Commission of Presbytery turned the service over to the Session of First Church and they proceeded with the service of induction for Rev. Joseph M. Gettys, D.D., as Minister of Education. Rev. John F. Anderson, Jr., conducted a brief ceremony of induction, and Elder John F. Anderson, Sr., delivered an appropriate charge. Presbytery's Commission of Installation consisted of Rev. Cecil H. Lang, who presided and propounded the constitutional questions; Rev. Thomas W. Currie, who preached the sermon; Rev. Arthur V. Boand, who charged the pastor; Elder John L. Morrison, Sr., who charged the congregation; and Elder John F. Anderson, Sr., who completed the Commission.

The congregation of the First Presbyterian Church recently approved a plan for the remodeling and enlarging of their present church plant at an estimated cost of \$52,000.00. Plans are under way for initiating the financial campaign to make possible this proposed expansion.

Sunset Church Dallas, Tex.

On Sunday evening, October 19, a Commission of the Presbytery of Dallas installed Rev. Howard G. Maatman as pastor of the Sunset Church in the City of Dallas. Mr. Maatman came to Dallas Presbytery from the Classis of Sioux Falls, S. D., of the Reformed Church in America. His former pastorate has been in that Church in the City of Sioux Falls, S. D. Presbytery's Commission consisted of Rev. Messrs. Arthur V. Boand, Cecil H. Lang, and Egbert E. Lubbers, and Elders Dr. Ewell D. Walker and Mr. Ed Swindells.

Mr. Maatman succeeds Dr. Paul F. Bobb as pastor. Sunset is one of the older Churches in Dallas which has recently re-located and promises to be one of the strong Churches in this growing city in Texas.

First Presbyterian Church Camden (Ark.) To Observe Centennial Celebration

The First Presbyterian Church of Camden, Ark., will hold its Centennial Celebration from November 30 to December 5. Special services have been planned in observance of the one hundredth anniversary of the Church, and all former members and friends are invited to return for these.

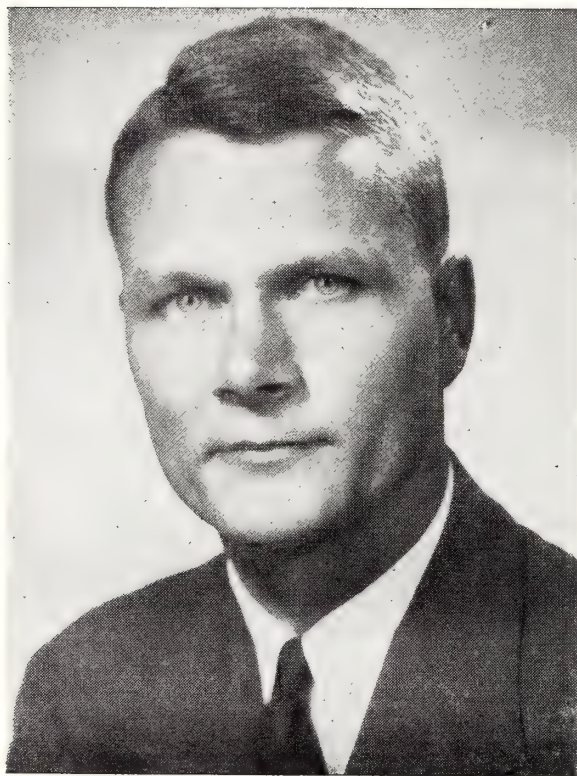
Each of the living former pastors has been invited to take part in the centennial and they are planning to be present. They are: James W. Marshall, of Panama City, Fla. (minister in Camden, 1918-19); Charles Haddon Nabers, Greenville, S. C. (1919-23); James V. Johnson, Miami, Fla. (1924-25); Henry W. Darden, Baton Rouge, La. (1931-41); and Horace L. Villee, Columbus, Miss. (1941-49). During 1926-30, the late Rev. Charles E. Guice was pastor. In November, 1949, the present minister, the Rev. Jac. C. Ruffin, came.

Also planning to be present as special guests are former sons of the Church who have gone into the ministry. These include: Charles M. Campbell, Yorktown, Tex.; Alton J. Shirey, Cullendale, Ark.;

and William G. Bensberg, Prescott, Ark. Another ministerial son, Charles P. Bridewell, died in 1929.

These ministers will participate in services on Sunday, November 30, and on December 3-5. A tea has been planned for December 4, and there will be a reception on December 5, following the address of the Moderator of the General Assembly, the Rev. W. A. Alexander, of Shreveport, La. A communion service will be held on December 5 at 7:30 A.M.

Goodwin White is Chairman of the Centennial Celebration, with Mrs. Edgar Pryor and Ritchie Morgan serving as vice-chairmen. Immediately before the Centennial, the Church is engaging in a Building Fund Campaign for \$100,000.00, with Wallace Hurley, Walter Hussman and Bill Pryor as leaders of the Finance Committee.



Rev. Dr. William McIlwaine Thompson Dies Suddenly In New York City

Richmond, Va. — The Rev. Dr. William McIlwaine Thompson, Professor of Christian Ethics, Union Theological Seminary, died suddenly on November 14, while undergoing treatment for leukemia in New York City.

Dr. Thompson, the son of Dr. Taliaferro Thompson, well-known Union Seminary Professor of Religious Education, was 39 years old. Only last week he served as Religious Emphasis Week speaker at Davidson College, and then preached at First Church, Staunton, Va., on Sunday, November 9.

A graduate of Davidson College and Union Theological Seminary, he received his Ph.D. degree from Yale University in 1949. During 1939-40 he served as assistant pastor and Director of Religious Edu-

cation at Grace Covenant Presbyterian Church, Richmond, Va. During 1941-42 he was pastor of Royster Memorial Presbyterian Church, Norfolk, Va. From 1942 to 1946 he was chaplain in the Army of the United States, serving overseas in North Africa and Italy.

After receiving his degree from Yale, Dr. Thompson served as Professor of Bible at Davidson College from 1947 to 1949. In 1949 he became pastor of the College Church at Hampden-Sydney, Va. He had been Professor of Christian Ethics at Union Seminary since September, 1951.

Relatives said Dr. Thompson had known of his condition for some time; that he had responded well to treatment in New York on previous occasions, and that death came rather suddenly and unexpectedly. His wife, the former Alice Catherine Jones, of Beeville, Tex., was with him at time of death.

The Thompsons have two children, William, Jr., 5, and Alice Carter, 4.

Other survivors include three brothers and two sisters. Brothers are: Dr. W. T. Thompson, Jr., physician, Richmond, Va.; Joseph Alston Thompson, Atlanta, Ga.; David Gregg Thompson, Winston-Salem, N. C. Mrs. Hal Smith, of Atlanta, Ga., and Mrs. Ben Lacy Rose, of Bristol, Va., are sisters of Dr. Thompson.

First Church Ennis, Tex.

Rev. Richmond McKinney, former pastor of The Divine Saviour Church, Dallas, was installed as pastor of the First Presbyterian Church on Sunday, October 12, 1952. Mr. McKinney, after serving for several years as a missionary in Mexico, took graduate work at Princeton Seminary before assuming the pastorate of the Divine Saviour Church. Installation Commission for the Presbytery of Dallas was composed of Rev. Messrs. Daniel A. Baker, John E. Smith, and Cecil H. Lang, and Elder Chester R. Cole. Mr. McKinney succeeded, as pastor, Rev. H. H. Wells, Jr., who recently accepted the pastorate of the West Nichols Hills Presbyterian Church in Oklahoma City, Okla.

Concerning The New Presbyterian-Reformed Church Hymnal

The Content Committee of the new Joint Hymnal on which project our Church is co-operating with five other denominations of the Presbyterian faith and practice, has received many valuable suggestions from ministers and other persons interested, regarding hymns, tunes and Psalms that are desired. A great many new hymns and tunes have also been submitted which are receiving careful consideration.

To make the new hymn book most valuable to the local congregations, the committee plans to include aids to worship that would most generally be used in our Churches. To keep the hymnal within reasonable size and cost, it has been decided to limit the overall size to 576 pages, the number possible from six 96-page forms. It will be seen, therefore, that there will be a limitation, not only on the

number of hymns and Psalms used, but also on the liturgical materials that can be included.

To use the space to best advantage, it was decided to ask the ministers and others who are interested, to let the committee know which aids to worship would be most useful to the majority of our several Churches, such as:

1. Unison and responsive readings from the Bible.
2. Unison and responsive readings from extra-biblical sources.
3. Special Psalm numbers, specifically requested.
4. Which version of the Bible should be used; or should several versions be employed, if different Bible selections indicate a preference?
5. Should there be several "Orders of Services?"
6. Invocations; Calls to Worship; Introits; Salutations?
7. Offertory Sentences; Offertory Prayers?
8. Litanies and Responsive Prayers?
9. Prayers for Special Occasions: General Confessions; General Thanksgivings; General Intercessions; Prayers for the Christian Year?
10. The Apostles' Creed; the Nicene Creed; other Affirmations of Faith?
11. The Ten Commandments?
12. The Beatitudes?
13. The Lord's Prayer?
14. Benedictions?
15. Chants and Canticles?
16. Responses and Amens for Choir, and, or, Congregation?

The next meeting of the Content Committee is to be held in Princeton, N. J., January 5-6-7. It would be most helpful if suggestions are sent to the Chairman of the Content Committee before the meeting, to enable the Sub-committee on Liturgy and Worship to study them and report. Please address your replies to: Dr. William A. Weber, 116 Livingston Avenue, New Brunswick, N. J.; or to W. Taliaferro Thompson, 3410 Chamberlayne Avenue, Richmond 27, Va. The latter is the representative of the Presbyterian Church in the U. S. on the Sub-committee on Liturgy and Worship.

General Council Meeting

The General Council, which held its semi-annual meeting in Atlanta, Ga., November 11-12, approved a plan for financing Church Schools and for the promotion of stewardship in Church Schools. This plan has been worked out in co-operation with the Superintendents' Association and has been approved by the Board of Education.

Plans presented by the Research Committee and approved by the Council envisioned the employment of a Director of Research as soon as practicable. The lack of benevolence receipts has not yet permitted the Council to employ a Research Director, although such employment was authorized when the Council was organized.

Dr. R. McFerren Crowe, Chairman of the Committee on Self Appraisal, a committee which had made a six-months' study of the General Council, presented his report to the Council. This committee suggested no major changes of the Council, but recommended the erection of a Sub-committee on Stewardship. The General Council restated its conviction that one of the major functions of the Council is the promotion of stewardship.

Dr. J. G. Patton, Jr., Executive Secretary of the Council, and the Reverend Bob. S. Hodges, Jr.,

Associate Secretary, were re-elected to serve in their respective positions for three more years. Dr. James A. Jones was re-elected as Chairman, and Dr. J. N. Thomas was re-elected as Vice-Chairman of the Council.

A suggestion from Mr. James R. Sydnor, Director of Music at Assembly's Training School, that the Assembly appoint a Committee on Church Music, was referred to the Presbyterian Hymnal Committee. The suggestion calls for the General Assembly to appoint a Committee on Church Music "to study the music situation in our Church and to make recommendation."

Miss Pearl Weathers, of Shelby, N. C., was introduced to the council members. Miss Weathers is the new Secretary-Assistant to the Director of Publicity, replacing Mrs. Melba Ruth Williams, who recently moved to Washington, D. C., with her family.

April 28, 1953, was the date set for the next meeting of the General Council. This will also be held in Atlanta, Ga.

Union Seminary Student Body Chooses Benevolent Fund Recipient

The men of Union Theological Seminary have chosen the Evangelical Seminary of Portugal as the recipient of their Benevolent Fund Gift this year. In a student body meeting on Thursday evening, October 30, the project was presented for discussion and approval.

David Pittenger, Chairman of the Benevolence Committee, presented the committee's recommendation, then introduced John Evans, of Laurinburg, N. C. Evans visited the seminary in Portugal this summer, along with Drs. C. Darby Fulton and James A. Jones, of the Mission Board. The Board of World Missions has agreed to match the students' gifts dollar for dollar. After Evans' presentation, the project was unanimously adopted. Student Body President Curtis Harper, Senior from Lynchburg, Va., presided over the meeting.

The Benevolent Fund Drive will begin with a chapel address by Dr. W. Taliaferro Thompson, of Union's faculty, followed by an every-member canvass.

The Evangelical Seminary of Portugal is sponsored by the Presbyterian Church of Brazil, and the U. S. and U.S.A. Presbyterian Churches. Very fittingly the Presbyterian Church in Portugal is in the process of organization as Union Seminary's Benevolence Campaign begins.

World-wide Bible Reading Thanksgiving To Christmas 1952

Theme: "The Word Of Life."

These 29 readings were listed by 1,096 ministers as their favorite selections on this theme:

NOVEMBER

27 Thanksgiving	Psalms 103
28	Psalms 91
29	Psalms 121
30 Sunday	Psalms 1

Would ABSORPTION Be Wise?

If it could be proven that it was to the glory of God we would agree to the absorption of our Church into another Church. But, we cannot see one single advantage to the Lord's work in so losing our identity and the control of our work.

If Christian co-operation were dependent on the absorption of our Church into a much larger organization we would give the matter serious consideration. But we are *now* co-operating with other groups in hundreds of Christian projects and it is not necessary to surrender our identity to promote Christian co-operation.

If there was work to be done in God's Kingdom which could only be done if we "united," (actually were *absorbed*), with the Northern Presbyterian Church, we would pray for the grace necessary for such a step. But, we cannot find one single sphere of Christian service which would then be opened to us which is not already open.

If centralization of authority would help; if *control* of our present work by others would further the work of Christ, then we would pray for the humility needed to so move. But, no one has yet advanced one single valid argument to show that anything but heartache and lessened efficiency would come from such a step.

For the above and hundreds of other reasons
you need; our Church needs:

THE ASSOCIATION FOR THE PRESERVATION
AND CONTINUATION OF THE SOUTHERN
PRESBYTERIAN CHURCH

WRITE FOR INFORMATION

H. B. Dendy - Secretary

WEAVERVILLE, N. C.

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

DECEMBER 3, 1952

DEC 4 - 1952



The presentation of a check for \$31,535.12, of a pledge of \$50,000.00 endowment for the Chair of Bible, by the Women of the Church of the Synod of North Carolina to Presbyterian Junior College. Mrs. Rufus D. Wilson, President of the Women of the Church, Synod of North Carolina, hands the check to Mr. Edwin Pate, Chairman of the Board of Presbyterian Junior College, at the semi-annual meeting of the Trustees.

(See page 11)

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor

Weaverville, N. C.

Dr. L. Nelson Bell, Associate Editor

Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw
Mr. W. R. Willauer

EDITORIAL

RSV Compared With Greek Text

Probably the RSV's most useful service will be to challenge trained ministers to check this and other translations by the original Greek and Hebrew texts. Unfortunately, many who are unable to make such tests are assuming that every change in the RSV is based on newly discovered manuscripts. To disabuse the minds of the unwary we are noting a few renderings as we have had occasion to read them.

The first change in the Epistle to the Ephesians is the omission of "at Ephesus" in verse 1. This omission does occur in some manuscripts, though the best critical texts generally place Ephesus in the text with a margin note indicating it is lacking in some manuscripts. In 1:5 and 1:12 (11) the older word predestinated is replaced by the RSV word destined. There is no textual support for this change. The Greek is a compound verb of which the first part carries the definite meaning of *pre* or *fore*, and indeed, the same Greek verb is translated in the RSV predestinate in Romans 8 and in Acts 4. Again verses 11 and 12 of chapter 1 in Ephesians are virtually reversed in the RSV. This reversal is not justified by the text, nor does the Greek support the taking of the closing phrase—an accusative absolute—*who first hoped in Christ* and making it the subject of two earlier verbs. In 1:9 and 10 the order in Nestle's Greek text (1948) is "in Him" . . . "in the Christ." Without any textual justification the RSV has reversed this, thus: "in Christ" . . . in Him."

In 1:14, the RSV takes the neuter pronoun and translates "the Holy Spirit which," despite the fact that Nestle gives the masculine in the text, translated, "the Holy Spirit who."

In Phil. 2:5 the RSV reads as though the best text were in the singular. Souter and Nestle, however, give the plural: "Look not each group of you." In Second Peter 1, the RSV correctly renders the Greek "in the righteousness of our God and Saviour Jesus Christ." The grammar is the same as in the phrase in 1:11 "of our Lord and Saviour Jesus Christ." This is a matter of the correct translation of the Greek and means that here the RSV has recognized Sharp's law and in so doing recognized that Second Peter (which some of them date late) describes Jesus as God. One could wish that they had done the same with Second Thessalonians 1:12 where even Bultmann admits the translation "according to the grace of our God and Lord Jesus Christ." On the other hand the RSV misses an attractive play on words that occurs in the Greek of the first chapter of Second Peter. The same Greek word is translated by them supplement in verse 5 and provided in verse 11. —W.C.R.

Final Accomplishment Depends On The Use Of Basic Truth

We recently saw an operation performed which was so daring in its approach and extensive in its scope that a few years ago it would have been considered an impossibility from the standpoint of the surgeon and hopeless from that of the patient. But, it was completely successful.

The basis of this operation rested, among other things, on a profound understanding of anatomy, physiology and chemistry, a belief in their essential functions and complete subordination of the entire surgical procedure to these established facts. In addition there was a clear apprehension of the nature of the disease which was being attacked and its certain fatal termination unless it was destroyed. Finally there was the technical skill necessary to correlate this knowledge and carry out the procedure to its successful conclusion.

Certainly there is a lesson here for the minister, the surgeon of souls. We have seen a generation in which too many have taught and written in the realm of theology and the Word of God who have questioned or denied the basic doctrines of Christianity itself while at the same time presuming to attack the problems of sin, human depravity and the spiritual needs of the human heart from some other angle.

In no profession is there more slavish adherence to the proven basic sciences than in modern scientific medicine. Fluid levels, blood chemistry, anatomical function, physiological principles, pathological processes all are studied and made the basis for attacking disease.

But in the realm of caring for the souls our world sees entirely too many who cast aside the essential truths of the Christian faith and then wonder why they stand helpless before the needs of a lost soul or a distraught and unbelieving world.

Great preaching and effective pastoral work involve many other things too, but they are totally ineffective until they include a knowledge of, adherence to and the faithful proclamation of the essential facts of Christianity.

Both a knowledge of and consistent and persistent use of the Word of God is absolutely necessary if preaching is to be effective. One may be a master speaker and weave a scintillating series of erudite and cogent quotations from the wise man and philosopher, but Paul tells us the faith thus engendered is based on the wisdom of man, and experience shows that it falls like a house of cards before the hard realities of daily living.

Just as effective surgery is not merely a matter of cutting open and sewing up, so effective Christian ministry is not the superficial acts of routine service or the adherence to a program. A deep knowledge of and an abiding faith in the Word of God, the Sword of the Spirit, is the only assurance of power and results. In fact, power in preaching is present in direct proportion to the use which is made of the Bible in presenting truth to the hearers.

This is not being written in a critical spirit but rather as an earnest appeal for a recognition of the fact that an effective ministry is based on the intelligent and consistent recognition that Christianity consists of a body of truth to be believed, thereby producing a transformed life to be lived for the glory of God.

No matter how brilliant the technical skill of a surgeon he will not long remain in his profession if most of his patients die or if they are not relieved of their illness. Surely the Christian ministry can not maintain a lower standard where the eternal destiny of souls is at stake! —L.N.B.

Dr. Frank Hall Wright

For a period of thirty years, 1892-1922, Dr. Frank Hall Wright held meetings all over our Southland. At the beginning of his ministry there was a deep evangelistic spirit all over the country. It was the day of Moody and Sankey, R. G. Pearson, then Sam Jones and George Stuart, Dr. J. Wilbur Chapman, R. A. Torrey, and a large number of men of less renown, but who added mightily to the total. The Spirit of God was moving the churches. The unconverted attended these meetings. Dr. Wright shone like a star in this galaxy of great evangelists. His faithful, clear and earnest preaching, grounded in his striking spiritual experience and his unusual ability both as preacher and singer, made him powerful as a sower and reaper for Christ and His Church. There were always large numbers of church members who consecrated themselves anew to Christ, and this was followed by many who accepted Him as Saviour and Lord. The order he followed was first: he asked the pastor and church to observe at least two weeks prior to his coming, in prayer and preparation of a list of the unconverted. He insisted on the church engaging in this preparation whole-heartedly. Second: he usually began his services by preaching on the great doctrines of the Word of God, pressed on the heart and conscience by quotations from Scriptures as final authority. Often he would pause and ask the question "what does God say about this?" and when he had finished quoting from the Bible he would point his finger up high, saying, "Thus saith the Lord," in most impressive tones. Before and after his sermon there was prayer and hymn-singing from the old Gospel Hymns so well used by Moody and Sankey. His first sermons were to the members of the church. I heard him say "you can't pull sinners into the kingdom over the bodies of dead saints." At the close of his service he would ask those interested to meet him in an adjoining room for consultation, but he would never engage in any debate. He would put the Scriptures before them and ask for a decision. This was followed by prayer and a public confession before the church.

Dr. Wright was quite a scholar. He carried a small library with him—his Greek Testament, some

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 31, December 3, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

work on Theology, some lives of great men in the Church, book on science, art and music. His voice gave him a decided influence. I have seen men and women in tears as he sang. He had the voice of an artist. He gave it and everything he had to Christ. His joy in service tinged the deep spiritual effect of his preaching and made a wonderful appeal to men to serve Christ in spirit and truth.

Simplicity characterized everything. There was no high-pressure except that of the truth of the Word. And his preaching seemed to be equally attractive to young and old. He relied on the Word of God, the Holy Spirit and prayer—these three. And God honored His Word which this servant preached without doubt, hesitation, addition, or subtraction. Hundreds were added to the Church. Years have passed since the sketch was written and time has been sufficient to evaluate the life and work of Dr. Wright. I am more impressed than at the first with all that he wrought. I have not found anything that weakens the statements or facts which describe his life. On the contrary I am all the more persuaded that the work he did was built on the Word of God which liveth and abideth forever. I have known many of those converted under his ministry and have traced them for *over forty years* since they became Christians and I have not found one who is not a thorough-going Christian; and when Dr. Wright's name is mentioned countenances brighten. The results show how well he wrought. May we not learn something from it today? Can modern methods show better results? "The old is better."

—C.T.C.

Demanding Manifestations

Some years ago it was our privilege to have a godly Scotch minister as a guest in our home. One night he told of an experience he had had years before which had taught him a profound lesson.

He, along with some friends, had become deeply interested in the supernatural manifestations of the work of the Holy Spirit as recorded in the Book of Acts.

One night he was in a room alone, praying, begging that he might have such a supernatural manifestation. Suddenly he felt a terrifying presence in the room and he said he *knows* that it was not of God. In great haste he left the room, went to that of his wife, a godly woman, and told her of his experience. She confessed that at that very moment she had had a burden to pray for him, feeling that he was in grave danger. They agreed together that he had been guilty of presuming to demand of God manifestations which it was not His will to give and that in his presumption evil spirits had made a bid for him.

Some may say that he was emotionally unstable, sick, or that he experienced a hallucination. We

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

Christian Emphasis Educational Excellence

Friendly Personal Attention — Small Classes

Tests And Guidance

College — Business Administration — Preparatory

Apartments For Married Students — Korean Veterans

Second Semester Begins January 28, 1953

Presbyterian Junior College

Box 38-W

Maxton, North Carolina.

would reply that we have never known two people more normal than he and his wife, completely adjusted to life and to Christian living, nor have we ever known Christians more effective in their witness for the Master, and our acquaintanceship has extended over a long period of years.

We may have misinterpreted this incident but it seems to teach that in things of the spirit we have no right to presume on the revelation of God, nor have we a right to demand special manifestations. He has given us such a clear revelation of himself in creation, in His Word and through His Son, revealed in that Word, and He has given us the ever-present Holy Spirit. These are for us to appropriate. When we become presumptuous and demand more we are on dangerous ground.

—L.N.B.

An Illustration Of Fair Dealing

The Presbyterian Church has the "government by elders, and elders only, sitting courts so related as to realize the unity of the Church." These elders are representatives: they are not delegates, instructed appointees. But by the same argument as gives them freedom to vote on great and small issues as they see right in the sight of God, and on the added principle of noblesse oblige, there would seem to be a moral obligation resting upon them to actually represent the people whom they are supposed to represent. This is the more particularly true in such great issues as Church union in which regard, there seems to be no clear mandate from Heaven and no unerring conscience enlightened of God to guide each representative, and therefore in regard to which, there is the most evident propriety if not definite obligation for the representatives to reflect the will of the majority of the members of their respective congregations. Any such elected representative who may not adequately represent his constituency, could easily and properly step aside, to save his own conscience, which may run counter to that of the congregation, and let another be sent

in his stead who would carry the majority sentiment of his people.

Now there comes to attention the action of the full bench and board of officers in one of our newer and quite important Churches, by which an order was taken to present to the whole congregation all of the facts and data pertinent to the question of Church union antecedent to any Church vote. This was done so that the chosen representatives to the Church Courts could, and would agree to, abide by the informed and intelligent vote of the congregation, as relates to this vital matter.

This procedure strikes us as eminently fair, even as any other course of action appears grossly unfair to the Church at large, and equally unsatisfactory in view of the material and spiritual values at stake.

—R.F.G.

Whose Authority?

In the great ninth paragraph of our Book of Church Order we teach that it belongs to Christ, who is the sole King and the only Lawgiver in Zion, "to rule and teach the Church, through His Word and Spirit, by the ministry of men; thus immediately exercising HIS OWN AUTHORITY, and enforcing HIS OWN LAWS." (emphasis supplied). A bit later in the Book we declare that "no one who holds office in the Church ought to usurp AUTHORITY therein." This teaching of our Book is wholly Scriptural. Peter exhorts the elders to exercise their offices not as lords over God's heritage but as ensamples to the flock. Paul preaches not ourselves but Christ as LORD and ourselves your servants for Jesus' sake. Our Lord Jesus told his disciples that he who would be great among us must be the servant of all.

Human depravity, however, expresses itself in making us misuse the position or power we have. The perverted will to personal power is one of the surest signs of the heart turned in on itself. And what is in each heart appears in each organization. Might not many a tension in presbytery, in synod, in session, in diaconate or congregation be eased by re-examining the question: Whose authority are we seeking? Our own or our Lord's? It may well be that the Church, individual or group we are fuming about has neglected some detail, disregarded some regulation. But have we kept each regulation one hundred percent perfect? Are we taking liberties here and there with many sections of our Book of Church Order, and then bringing our brother to book where he has not recognized our due and rightful authority? OUR AUTHORITY—is that what we wrote? Whose is the authority in the Church? Ours? or Christ's? And if it is HIS will HE have us thus deal with those who have failed in some detail—perhaps, little if any more grievous than some other item in which we have offended?

—W.C.R.

Do You Advertise?

In a recent hurried trip, covering some two thousand miles through part of our Southland, we drove through hundreds of towns and cities where there are Southern Presbyterian churches.

Outside one town, Riceboro, Ga. and one city, Savannah, Ga. we saw signs welcoming travellers to the Presbyterian church. *Only two in all.*

These signs were dignified, well designed and a credit to the church. Other denominations have often been more aggressive in this matter but it is not too late for us to start too.

Does the casual passer-by know there is a Presbyterian church in your town? Do those who daily drive into your city or town know that you have a church you think worth advertising?

We Presbyterians would not be here if we did not *believe* something. A candle on a stick is much more effective than under a bushel? Where is yours?

—L.N.B.

The Power And Compassion Of Jesus

Some men have **power** but no **compassion**. If we look in the faces of the world-conquerors of the past or the would-be world-conquerors of today we can see marks of tremendous power—selfish, cruel, vindictive, power, but no trace of pity.

Some men have **compassion**, but no **power**. Many of us have felt sorry for the sick, the suffering, the poor, but there was little we could do for them.

There have been some people who had both **compassion** and **power**. One of the most beautiful illustrations is found in Joseph's treatment of his brothers when they came to Egypt to buy food.

Jesus had both in unlimited measure: **Almighty power** and **infinite compassion**.

Let us look at that Power for a moment. He manifests His **Creative Power** when He feeds the hungry multitude with the five loaves and two fishes, and when He raises the dead to life again. His **Controlling Power** is evident as He speaks to the wind and waves and they obey His voice. His **Liberating Power** is shown when demon-possessed and sin-cursed men and women are set free from their slavery. His **Healing Power** was felt in the bodies of all those who were suffering from all manner of sickness and disease. His **Forgiving Power** sent many a sinner rejoicing in a full salvation.

Now let us turn to His **compassion**. He had compassion on the Multitudes. Some people look on the masses of men and women, and ask: How can I **use** them for my advancement or profit? Others see the crowds, and say: How can I **get away** from them? Jesus saw the crowds and His heart was touched, and He said: How can I **help** them? He saw them as sheep without a shepherd: no one to feed them, no one to lead them, no one to care for them.

It was not only Compassion on the multitude, but on **Individuals** in the multitude. No one was so little that he was lost in the crowd. The despised,

the outcasts, the most unlovely and unlikely and unknown ones were found by Him. There were the burdened, the suffering, the confused and faltering, those full of sin: they all found a Friend in Him. There is no love like the love of Jesus, and no heart as big, for His heart is the heart of God.

If I had but one sermon to preach, "as a dying man to dying men," I believe I would preach on the power and compassion of Jesus Christ, God's dear Son. We are "all in the same boat," are we not? All of us are dying men. Dying men need a Saviour: a Saviour with Almighty Power and Infinite Compassion. Only in Jesus do we find such a Saviour. Will you not come to Him and surrender to Him today? —J.K.P.

"Calvin Said . . ."

(On what is given in the Sacraments)

"With regard to the Sacraments in general, we neither bind up the grace of God with them, nor transfer to them the work or the power that belongs to the Holy Spirit, nor constitute them the ground of our assurance of salvation. We expressly declare that it is God alone who acts by means of the Sacraments; and we maintain that their whole efficacy is due to the Holy Spirit, and we testify that this action appears only in the elect. Nor do we teach that the Sacrament is of any profit except as it leads us by the hand to Christ, so that we may seek in Him whatever blessings there are . . . We teach, however, that the Sacraments are real instruments of the grace of God; for as they were instituted for an express purpose, we refuse to consider that they may have no real use. We therefore say that what is represented in them is exhibited to the elect . . . Thus we say that he who receives baptism with true faith, further receives by it the pardon of his sins. But lest anyone should ascribe his salvation to Baptism as the cause, we at the same time join to it as first and most important, the explanation that the remission of sins flows from the blood of Christ and that it is accordingly conferred by baptism only insofar as it is a testimony of the cleansing which the Son of God by His own blood shed on the cross, procured for us . . . Likewise, when the signs of the flesh and blood of Christ are spread before us in the Supper, we say that they are not spread before us in vain (or unnecessarily) but that the thing itself is also manifested to us. Whence it follows that we eat the body and drink the blood of Christ. By so speaking, however, we neither make the sign the thing, nor confound both in one, nor enclose the body of Christ in the bread, nor, on the other hand, imagine it to be infinite, nor dream of a carnal transfusion of Christ into us, nor lay down any other fiction of that sort."*

Calvin's view as to what precisely is received in the Sacraments has frequently been misunderstood. I know of no other passage in which he goes to such pains to make himself clear. As grace is received by the hearer, unto salvation, when the gospel is preached, because the Holy Spirit uses that gospel to touch the hearts of those who are called to be Christ's, so grace is received by the participant, unto salvation, when the Holy Spirit uses the Sacraments as visible forms of the Word. The Sacraments are not meaningless, sentimental memorials; neither are they mysterious, power-packing miracles.

*From a letter to Henry Bullinger, June 26, 1548.

WHAT IS YOUR CHURCH DOING?
About Your Jewish Neighbors?
 Continuing his 30-year ministry, Dr. Kligerman is available for Missionary Conferences and church engagements designed to arouse and equip your members to win their Jewish friends to Christ. For open dates, write:
JEWISH NEIGHBOR EVANGELISM
 Rev. Aaron J. Kligerman
 Dept. 35 Northview Street Asheville, N. C.

Hope And Patience

"It is good that a man should hope and quietly wait for the salvation of the Lord." Lamentations 3:26.

I like a good story and I came across one in a well-known magazine the other day. It was a story about some American soldiers in one of the terrible prison camps of the last war. The men had about given up in despair when one of the soldiers began to sing. A quartet was formed and their songs brought hope and encouragement into the hearts of all.

Jeremiah was a man used to prison camps and dungeons, and it is from the depth of his own experience that he writes the words quoted above.

Hope is one of the greatest of Christian graces; we are saved by hope, and it brings sunshine into our souls all through our journey here below. Dr. Alexander Whyte says that we have too little to say about hope.

Hope, to be of any value, must have a solid foundation, otherwise it will be but a mirage of the desert. The hope of the Christian has such a foundation; it is based upon the Character of God, the Word of God, and particularly upon His exceeding great and precious promises.

Such a hope becomes an "anchor of the soul, both sure and steadfast." We sorely need such an anchor in this stormy world in which we live.

Patience is also a great Christian Grace. It grows from faith and hope; if we hope we can wait patiently. In Pilgrim's Progress we have the portraits of two children, Passion and Patience; one wanted all things now, but "Patience was willing to wait."

Quietly wait for the salvation of the Lord. The Lord seems to be very slow at times and we are tempted to become impatient. Do we not see evidence of this often in the Book of Psalms? But what is even a thousand years in comparison with eternity?

The world waited a long time for Jesus to come in the flesh to redeem mankind from sin. The promise was given in the Garden of Eden, but it was a long time before the Babe was born in Bethlehem. Poets and prophets repeated and enlarged upon the promise and "in the fullness of time He came." So we can quietly wait for His salvation to come.

"He is coming, He is coming,
 Not as once He came before,
 Wailing infant born in weakness
 On a lowly stable floor;
 But upon His cloud of glory,
 In the crimson-tinted sky,
 Where we see the golden sunrise
 In the rosy distance lie."

—J.K.P.

LESSON FOR DECEMBER 14

Jesus Dispels Fear

Scripture: Matthew 14. Devotional Reading: Psalms 27:1-6.

Someone has said that "Fear" is the most appropriate word to use in describing the world of today. The nations of the world are in the grip of a fear of each other; our nation is fearful, so we spend billions of dollars preparing to defend ourselves in case of attack, and we spend other millions to build bomb-proof shelters. We invented the Atom-Bomb, and now we are scared of the very monster we have made. We fear old age, and sickness, accidents, and try to provide insurance to cover every contingency; we have our Social Security and old-age pensions. Faith is the cure for fear, but, to a large degree we have lost our faith both in God and in our fellowmen, and fear has taken possession of our hearts and minds.

In Psalms 27:1-6, (Our Devotional Reading) we have a tonic for our souls, if we will accept and believe it. I was talking to a member of my congregation just the other day, who had been suffering great pain. She said, I have been reading the 27th Psalm over and over; it contains everything I need. Many have found this Psalm of tremendous help. Whom shall I fear? Of whom shall I be afraid? David had many causes for fear, but he gives the antidote for fear in these very verses: The Lord is my light and my salvation; The Lord is the strength of my life. When we can truly say these words we can cope with all the forces which tend to make us afraid.

It may seem a bit hard and forced to connect all the incidents in this chapter with our topic, "Jesus Dispels Fear," but I believe there is some such relation between these different paragraphs.

*I. Two Heroes and a Coward:
John the Baptist; Jesus; and Herod.*

John the Baptist was a fearless man. It could have been said of him, as it was of John Knox, Here lies one who never feared the face of man. He fearlessly rebuked Herod for having his brother Philip's wife, and was thrown into prison and afterwards beheaded. The heroic prophet died, but the man who ordered his execution was a coward. He was too big a coward to face the ridicule of those around him, after he made his rash promise, and did what his conscience, if he had one, told him was wrong. He was sorry, but not man enough to do the right thing. Then, when he heard of the fame of Jesus, he said This is John whom I beheaded. No doubt his conscience made this suggestion to him.

Notice the reaction of Jesus to the news of John's death. He departs into a desert place, but there is no trace of fear in what He does. He continues His gracious works, and calmly waits for His time to come, for He knew what was in store for Him also.

Later, when His time was nearer, we find Him setting His face steadfastly toward Jerusalem, although He knew that the cross was waiting for Him.

What a contrast there is between John and Jesus, and the guilty and cowardly ruler of Galilee!

*II. The Hungry Multitude:
15-21.*

Hunger is a forerunner of fear. When people lack bread they soon begin to fear. Jesus has compassion on hungry men and women. When the disciples approach Him with the very practical suggestion that the multitudes be sent away to buy themselves victuals, He said, "They need not depart: give ye them to eat." They told Him what they had; five loaves and two fishes, and add what are they among so many? Then follows the miracle and the satisfying of the hungry multitude.

This was such a marvellous miracle that the people wished to take Him by force and make Him King. With Him as their King, all fear of famine would be forever gone; they need not toil from morning to night in order to have provision for the body.

The main lesson from this miracle is not seen unless we study with this account the one in the Gospel of John where the sermon Jesus preached is given in connection with the miracle. The miracle furnished the text for that sermon. He urges them to labor not for the food that perishes, but for the food that endures unto life eternal. We can realize the force of this admonition only when we remember the labor required to feed a hungry world. The greatest problem from a material standpoint, that faces mankind is food. Fear of famine, or even scarcity of bread, constrains men to work day and night in order that they and their loved ones may have enough to eat. Think of the grain to be sowed and reaped, the flour to be ground, the bread to be baked, the millions of laborers in the harvest fields, and mills, and bakeries, and kitchens throughout the world. This is but the beginning of the business

of feeding this world of ours.

Jesus simply and easily meets this need by creating bread for the five thousand beside the sea. He warns them, however, that there is a need greater than even their need for bread for the body. The most important thing is the feeding of their souls. We stand in fear and dread of starving our bodies, but we think little of starving our souls. We labor earnestly and unceasingly to feed these perishing bodies, but give but little thought to our immortal souls. How foolish, but how common!

Jesus can feed our souls, for He is the Bread of Life, the Bread which came down from heaven. Do you fear for eternity? Then come to Jesus and eat of that bread which endures for eternity: He that cometh to Me shall never hunger, and he that believeth on Me shall never thirst. Faith can cure our fear, both for time and for eternity. Jesus is the Only Answer to a world full of fear.

III. Fear of Storms: 22-23.

This is the section from which our topic is naturally taken.

There are but few people who have no fear of storms. I was driving our car once during a fearful storm. We had been to a service in a church some distance from our home, and the storm broke soon after we left the building and its shelter. The lightning was flashing, the thunder rolling, and the rain falling in torrents. One of the rather nervous women in the car said, "I am glad I am riding with a preacher!" If she had but known it, the preacher himself was full of fear! There is that about a storm which makes most of us afraid. We, like the disciples that night, are "distressed," as Mark puts it.

When they saw Jesus walking on the water they were afraid again, but from a different reason; they thought He was a "spirit," and cried out for fear. He dispels this fear by His words, "It is I: be not afraid."

Then Peter, as impetuous as ever, said, "Lord, if it be thou, bid me come unto thee on the water." Jesus said, Come. He walked safely for a while but when he saw the boisterous wind, he began to sink, and cried out to Jesus for help. Jesus rebuked for his little faith, but saved him from a watery grave.

This power of Jesus over wind and waves (for the wind ceased) had a tremendous effect upon those in the ship, and they worshipped Him, saying, Of a truth thou art the Son of God. (Notice that Jesus accepted their worship). He is God as well as man.

All through this incident we see the power of Jesus to dispel fear, all forms of fear. His presence brings a sense of security and peace to troubled minds and hearts. Let us not leave the chapter without making some practical applications.

STILLMAN COLLEGE NEEDS

**\$15,500.00 THIS SCHOOL YEAR FOR 105
PART-TIME SCHOLARSHIPS**

You Can Help

**These Worthy Youths Get An Education
That Is Soundly Christian By
Sending Your Check To**

Stillman College Scholarship Fund

CARE

Samuel Burney Hay ... President

P. O. Box 483

Tuscaloosa ... Alabama



PULPIT & CHOIR GOWNS

Pulpit Hangings — Altar Cloths
Bible Markers — Communion
Linen — Embroideries — Fabrics
Custom Tailoring For Clergymen
Marking 115
1837 Years Of Service 1952
To The Church And Clergy

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

We are living in a stormy world. This is true, and has always been true, of our earth, (at least, since the Flood). The hurricanes, tornadoes, earthquakes, and volcanoes, keep it trembling most of the time. As I write this, there is a fearful storm raging in the Atlantic, and only a few days ago one came rushing through the mainland causing great damage. These are one of the phenomena of our planet.

The worst storms, however, are not those which tear down our houses and cause millions of dollars damage to our crops, but the storms which tear men's souls, and cause eternal ruin. Sin is worse than all the tornadoes and earthquakes. In the wake of sin comes sickness, sorrow, bereavement and all the "miseries of this life," and the fear of eternal wretchedness. Is it any wonder that we live in constant dread and uncertainty? What shall we do when these storms rage?

Let me end as I began: the cure for FEAR is FAITH. Let not your heart be troubled: Ye believe in God; believe also in Me. He is Lord of earth and sky, and sea: He is Lord of Life. We are safe in the arms of Jesus.

"Bamboo Christmas"

DEVOTION:

Hymn: "It Came Upon A Midnight Clear"

Invocation

Hymn: "Hark, The Herald Angels Sing"

Offering

Scripture: Luke 2:1-20

Prayer

Hymn: "O, Come All Ye Faithful"

PROGRAM CHAIRMAN:

Our program for tonight is entitled "Bamboo Christmas," and as the name suggests it has to do with the celebration of Christmas by our Chinese brethren behind the "Bamboo Curtain." As we approach the Christmas season here at home in the midst of plenty it might be well to think how others are faring around the world and, in particular the Chinese. First of all, as we contemplate the meaning of Christmas, let us ask ourselves the question—has it gotten to be just a holiday instead of the holy day it once was? Webster defines holiday as "originally—holy day but extended to include the setting aside of a day for any celebration." To help us answer this question, let us go back to Bethlehem, to the scene of the first Christmas, for there is where it began. Our first speaker will draw for us a mental picture of our setting.

FIRST SPEAKER:

As we study the record according to Luke of conditions existing when Christ was born, we find that it was during the reign of Herod the King and the Jews were sorely oppressed by the Roman yoke. Heavy taxes were being exacted resulting in much hardship for the people of God. Into such a dreary setting came the Babe of Bethlehem, born in a stable and laid in a manger "because there was no room at the inn." But out in the countryside where the shepherds were abiding and watching their flocks, "Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them and they were sore afraid. And the angel said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people." In the midst of distress and gloom came the good news of the "Saviour, which is Christ the Lord." It says of the shepherds that they glorified and praised God for all the things that they had heard and seen and the wise men beheld his star and rejoiced with exceeding joy and came bringing him gifts of gold and frankincense and myrrh.

PROGRAM CHAIRMAN:

The Christmas story as recorded in Luke's Gospel thrills our hearts anew as we read it year after year. But we are reminded by what our first speaker has

said that the Saviour came at a time when his people were sorely in need. Now let us listen to our second speaker paint for us a picture of conditions surrounding God's people in China today.

SECOND SPEAKER:

It is hard for us to conceive of life under the Communist regime. Only meager reports sift out from behind the "curtain" countries but from newspaper stories and accounts from missionaries and others who have been in these countries, we are able to get some idea of life under the yoke of Communism. First of all, we know that Communism denies God and deifies the State and one of its programs is to systematically destroy all faith in the living God. Also, while promising to the people freedom and prosperity, it is insidiously removing these through the operation of the Communist program. In contrast with the plenty which we have there is much of want there of even the necessities of life. The churches are under the dominion of the State and the gathering together of Christians to celebrate Christmas even in a simple way requires courage and a zeal born of a great love of the Lord. In just such a time for God's people there are "exceeding great and precious promises" to comfort and sustain. "I will never leave thee nor forsake thee;" "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished;" and "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword? . . . In all these things we are more than conquerors through him that loved us."

PROGRAM CHAIRMAN:

There seems to be a striking parallel here between conditions surrounding the first Christmas and those which exist in Communist China today. The Jews were under Roman oppression and the Chinese under the Communists but for both "the glory of the Lord shines round about" and the good tidings of great joy are to all people. Let us hear now from our third speaker.

THIRD SPEAKER:

We come now to our own land for contrast. America has never known the oppressor's yoke and for years we have enjoyed unprecedented prosperity. Fields and flocks have yielded their increase and great strides have been made in the realm of medicine and science, bringing health and material benefits to our people. Few of us have known the meaning of want for the very necessities of life. Best of all, we continue to enjoy the heritage handed down to us by our founding fathers, that of freedom to

worship God as we please. But have we kept pace spiritually? As a nation we have forgotten that all our blessings have come from God's hand, we have grown slothful and no longer want to give a day's work for a day's pay and the motive for most is to get, rather than to give. Our celebration of Christmas has become a lavish display of the material with "X" marking the spot where Christ should be enthroned. As God's people, let us go back to Bethlehem at this Christmas season and behold again with all the wonder and awe of the shepherds of old the Babe in the manger. Let us remember why He came, "To give His life a ransom for many," and with hearts filled with thanksgiving and praise for this unspeakable gift may we bring to Him the gifts of our lives, our souls, our all.

PROGRAM CHAIRMAN:

Thank you. Here indeed is a challenge for all of us. Let us be sure that Christmas for us this year will be a holy day and not just a holiday and may we out of thankful hearts for all of our blessings remember in prayer our Chinese brethren behind the "Bamboo Curtain" that Christmas for them too might be a return to the manger in Bethlehem, there to worship Him who has promised to comfort all that mourn and suffer tribulation.

Closing Hymn: "The First Noel."

Benediction.

Women's Work


The Nominating Committee

Come December and January it will be time to think of the Nominating Committee. As we think of this particular Committee it is well to refresh our minds of a few pertinent facts.

Since our *Suggested Constitution and By-Laws* calls for the appointment of the Nominating Committee by the president with approval of the executive board then that is the way for the Committee to be secured. (If you have amended your *Constitution and By-Laws* to read otherwise, then follow your *Constitution*.)

The entire membership should be much in prayer concerning the selection of the women who will serve on this Committee. They should be women who know the membership; who know how to approach a woman and claim her for service; who know how to "keep their counsel" until the time to report.

The Nominating Committee should have a reasonable knowledge of what is required in each office and never gain the woman's consent to serve, IF ELECTED, on the basis that the office is one with "nothing to do."

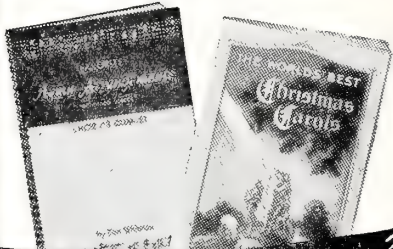


POCKET BOOKS

NEW PERFECT GIFTS... 35c

Inspiring book-length Christian stories for youth and adults. **TIME OF FEAR**, a gripping tale of how one family helped Christ live in hearts in churchless Florida town. **UNWANTED** tells how old man and a youth out of penitentiary developed farm and built Christian community.

No. 2676	TIME OF FEAR	35c
No. 2677	UNWANTED	35c



NEW MUSIC TITLES

FAVORITE HYMN ARRANGEMENTS for mixed voices, by Don Whitman; 48 songs, 80 pages; spiral bound; for choir or quartet. **WORLD'S BEST CHRISTMAS CAROLS**, 76 classic melodies of many lands; full color cover.

No. 5739	HYMNS	\$1.25
No. 9847	CAROLS	40c — \$4.50 doz.

At Your Book Store, or From

THE STANDARD PUBLISHING CO.
20 E. Central Parkway, Cincinnati 10, Ohio

It is being urged that circles be kept small in size. Not more than thirty members is suggested for each circle in a large membership, and according to the need in the smaller organizations. Several factors enter into determining the size: 1) the need for personal contact and attention; 2) the need for every-member-participation; 3) the size of the membership; 4) the size of homes where meetings are held. In those groups where the Nominating Committee also secure the circle chairmen it may mean securing more officers but the reward will justify the expended energy. It is being proved right along that smaller groups accomplish more than larger groups.

We should remember that the report of the Nominating Committee needs no action and is treated as if made by the members from the floor.

Let us also remember that a nomination is only

a "statement of preference" and does not control the election in any way.

Two other facts should be remembered: 1) the president does *not* serve as a member of the Nominating Committee; 2) if members of the Nominating Committee are nominated for office they need *not* resign from the Committee.

If nominations are made from the floor in addition to the Committee's report then these names are added to the list.

When there is but one candidate for an office the requirement for election by ballot may be dispensed with by a unanimous vote and the election proceed by acclamation.

Presbyterian Junior College Gets Check From Women Of North Carolina Synod

Maxton, N. C.—The presentation of a check for \$31,535.12 to Presbyterian Junior College on the goal of \$50,000 for the Chair of Bible was the outstanding event at the semi-annual meeting of the Board of Trustees held at the college. Mrs. Rufus D. Wilson, Burlington, N. C., president of the Women of the Church of the Synod of North Carolina, made the presentation, which was accepted with words of appreciation by Mr. Edwin Pate, chairman of the Board of Trustees, and by a resolution of thanks adopted by the Board. The Board of Trustees was enlarged by the election of three alumni, nominated by the Alumni Association, whose election will be approved by the next Synod. The three alumni are: Dr. Charles R. Brown, Charlotte, N. C.; Mr. Paul Cashion, North Wilkesboro; and the Reverend Charles E. Parrish, Kenly, N. C. Officers of the Trustees were re-elected for another term as follows: Mr. Edwin Pate, Laurinburg, N. C., Chairman; Doctor S. H. Fulton, Laurinburg, N. C., vice-chairman; and Mr. James L. McNair, Jr., Maxton and Laurinburg, N. C., secretary. Reports were heard from the officers of the college.

Excellent progress was reported on the Firm Foundation Fund Campaign with efforts being continued to reach the goal. It was voted to join the church-related colleges of the state in The North Carolina Foundation of Church-Related Colleges, Inc. The minimum salaries of full-time instructors and also of department heads was increased by \$100.00. The budget was approved.

The resolution of the Board expressing gratitude for the gift of the Women of the Church was as follows: The Board of Trustees of Presbyterian Junior College in regular fall session at the college in Maxton hereby expresses its gratification and deep appreciation to the Women of the Church for the interest and financial support of the college, and we hereby go on record as thanking the Women

of the Church for the gift of \$31,535.12, tendered the Board on November 17th through Mrs. Rufus D. Wilson, acting on behalf of the Women of the Church, which is to be applied on the goal of \$50,000 for the Chair of Bible.

"From Strength To Strength"

Quicken us to quicken others;
Ours the hand to feed our brothers;
The abundance we outpour
Only leaves us room for more;
Fresh, unstinted the largess
Of creative kindness.

GOWNS
PULPIT·CHOIR
CONFIRMATION
BAPTISMAL
DOCTORS
MASTERS
BACHELORS
CAPS GOWNS
AND
HOODS
EST. 1912
BENTLEY & SIMON
7 WEST 36 ST. · NEW YORK 18, N.Y.



GOWNS
• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES
Church Furniture · Stoles
Embroideries · Vestments
Hanging · Communion
Sets · Altar Brass Goods
CATALOG ON REQUEST
National CHURCH GOODS
SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7, PA.



ACCORDIONS
FAMOUS ITALIAN MAKES
Available to Students, Teachers, Christian
Workers and Missionaries at
SPECIAL DISCOUNTS
Write Today for FREE Literature
Accordian Manufacturers & Wholesalers Outlet
Dept. 5P, 2003 W. Chicago Ave., Chicago 22, Ill.

FOR A HEART-WARMING CHRISTMAS GIVE

The Southern Presbyterian Journal

\$2.50 A Year — Gift Card Sent

**See Convenient Order Form
Inserted In This Issue**

Church News

Town And Country Church Development Program

The most significant interdenominational movement of the year for the Town and Country Church is "The Town and Country Church Development Program."

This program has been planned "to encourage and recognize the development of more adequate church programs and to stimulate participation in better community development activities." Any Church of any denomination in communities up to 5,000 is invited and encouraged to participate. The States included are Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, and Virginia.

This program is sponsored financially by the Sears-Roebuck Foundation. A series of awards from \$100.00 to \$500.00 will be given to the Churches which qualify in an outlined program of growth and development. Three major phases of church life will be stressed:

Toward a Better Church
Toward a Better Community
Toward a Better World

While the Sears-Roebuck Foundation is financing this Development Program, details of it are being planned by a central committee representing the several denominations. It is being promoted through the several denominational offices. Information, including a printed folder giving details, is being mailed to each Town and Country Church. The Church will then write for a printed brochure, giving detailed guidance for participating. Competent committees in each State will determine the Churches to receive the awards. Recognition of the Churches will be made at an appropriate service in the Annual Town and Country Pastors' School at Emory University.

For more information, write to Dr. James M. Carr, Secretary of our Town and Country Church Department, 605 Henry Grady Building, Atlanta, Ga.

John Chapman Williams

John Chapman Williams was born in Williamsburg County, S. C., Sept. 11, 1858. He died at Monroe, La., where he had recently entered a hospital, on Oct. 29, 1952. He was the son of Dr. John Craig Williams and Jeanette Drucilla Burgess Williams. The family removed to Hempstead County, Ark., in 1866. He married Miss Mary McRae,

of Mt. Holly, Ark., on May 10, 1893. She preceded him several years ago.

Dr. Williams was graduated from Arkansas College with the degree of B. A. in 1882, and was the oldest living graduate of the college at the time of his death. He received the degree of M. A. in 1886, and the honorary degree of D. D. in 1904. In 1885 he was graduated from Columbia Seminary with the degree of Th. B. He was ordained in the fall of that year by Ouachita Presbytery, and spent his whole ministry of sixty-seven years in that Presbytery, refusing all calls beyond its bounds. During this time he held pastorates at Malvern, Junction City, Aldorado and Scotland, DeQueen, Prescott and Washington, being pastor at the last named place at the time of his death.

On the first Sunday of October he preached at Glenwood, more than fifty miles from his home, and on the second Sunday he preached at Washington. He attended Presbytery that week, and was taken sick on the day after his return home.

His labors were abundant beyond expression. Home mission work was his life. He was for sixty-three years a member of the Home Mission Committee of Ouachita Presbytery, and was for fifty-three years of this time its Chairman. He also served as its Treasurer for twenty-nine years, and took great satisfaction in the fact that funds were never lacking to pay the home missionaries, and in the further fact that his handling of the funds was never questioned. He was also Chairman of Synod's Home Missions Committee for forty-one years, and was largely responsible for the growth of the Presbyterian church in Arkansas during this time. He was largely responsible for the establishment of the Caddo Valley Academy in 1921, and was Chairman of its Board of Trustees at the time of his death.

He is survived by one son, J. Craig Williams, of Bastrop, La., and one daughter, Mrs. Mary Clark, of Dallas, Texas, and also four grandchildren. His great wisdom, his remarkable ability, his unflagging zeal and his unfailing charity earned for him the respect of all who knew him, and the abiding affection of a great multitude of people.

The funeral service was conducted at Washington on Oct. 31, 1952, by Rev. John T. Barr, Sr., and Rev. L. T. Lawrence. Burial was at Prescott, where Rev. W. G. Bensberg assisted in the services at the grave. A great man has fallen in Israel.

KING COLLEGE

Presbyterian • Co-educational • Founded 1867

Sound liberal education under vigorous Christian influences. Fully accredited. Four-year liberal arts, sciences, business education. **FOUR TYPES OF SCHOLARSHIPS** (1) Competitive, (2) Academic, (3) Grant in Aid, (4) Remunerative Work. Sixty-acre campus. Intra-mural sports. Dormitories. Summer session. Catalog and illustrated booklet.

R. T. L. Liston, President — Box J, Bristol Tenn.



Marshall C. Dendy Elected As Executive Secretary Of Board Of Christian Education

Dr. Marshall Coleman Dendy, pastor of First Presbyterian Church, Orlando, Fla., will succeed Dr. Edward D. Grant as Executive Secretary of the Board of Christian Education, Presbyterian Church, U. S. Dr. Dendy will begin his new work in Richmond January 1.

The largest agency of the Church's General Assembly, the board prepares curriculum materials having a total annual circulation of more than 18 million copies. More than 135 educators, writers, technicians and field workers are employed by the Board.

Dr. Dendy was born in Lavonia, Ga. in 1902. He attended public schools at Seneca, S. C. and received the A. B. degree from Presbyterian College, Clinton, S. C. in 1923.

Graduating from Columbia Theological Seminary in 1926, he later received his M. A. degree from the University of Tennessee and his doctor of divinity degree from King College, Bristol. He completed graduate work at the University of Edinburgh, Scotland.

He has served as chairman of his Church's field council of religious education and is a member of its board of women's work. He is also a member of the General Assembly's council on evangelism.

For six years Dr. Dendy was chairman of the committee on religious education in the Synod of Florida. He is present chairman of his synod's committee on student work.

He has been moderator of the Synod of Florida and of the presbyteries of South Carolina, Knoxville and St. Johns. In 1951 his church at Orlando was host to the annual meeting of the Presbyterian General Assembly.

Dr. Dendy has held pastorates at Newberry, S. C., Gainesville, Ga. and Knoxville, Tenn. He is a popular speaker at church conferences, conventions and other meetings.

Mrs. Dendy will go with Dr. Dendy to his new work in Richmond. The Dendys were married at Clinton, S. C. in 1926. They have two children, Nancy Elizabeth and Marshall Coleman, Jr.

Dallas Presbytery Stewardship Rally

The best Stewardship Rally ever held in the Presbytery of Dallas was held Tuesday evening, November 11, in the Highland Park Presbyterian Church, Dallas. Two hundred and forty-four men, including elders, deacons and ministers, sat down as guests of Presbytery's Stewardship Committee to a delicious turkey dinner.

First speaker of the evening was Elder L. R. Klein who told of "What's Back of the Benevolent Askings." Using well illustrated color charts measuring four by six feet and containing splendid illus-



A book-- for just the right gift

THE CHRISTMAS STORY \$1.50

A colorful picture book containing the Christmas story with a sixteen-piece manger set ready for assembling. Attractively gift-boxed for children.

OF LITTLE PATIENTS \$1.95

By Renee Zindwer, M.D.

23 irresistible crayon drawings of children accompanying episodes told with warm understanding by their friendly doctor.

HEAVEN IN MY HAND \$1.75

By Alice Lee Humphreys

A book to be read and re-read. Delightfully told incidents of the classroom, shared by a first-grade teacher who has rich insight into the wonderland of Childhood.

HOUSE OF EARTH \$3.00

By Dorothy Clarke Wilson

The moving story of a Hindu brother and sister in modern India, their conflict with the rigid Hindu system, and how he discovers the Christian way of life.

FIFTY YEARS OF CHRISTMAS \$3.00

Edited By Ruth M. Elmquist

An anthology of Christmas stories, poems and articles which have appeared in *The Christian Herald* over the last 50 years.

MAKE YOUR OWN MERRY CHRISTMAS \$2.50

By Anne Wersner

Revised and enlarged, this book gives helpful hints on making attractive Christmas decorations and planning delicious Christmas menus.

MEDITATIONS \$1.50

Devotions For Women

By Grace Noll Crowell

These 26 meditations—lighted up by Mrs. Crowell's original poetry and climaxed by short meaningful prayers—will enrich the devotional life of women everywhere.

Always Make Presbyterian Book Stores Headquarters For All Your Book Needs

Your book dollar spent at your Presbyterian Book Stores means extra dividends for you. Here you receive full value in all purchases, AND the book income enables your Church to provide for you and your children a better program of Christian teaching. Nowhere else can your book purchases bring you such rich returns.

Presbyterian Book Stores

Box 1176
Richmond 9, Va.

Box 1020
Dallas 1, Tex.



trations of the benevolent work on the levels of Assembly, Synod, and Presbytery he impressed the audience with the completeness of his presentation, winding up his message with the presentation of the theme "Where do you stand?"

Elder John L. Morrison, Sr., chairman of Presbytery's Stewardship committee spoke on the "Budget in Your Church." This was a thorough presentation of the subject including planning, promoting, pledging, and paying up the church budget.

The program of the evening was concluded with a strong stewardship address by Dr. Hubert H. Hopper, pastor of the Memorial Oaks Presbyterian Church of Houston, and chairman of the Synod's Council, The Synod of Texas.

Religious Education Directors Hold Meet At Montreat

Ten directors of religious education from six cities in Appalachia Synod held their second annual retreat November 17-19 at Assembly Inn in Montreat.

Mr. Dallas Smith of Richmond, Va., director of the Department of Christian Vocation for the Board of Christian Education, opened the conference with a discussion of "The Challenge of Christian Vocations."

On November 18 delegates heard two inspirational addresses by Dr. Geza Soos, professor of philosophy at Montreat College. The Rev. George Hopper of Knoxville spoke on his work among college students at the University of Tennessee.

Devotionals were conducted by Rev. I. M. Ellis of Knoxville, regional director for Appalachia Synod. Officers of the group are E. Andy Andrews of Central Presbyterian Church, Bristol, Va., president; Miss Clara Pou of Kingsport, Tenn., First Presbyterian Church, secretary; and Ferman L. Young of First Presbyterian Church, Chattanooga, Tenn., program chairman.

Albemarle Presbytery

Albemarle Presbytery met in Called Session at the First Presbyterian Church, Greenville, November 17, with 26 ministers, 27 ruling elders and 6 visitors present.

Rev. J. W. Hassell, Th. D., at present Executive Secretary of Home Missions for the Presbytery, was unanimously elected as General Secretary for Albemarle Presbytery.

Ola Forbes, Jr., member of Boyd Memorial Presbyterian Church, Greenville, and student at Presbyterian Junior College, Maxton, N. C., was received under the care of Presbytery as a candidate for the ministry. Mr. Forbes brings Albemarle's number of candidates up to twenty-one.

—J. W. Hassell, Stated Clerk.

"The Challenge Of The Chaplaincy"

By James R. Crook*

Chaplains of the Armed Forces today have the greatest opportunity in youth work which has faced the Church in a long time. Their work puts them in contact with the majority of the young men of our nation as they reach 18 to 20 years of age.

In recent years the hands of the Chaplain have been made more and more free from secular duties. Today he is free to preach and teach the doctrine of his own denomination and counsel the young people among whom he works in spiritual and personality problems. These young people are the future of our country, the future of the Church standing at a crucial point in their development.

Some of our people seem to feel that the Church suffers a loss when a good minister goes into uniform. This is a tremendous fallacy. We need the very best ministers for this important work among the future leaders of our nation and of the Church. It is fully as challenging as the foreign mission field.

Youth in the Armed Forces face temptations of spiritual laxity and moral deviation. They are regimented and regimentation often means a settling down to the religious habits and moral standards of the lower elements in the group. However, the military chaplain has the opportunity to "shore up" the spiritual defenses of these young people and to present the challenge of the Gospel to hundreds of young people who might not be reached by the civilian Churches.

We must not fail our young people in the critical period of their lives. We must give them our best young ministers as chaplains. We must keep in touch with them while they are away from home in the uniform of their country. Here are three suggestions for the local congregation:

1. Pray that God will call able ministers for this work in the Armed Forces.

2. Form a committee of veterans who will correspond regularly with the men and women from your Church who are in service.

3. Write to the Post, Camp or Station Chaplain where each of the young people from your Church is stationed, introducing these young churchmen to their service pastor. Write immediately when each one is inducted and write again each time he is transferred.

Only through careful diligence and earnest prayer can we meet this great responsibility.

*Former Chaplain. New Pastor of Mulberry Presbyterian Church, Charlotte, N. C.

Miss Sallie Warth Joins Montreat Faculty

New member of the faculty at Montreat Preparatory School for Girls is Miss Sallie Warth of Huntington, West Virginia, who will teach piano in the school's Music Department. A 1951 graduate of Oberlin Conservatory of Music, Oberlin, Ohio, Miss Warth received her Master's degree in music at Indiana University in 1952.

This Christmas Consider . . .

PEACE

and the urgent need for well-trained, Christian leaders in every field of endeavor in our nation and in our world.

**Why Not Consider Honoring Him Who Is
THE PRINCE OF PEACE**

by giving a scholarship to be used by some worthy Presbyterian student who cannot go to college without financial assistance? Thus your gift will not only help some student realize a high ambition, but you will have a share in building for Christ the kind of world He would have us build.

Whether you wish to make the gift personally or through your local Church, consult: Hunter B. Blakely, P. O. Box 1176, Richmond 9, Va.

LIST OF COLLEGES

Senior Colleges	President	Location
Agnes Scott.....	Wallace M. Alston.....	Decatur, Ga.
Arkansas.....	Paul McCain.....	Batesville, Ark.
Austin.....	W. B. Guerrant.....	Sherman, Tex.
Belhaven.....	G. T. Gillespie.....	Jackson, Miss.
Centre.....	Walter A. Groves.....	Danville, Ky.
Davidson.....	John R. Cunningham.....	Davidson, N. C.
Davis & Elkins.....	R. B. Purdum.....	Elkins, W. Va.
Flora Macdonald.....	Marshall Woodson.....	Red Springs, N. C.
Hampden-Sydney.....	Edgar G. Gammon.....	Hampden-Sydney, Va.
King.....	R. T. L. Liston.....	Bristol, Tenn.
Mary Baldwin.....	Frank B. Lewis.....	Staunton, Va.
Montreat.....	J. R. McGregor.....	Montreat, N. C.
Presbyterian.....	Marshall W. Brown.....	Clinton, S. C.
Queens.....	Charlton C. Jernigan.....	Charlotte, N. C.
Southwestern.....	Peyton N. Rhodes.....	Memphis, Tenn.
Stillman.....	Sam Burney Hay.....	Tuscaloosa, Ala.
Westminster.....	William W. Hall.....	Fulton, Mo.
Junior Colleges		
Lees Junior.....	Robert G. Landolt.....	Jackson, Ky.
Lees-McRae.....	Fletcher Nelson.....	Banner Elk, N. C.
Mitchell.....	John Montgomery.....	Statesville, N. C.
Peace.....	William C. Pressly.....	Raleigh, N. C.
Presbyterian Junior.....	Louis C. LaMotte.....	Maxton, N. C.
Schreiner Institute.....	Andrew Edington.....	Kerrville, Tex.
Theological Seminaries		
Austin Theological.....	David L. Stitt.....	Austin, Tex.
Columbia Theological.....	J. McDowell Richards.....	Decatur, Ga.
Louisville Presbyterian.....	F. H. Caldwell.....	Louisville, Ky.
Union Theological.....	Benjamin R. Lacy, Jr.....	Richmond, Va.
Assembly's Training School.....	H. Wade DuBose.....	Richmond, Va.

PRESBYTERIAN EDUCATIONAL ASSOCIATION OF THE SOUTH
P. O. Box 1176 **Hunter B. Blakely ... Secretary** **Richmond 9, Va.**

THEY HELPED OTHERS

Your Joy Gift Will Now Make Help Possible For Them

"Last night at midnight my wife was taken in an ambulance to the hospital. I lack what it takes to pay her expenses . . ." (A minister more than 80 years old and who was ordained 54 years ago.)

"Circumstances make it impossible for me to continue to live with my daughter. Could my monthly grant be increased so that I could live in a small apartment by myself? . . ." (The minister husband of this widow served in the Church for 32 years.)

"I need money to buy coal. Could you double my check for next month? Please help me as I have no one to look to . . ." (A lady who served for many years as a missionary in the mountains of one of our Southern Synods. She is now 92 years old, and must have a companion.)

"I have just returned home from an operation, and, while I had hospitalization insurance which helped greatly, there are many expenses otherwise. I am not asking for any special privileges. But could your Board, or do they, ever give more to their children during days like this? If I could get a little more for the next two months, it would help so much." (A widow who is 75 years of age, and whose husband gave 38 years in service to our Church.)

"After 15 months of waiting my malady grows worse, and I must have another operation . . . The surgeon will make no charge, but the hospital bill will be about \$150.00. Can the Church through your Board help me in this crisis to this extent? I have no other funds to pay the bill . . . I am now in my 80th year." (A minister ordained 48 years ago, and who served as a foreign missionary for 13 years.)

GIVE GENEROUSLY THAT THE NEEDS OF THESE AND 700 OTHERS MAY BE MET

YOUR JOY GIFT WILL MAKE SUCH HELP POSSIBLE

BOARD OF ANNUITIES & RELIEF

PRESBYTERIAN CHURCH, U. S.

Wade H. Boggs - Executive Secretary — B. A. McIlhany - Treasurer

122 South Fourth Street - Room 410 — Louisville (2) Kentucky

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

DECEMBER 10, 1952

DEC 12 1952

EVERLASTING VICTOR



VOL. XI NO. 32

\$2.50 A YEAR

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....Weaverville, N. C.
Dr. L. Nelson Bell, Associate Editor.....Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw
Mr. W. R. Willauer

LETTERS

RIVERSIDE PRESBYTERIAN CHURCH
CORNER POST AND PARK STREETS
JACKSONVILLE 4, FLA.

November 24, 1952

The Rev. H. B. Dendy,
Southern Presbyterian Journal,
Weaverville, N. C.

My dear Friend:

The enclosed article is self-explanatory. Having had a part in the nomination of past moderators and knowing something of the back-stage maneuvering that is often involved in the selection of a moderator, I have written this brief article which I hope you will consider worthy of publication.

As indicated in the body of the article, the suggestion is neither new nor original. It is brought forward at this time because I have received several letters concerning the possibility of supporting the nomination of particular men.

Be kind to my little brainchild, and if the waste paper basket gets it, at least don't crumble it up before dropping it in.

With kindest personal greetings, I am

Sincerely yours,
Albert J. Kissling.

Let's Exalt The Election Of The Moderator Of Our General Assembly

It is eight months until the meeting of our General Assembly. Yet two letters have been received, at my desk, putting forward the names of men for the position of Moderator of the General Assembly. I am sure others have received similar letters. The men whose names were put forth are our finest men. We would honor ourselves by electing them as Moder-

ators of our church. Yet in each letter received about these worthy men, there was the general counsel, "Let's keep this thing quiet!" There should be no necessity of carrying on the selection of good men for this honored office in a "hush-hush" manner. "If anyone aspires to the office of bishop (Moderator of the General Assembly), he desires a noble task." RSV I Tim. 3:1.

Our plan is not new, nor original. It simply calls for a Presbytery, at the time of selecting commissioners to the General Assembly, to request of said commissioners that one member of their group be nominated to the General Assembly as Moderator. This would be done openly in Presbytery, and due notice served to the whole church that at the coming Assembly, the Rev. "So and So" will be put forward as Moderator.

There are a number of advantages to such a plan. In the first place, it would tend to eliminate back-stage maneuvering by groups interested in getting their particular man into high position. In the second place, it would give the entire church an opportunity to weigh the merits of the men they anticipate will be nominated. This eliminates the possibility of a General Assembly being swayed by the emotional appeal of a nominating speech. In the third place, it would not prevent nominations being made from the floor of the General Assembly (so no one's rights would be violated). Fourth, it would tend to bring forward men who might otherwise be overlooked. A Presbytery knows its men. If a man has the approval of his Presbytery, the chances are that he would make a good man for the office. Oftentimes good men in presbyteries are overlooked simply because they have worked hard in their own field and have not made any effort to have assembly-wide recognition. In the fifth place, it would eliminate the custom all too frequent-

ly followed, where men nominated spontaneously from the floor feel their inability to accept the office and must decline. This does not elevate the position of Moderator.

For every other position of responsibility in our General Assembly, we set up Nominating Committees and they do a good job. But for this, the highest and the most important position in our church, we have no system. Why not look upon the Presbyteries as Nominating Committees. This suggestion could be put into operation this year. What Presbytery will be the first to take the lead? Let's try the method and make for a healthier attitude towards the position of Moderator in the General Assembly.

Editor's Comment:

We do not approve of Dr. Kissling's proposed plan for the nomination of Moderator of our Assembly. However we like the courage with which he exposes the *political maneuverings* of those who have been seeking this far ahead to elect their man as Moderator of the next Assembly. Dr. Kissling's plan is that used in the Northern (U.S.A.) Assembly and it really works to the satisfaction and advantage of the machine in the U.S.A. Church. We want no part of it. We feel that our present plan is best for our Church even though the situation as set forth by Dr. Kissling is causing some grief. Let all Commissioners keep an open mind and study the qualifications of any who may be nominated. Let them not think that they must vote for some particular man just because some outstanding Seminary President or other Leader or Man of Influence in our Church feels that he should be elected to serve some particular cause, such as Union with the U.S.A. Church.

—H.B.D.

EDITORIAL

Is This Presbyterian?

It is reported that certain brethren are seeking to secure pledges to abide by the majority verdict of a presbytery even when that vote is in direct opposition to the voice of one's conscience. In order to do so those posing the pledge are pressing the meaning of the fourth ordination vow, namely, the promise of subjection to one's brethren in the Lord. This is a good and proper vow in the fourth place, but taken out of that place and treated as the first and great commandment it leads to error. One prop-

erly takes the fourth vow after he has taken the first three and with the three previous vows as conditions giving meaning and limitation to the fourth. One may well ask the person or persons pushing such a pledge to examine his or their own Presbyterianism by the first three vows. First, let us take the beam out of our own eye that we may see clearly to remove the mote out of our brother's eye.

According to our first ordination vow we accept the Scriptures as being the Word of God, the only infallible rule of faith and practice. In these Scriptures our Lord Jesus Christ condemned the church rulers of His own day who taught for doctrines the commandments of men, describing their worship as vain, Mt. 15:9. Again He said that the great ones among the Gentiles exercise authority upon their fellows, *but it shall not be so among you*, Mt. 20:25-26. Speaking by inspiration of the Holy Ghost, Peter said: "We must obey God rather than men."

According to our second ordination vow, we accept the Westminster Confession and the catechisms as being the system of doctrine taught in the Holy Scriptures. The Westminster Confession teaches that "God alone is the Lord of conscience and hath left it free from the doctrines and commandments of men which are in anything contrary to His Word or beside it, in matters of faith and worship," that "all synods and councils since the apostles' times . . . may err and many have erred; therefore they are not to be made the rule of faith or practice," that "the Supreme Judge by whom all controversies of religion are to be determined, and all decrees of councils . . . are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture."

According to the third ordination vow we accept the government and discipline of the Presbyterian Church in the United States.

Now our Southern Presbyterian Book of Church Order is written and organized on the basis of the sole Kingship of Christ. He is "the only Lawgiver in Zion" and "it belongs to His Majesty from His throne of glory, to rule and teach the Church through His Word and Spirit, by the ministry of men; thus mediately exercising His own authority and enforcing His own laws." Our system of courts is arranged to secure the proclamation and enforcement of "the statutes enacted by Christ the Lawgiver." One who does not agree that the majority action of a presbytery is in accord with the Word of God has the right and the duty of appealing the action to Synod and, if need be, to General Assembly. There is an end of adjudication at the Assembly

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 32, December 10, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

level, but with the provision that one, who still cannot agree in his own conscience with the decision, has the right of dissent or protest—as a testimony to God, to angels, and to men of his understanding of the Word of God. —Wm.C.R.

Are You A Caffeine Christian?

No, this is not an editorial against coffee, nor is it one about personal habits. The question is, do we measure our happiness as Christians by the stimulation of material success, physical health, popularity or other felicitous circumstances?

Unconsciously we are tempted to think of God's nearness and blessing in terms of things which produce contentment of body or mind but the Christian faith which means most is that which rejoices in Christ *regardless* of outward circumstances and it is this which makes Christianity so glorious.

While there are so many things in this world which are beautiful, pleasant and conducive of happiness; nevertheless sorrow, suffering and need are also an inevitable part of life and our Lord's sustaining grace is sufficient and is to be appropriated.

Some years ago we heard a great Christian say, "I feel terrible this morning, so many things have gone wrong and I know of so many things in the immediate future for which I have no answer. But, thank God I know the Lord is near, that He will supply the grace, the wisdom and everything else necessary. Because of Him I will rejoice and refuse to be cast down."

If Christianity were insurance against sorrow, or suffering, or material problems few of us would develop according to God's plan. He has never promised that all of our ways shall be easy, but he has promised His all-sufficient grace.

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive tree shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation," Hab. 3:17, 18.

May God give us all such faith! —L.N.B.

Not An Open Question!

There seems to be a persistent effort in some quarters, by divers portions and in sundry manners, to treat the matter of probation after death and universal restorationism as an open question and a permissible view in our Church. Of course, there is a Universalist communion, and the Jehovah Witnesses deny eternal punishment. Nor are there lacking philosophers and theologians, members of evangelical denominations, who toy with these ideas.

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

Christian Emphasis

Friendly Personal Attention — Small Classes

Tests And Guidance

College — Business Administration — Preparatory

Apartments For Married Students — Korean Veterans
Second Semester Begins January 28, 1953

Presbyterian Junior College

Box 38-W

Maxton, North Carolina

Perhaps, the historical source of the view is Origen neo-platonism.

At any rate the teaching of the standards is diametrically opposed to these views, thus: "The souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day." At the "last judgment" the wicked who know not God and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." "The punishments of sin in this world to come, are, everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in hell forever." According to our Book of Church Order the Confession of Faith and Larger Catechism—from which the passages above are cited—are accepted by the Presbyterian Church in the United States as standard expositions of the teachings of Scripture in relation to both faith and practice. Accordingly, we do not regard the matter of probation after death or universal restorationism as open questions under our constitution. Every ordained officer of our church is committed to notifying his presbytery on his own initiative if he changes his views. It would seem that this obligates any minister who disagrees with our standards here to signify the same to his presbytery.

Moreover, such views greatly affect the testimony of the Church to the men of our generation and tend to drive in the Church behind this testimony. The suggestions in question will cut the nerve of evangelist endeavor and curtail our contributions to world missions. None of us is doing his full duty in these matters. Even Brother Bryan died lamenting that there were so many men unreached for Christ. But it is our considered conviction that the agitation of probation after death and universal restorationism will lower the morale of the Church and have its part in bringing or keeping those sections of the Church where such teaching may become dominant at the bottom of the list in per capita giving for assembly benevolences.

When one turns to the Word of God, he hears the Apostle reasoning of judgment to come, testifying that God will judge the secrets of men by Christ Jesus "according to my gospel," and declaring that we must all appear before the judgment-seat of Christ to give account of the things done in the body. Abraham was sure that the Judge of the whole earth would do right, Moses that even the gracious God would not clear the guilty, and the psalmist that the "ungodly shall not stand in the judgment." In the Gospels *the judgment, the day of judgment, and the weeping and gnashing of teeth* are continually on the lips of the Saviour of the world. "We cannot fail to note in the teaching of our Lord the continual prophecy of a decisive separation of the heirs of the Kingdom from the rest of humanity . . . They compel us to recognize with an awe of spirit which is the deeper the more humbly we acknowledge the authority of Jesus, that he believed in an immeasurable danger which threatened the souls of men; a horror of a great darkness from which they had to be delivered." The Sermon on the Mount closes with the Judgment, and the Judgment Scene in the twenty-fifth of Matthew shows the wicked going away into everlasting punishment at the Word of the Lord: "Depart from me, ye cursed, into everlasting fire prepared for the evil and his angels." —W.C.R.

Amending The Bible

An Editorial in The Jackson (Miss.) Daily News Sunday, November 23, 1952.

In the King James version of the Bible the second sentence reads as follows:

"And the earth was without form, and void; and darkness was upon the face of the deep."

In the new Revised Standard version of the Bible the sentence has been changed to read:

"The earth was without form and void, and darkness was upon the face of the deep."

If the changes contributed to either clarity or strength, we could overlook incidental damage. But the original clarity was beyond improvement, and the general effect decidedly was not bettered. Rather, omission of the first "and" weakened the start of the sentence and interfered with the rhythm; omission of the comma after "form" deprived "and void" of its necessary independence; reduction of the semi-colon to a comma simply did not leave the pause required for the full impact of "and darkness was upon the face of the deep."

Maybe it is wrong to be irritated by such a small matter, in viewing a work involving so much sweat and labor, but there are some careful and discriminating students of the English language who will not be convinced this is a small matter. It is certain that the individual scholar who tinkered with that sentence went astray.

The Worth Of Human Personality

The worth and dignity and respect due every human personality is a part of our Christian heritage. It calls for every effort to save life, and for every evangelistic endeavor to bring men to the Saviour. Sometimes this has been overlooked, at other times it has been overstated.

In Harnack's study of the essence of Christianity the supreme worth of human personality or the infinite value of the human soul becomes the primary pivot about which even God and His dealings are made to revolve. Of course, this accords with Ritschl's liberalism that represents God making our end His end and so establishing our lordship over the physical world. It has issued in Dr. F. Ernest Johnson's making "the essential divinity of man a first principle" of sociology, or "human beings are seen by one another as embodiments of the divine." But the exegesis on which Harnack based his conclusions has been successfully challenged by such studies as Nygren, *Agape and Eros* and Kuemmel, *The New Testament Doctrine of Man*. Of course, if man be of infinite value and if God be reasonable He must save man—all men. And the doing thereof is only good sense—not gracious love.

In the Old Testament the unconditional personal value of man is found in the way in which the God of the Covenant addresses him, "Thou shalt." Here the individual's personal responsibility to God is magnified. Moreover, the penalty for taking human life is lifted beyond that of theft of goods, the lives even of slaves are precious, and the law lifts to the higher personal relationship in the command, Thou shalt love thy neighbor as thyself. The prophets fought for the individual's personal responsibility before God, even at the expense of national solidarity. "The human person, as a responsible acting I, responding to the call of the Divine Thou by action, possesses its unrepeatable unity and independence only in God's act of election, which summoned it to spiritual communion with Him" (Eichrodt).

When one comes to the Bible he finds that man stands at the head of all the visible creation in value. Jesus justified the healing of a woman on the Sabbath by showing that this daughter of Abraham was of far more value than the ox which a man waters on the Sabbath. A man is of more value than a sheep. If God feeds the birds of the heaven, will He not much more feed you? If he clothes the lilies of the field shall He not much more clothe His children? What shall it profit a man if he gain the whole world and lose his own soul? The meaning of that verse, however, is not that man as compared with God is of supreme value so that God must make man's end God's end. It is rather that the individual man ought not to put the things of the world above the things of eternity . . . the life is more than one's possessions. An anxious mother is concerned lest her son on the battle front not

have all of the socks she has knit for him—lest he be using them for others in his outfit. The son answers, Well, if they pick up my body what difference does it make whose socks are on it. Where he is, life not possession is the thing. Jesus is saying life is more than possessions—eternity more than all the allurements of time—the soul than all the wealth of the world.

The Bible does not, however, present man as the supreme value when compared with God and the angels. Thou hast made him but little *lower* than the angels. And as God has not saved the angels who fell he does not have to save man—His salvation of man is of His free, gracious love. The 90th Psalm, the 103rd Psalm, the fortieth of Isaiah with the citation thereof in First Peter all represent man—when compared with God—as the flower of the field. “All flesh is as grass.” The nations of men compared with God are as the small dust of the balance, or as a drop in the bucket.

Moreover, one might well ask himself whether the value which God places on man is in view of what man is in himself, or in the gracious fact that God has been pleased to look upon man in Jesus Christ. The latter seems to be the teaching of the Epistle to the Ephesians and is repeatedly set forth as the message of that Epistle in Calvin’s great exposition thereof. God loved us before the foundation of the world—that is, when we were not and consequently had no worth. God chose us sinners IN CHRIST to be holy and without blame before Him. God made us nigh in the blood of Christ when we were aliens from the Commonwealth of Israel and strangers to the covenants of promise. God bound us up in the bundle of life and in the covenant of grace with His only begotten Son—His Messiah, our Saviour—and consequently saw us as the apple of His eye and graven on His hands.

We are all children of God BY FAITH IN JESUS CHRIST, and we are to let our light shine that men may glorify our Father in heaven. —W.C.R.

“Calvin Said . . .”

“On What A Christian Should Know”

“Meanwhile, note that after the Gospel has been preached in any locality for a while, the people may no longer plead ignorance of those things that are common knowledge among all the children of God: such as the grounds upon which we may approach God in prayer, or wherein lies the certainty of our salvation, or what is understood by faith and repentance, and what benefits are derived from the Sacraments.”*

Some people are shocked to hear that Calvin would not consider anyone a Christian who could not explain in such a fashion as to indicate that he thoroughly understood the Protestant position regarding the above points. It wasn’t a question of intelligence to him. God opens the understanding

of those whom He calls so that they comprehend the essential mysteries of the Faith. Calvin would never agree with the concept of “blind faith” as it is often preached today. A true Christian must *know* whom he has believed. Said he in another place:

“There is nothing truer than that if we are Christians and children of God, it will be necessary for us to profit in the School of Jesus Christ. The Faith is for big and small, for the brilliant as well as for idiots, but we must not think of Christianity as it is conceived by the Papists, whereby it is enough to be baptized and unnecessary to know anything of God or of religion. It is necessary, I repeat, that the rudiments of doctrine be impressed upon even the most ignorant.”**

It was up to the believer to learn. Calvin had no use for lazy Christians who refused to grow in grace and in knowledge. Furthermore, he would not accept a plea of inability, for God, by His Holy Spirit would supply any reasonable deficiency so as to bring that necessary confidence and boldness in Christ.

*From a Sermon on I Corinthians 10:15-18.

**From a Sermon on I Timothy 3:8-10.

What Do The Unitarians Believe?

By Joseph Hopper, D.D.

In an effort to find a practical answer to this question, which no doubt has been in the minds of many Americans recently, I turned to that old volume, “Thornwell’s Life and Letters.” There I found not only an answer to my question, but along with it a positive statement of what a belief in the Triune God will do.

James Henley Thornwell, while studying at Harvard University, wrote in part to a friend, Mr. A. H. Pegues, as follows:

“I am now comfortably settled in this venerable abode of science, literature, and learning—I room in Divinity Hall, among the Unitarian students of Theology; for there are no others here. I shall expect to meet and give blows in defense of my own peculiar doctrines; and God forbid that I should falter in maintaining the faith once delivered to the saints. I look upon the tenets of modern Unitarianism as little better than downright infidelity. Their system, as they call it, is a crude compound of negative articles, admirably fitted to land the soul in eternal misery. The peculiarity of their belief consists in *not believing*. Read over their tracts and pamphlets, and you will find that they all consist, not in establishing a better system, but simply in *not believing* the system of the Orthodox. Ask them to tell you what they *do* believe, and they will begin to recount certain doctrines of the Orthodox, and tell you very politely that they *do not* believe these. The truth is, they have nothing posi-

tive; their faith is all negative; and I do not know that the Bible holds out a solitary promise to a man for *not believing*—

“The Unitarian will tell you that experimental religion is all an idle dream; but, my friend, believe not the tale. It is no such thing. The truly pious man walks with God; he is under the influence of the Holy Spirit; the consolations of the Gospel support him in affliction, and cheer him in distress. There is such a thing as holy communion with the blessed Trinity; as a peace of mind which passeth all understanding, as joy in the Holy Ghost, as consolation in believing—

Yours, as ever,
J. H. Thornwell.”

A comparatively new book, quite different in character from the one just quoted, has been called to my attention. In the “Census of Religious Bodies” (1936) issued by the United States Department of Commerce, we quote the following:

“Unitarianism may be defined in the most general terms as the religious doctrine of those holding belief in one God in one person (as distinguished from the Trinitarian belief in one God in three persons) and the related belief in the strict humanity of Jesus (as contrasted with the belief in His deity).”

It is clear that this system cuts directly across fundamental teachings of the Bible, such as are summed up in historic affirmations of the Shorter Catechism such as these:

“There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.”

“The only Redeemer of God’s elect is the Lord Jesus Christ, who being the eternal Son of God became man, and so was, and continueth to be, God and man, in two distinct natures, and one person forever.”

The “Census of Religious Bodies” quoted above also tells us that “The most distinguishing marks of Unitarianism today are its insistence upon absolute freedom in belief, its reliance upon the supreme guidance of reason, its tolerance of difference in religious opinion, its devotion to education and philanthropy, and its emphasis upon character, as the principles of fundamental importance in religion. There is, however, a general consensus upon the unipersonality of God, the strict humanity of Jesus, the essential dignity and perfectibility of human nature, the natural character of the Bible, and the hope for the ultimate salvation of all souls, in distinction from the views traditionally taught on these points.”

Over against a number of these “distinguishing marks of Unitarianism,” which are so contrary to Biblical truth, the open Bible proclaims the “Won-

derful Words of Life.” Jesus himself uttered this warning, which is so timely for today, as He said, “Except ye believe that I am he, ye shall die in your sins.” The apostle Paul, that matchless, inspired interpreter of Jesus, expressed this gospel condition of salvation in such clear, positive terms when he said: “If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.”

Unionism Is Nothing New!

“Thousands of well-meaning persons now-a-days are continually crying out for more “unity” among Christians. To attain this they are ready to sacrifice almost anything, and to throw overboard even sound doctrine, if, by so doing, they can secure peace. Such people would do well to remember that even gold may be bought too dear, and that peace (or “unity”) is useless if purchased at the expense of Truth. Surely they have forgotten the Words of Christ, “I came not to send peace, but division.” (From the late Bishop Ryle’s Notes on Luke 12:51-53). Bishop Ryle wrote this about 1860.

Men who have no Spirit-born enthusiasm for God’s Truth or for the salvation of souls and yet, for various reasons are in the church, just MUST have an enthusiasm for something—and what enthusiasm is more agreeable to the natural man than that for “getting together”? This is seen in the many fraternal clubs—but alas it is seen also in the fellowship of those whose first loyalty should be to Christ and His Word. What then should be done—but let the “union at any price” people get together—and on the other hand, let the Lord’s people who know that real union comes only from the obedience of His Scripture Truth stay together and so continue a witness to true Presbyterianism, which ever has counted obedience to God’s Scriptures the first and most important mark of the Church of Jesus Christ. Compromise is a hateful word to all the Lord’s people—then why not let those willing to compromise His truth go their own way—but as assuredly let us go God’s way. (Jude 3).

(A Canadian Presbyterian Minister).

Appalachia Synod

Hendersonville, N. C. — The Hendersonville Church celebrated its centennial on November 23. Dr. John R. Cunningham, President of Davidson College, spoke at the morning service. At the evening service there were two speakers: Dr. T. E. Simpson, of Society Hill, S. C., a former pastor; and Dr. H. B. Dendy of Weaverville, N. C., who brought the greetings of Asheville Presbytery. The evening service was followed by a fellowship hour of the congregation.

Isaiah 7:14 According To The "Introduction" To The RSV Old Testament

By Rev. Oswald T. Allis, Ph.D., D.D.

The publication of the RSV New Testament in 1946 was accompanied by a 72 page *Introduction*, which contained articles by the members of the NT committee dealing with various aspects of the new translation. The same procedure has been followed in the case of the Old Testament; and now for a few weeks a 92 page brochure has been available. Like its companion volume it is edited by Dean Weigle and contains brief articles by eleven other members of the OT committee. In general it makes quite clear the liberal viewpoint which dominated the committee and which appears so plainly in the RSV Bible itself.

One of the most significant of the articles is by Prof. Harry M. Orlinsky of the Jewish Institute of Religion in New York City. That a Jew should have been asked to take part in "revising" the King James Version is a striking example of the attempt which is being made in "liberal" Protestant circles to reconcile the irreconcilable, to find a common meeting-ground for Protestants, Roman Catholics, and Jews. In practise it means that Jews and Roman Catholics are to be allowed to insist on maintaining their distinctive views, but that Protestants must for the sake of harmony yield on every debatable issue. That as a matter of fact the "liberal" Jew and the "liberal" Christian have much in common is illustrated by Prof. Orlinsky's polemic against Isa. 7:14.

In his essay on "The Hebrew Text and the Ancient Versions of the Old Testament," which is his contribution to the *Introduction*, Prof. Orlinsky gives an interesting and informing survey of this important subject. But his Jewish slant is quite apparent. Speaking of one of the ancient Greek versions, that of Aquila, he tells us:

"Early in the second century A. D., Aquila, a convert to Judaism, made an independent and unique Greek translation of the Hebrew Bible. He incorporated that kind of Jewish interpretation which was current in his day, and he avoided the Christological elements which had been introduced in the Septuagint text. Thus Aquila rendered the Hebrew word *ha-almah* in Isaiah 7:14 literally, 'the young woman' in place of the word 'virgin' which Christians had substituted for it. Unfortunately, only fragments of Aquila have survived." (p. 30).

This means, to state it bluntly, although Prof. Orlinsky cannot be accused of trying to spare the feelings of Christians in his statement of the case, that the use of the word *parthenos* (virgin) in the Sep-

tuagint is an alteration or forgery of the Septuagint text, a "Christological element" which was "introduced" into it in the interest of the Christian interpretation of Isa. 7:14 which is given in Mat. 1:23. As to this Addison Alexander pointed out a century ago in commenting on the word *almah*:

"That the word simply means a *young woman*, whether married or unmarried, a virgin or a mother, is a subterfuge invented by the later Greek translators, who, as Justin Martyr tells us, read *neanis*, instead of the old version *parthenos*, which had its rise before the prophecy became a subject of dispute between the Jews and Christians."

It has been the claim of Christians throughout the centuries, and there is no reason for changing it or relinquishing it today, that there is no evidence that the Christians tampered with the text of the Septuagint, but that it was the Jews who adopted a different rendering in order to avoid finding in Isa. 7:14 a prediction of the virgin birth of Jesus.

There is nothing new, nor is there anything surprising in this charge of falsification which is now renewed by Prof. Orlinsky. It is an old calumny which red-blooded Christians in the past have not hesitated to brand as malicious and false. It is not surprising that Prof. Orlinsky, having been asked to serve on the RSV committee, which entitled him to contribute an article to the *Introduction*, should regard this as giving him an unprecedented and unparalleled opportunity to state and defend this distinctly Jewish claim in the forum of Christian opinion. The amazing thing is that he was asked to serve on the committee. The still more amazing thing is that Dean Weigle and his other colleagues permitted him to air this old calumny in their joint *Introduction*. The most probable explanation is that they were more or less fully in agreement with the Jewish interpretation which he has presented. However explained it represents a bill of indictment against RSV which will hardly be answered to the satisfaction of Evangelical Christians.

FOR A HEART-WARMING CHRISTMAS

GIVE

The Southern Presbyterian Journal

\$2.50 A Year — Gift Card Sent

**See Convenient Order Form
Inserted In This Issue**

Emmanuel - God With Us

Scripture: Matthew 1. Devotional Reading: Isaiah 9:2-7.

Matthew is particularly the "Gospel for the Jew." It presents Jesus Christ as the fulfillment of Old Testament Prophecy, and is full of quotations beginning, "that it might be fulfilled which was spoken of the Lord by the prophet." There are eighteen of these prophets and they speak of The Virgin Birth, The Birthplace—Bethlehem, The slaying of the children by Herod, Being called out of Egypt, The forerunner, A great light, The burden-bearer, Healer of the blind and lame, The Servant of Jehovah, In the grave, Speaking in parables, The triumphal entry, Cleansing the temple, The rejected stone, Judas' Betrayal, thirty pieces of silver, The potter's field, Parting His garments, Given vinegar to drink. (See New Analytical Bible, Page 1127). It is the gospel of the Kingdom, and Jesus is pictured as the Messiah for Whom the Jewish Nation had been looking for many years.

The progress of Messianic Prophecy is a fascinating study. Beginning with the first promise of a Redeemer in Genesis 3:15, The Seed of the woman should bruise the serpent's head, it is reiterated and enlarged as we come down through the centuries. Our Devotional Reading, Isaiah 9:2-7, is one of the many beautiful passages from the great Evangelical Prophet. A "great light" would shine upon those in darkness; great joy would follow His coming; a great victory would be His; and the government of the world would be upon His shoulders, and the Child that should be born would have a great name; Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

When this study of Matthew was begun, the first two chapters were reserved to be used at the Christmas season. Today we take up the first of these chapters. I would like to use as an outline, (1) The Genealogy of Jesus, (2) The Virgin Birth of Jesus, (3) The Names: Jesus and Emmanuel.

I. The Genealogy of Jesus: 1-17

There are a great many genealogies in the Bible, especially in Genesis, I Chronicles, and Ezra. Two "lines" start at the beginning of the Bible; the line of Seth and the line of Cain. The latter is soon dropped, for the Scriptures are concerned principally with the history of God's people and the unfolding of the Plan of Salvation and the coming of the Redeemer.

The genealogy in Matthew goes back only to Abraham. He is the father of the Hebrew nation and since Matthew is writing for the Jews, there is no need for him to go further back, for it is only necessary for him to show that Jesus is a descendant of Abraham. (Notice that Luke, who is writing for the Greeks, or Gentiles, runs his genealogy back to Adam, and that John goes even further back and shows the pre-existence and deity of our Lord, as

he starts in heaven, "with God.") This genealogy furnishes Jesus with part of His "credentials," to prove that He is the Messiah.

There are two minor points of interest in this genealogy: first, the mention of Rachab (Rahab) the heathen woman who hid the spies and was spared when Joshua took Jericho, and second, the inclusion of Ruth the Moabite.

There is another point of major importance and interest which I wish to emphasize. It is concerned with Verse 16: "And Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ." Modernists have tried to twist this verse to suit their purpose, but it is very clear. Let me quote from Lenski: "Through the entire line runs the verb, 'begat—begat—begat.' Significantly it makes a halt when it reaches Joseph. He, the husband of Mary, did *not* beget Jesus, the Messiah. In marked contrast with the begetting of one ancestor by another we are told by Matthew that the last thus begotten was Joseph, 'the husband of Mary, and that Jesus 'was born' of her (the verb used of the mother alone) - - - Thus Matthew's genealogy presents Joseph as the legal father of Jesus, which makes Jesus legally the heir of David and Abraham. If Jesus had been born without a legal father, of Mary without a legal husband, his legal right to the inheritance from Abraham and David by virtue of the divine promise would have been void. In addition to the legal standing of Jesus as the rightful, legal son of Joseph, we may note the protection this standing secured for his mother and for himself. The two records of Matthew (verse 18, etc.) and Luke (2:4 etc.) vividly bring out this point."

II. The Virgin Birth of Jesus: 18-25

The genealogy, as we have seen, leads us to expect, and "all but states outright," this historical fact of the Virgin Birth of our Lord. We are now told in the plainest manner possible of this miraculous event.

Matthew thus meets squarely the hostile Jewish slander about the illegitimate birth of Jesus. When we compare this with the accounts in Luke 2 and

John 1 we have a firm basis for this fundamental doctrine of the Church as stated in all the ecumenical confessions of the church, beginning with the Apostles' Creed: "Who was conceived by the Holy Ghost, born of the Virgin Mary."

The many attempts to deny, to evade, or to minimize the importance of this teaching, show the lengths to which unbelief will go in order to take away the miraculous and the supernatural from the Bible. If it were not so tragic and sad, it would be ridiculous. Men who live in an age when "man-made miracles" abound (the radio, television, atom bomb) try to eliminate the supernatural when it comes to the birth of Jesus. To the ordinary mind the Virgin Birth is the natural, to-be-expected way for a Saviour to be born, if He is to be a real Saviour. It would be much harder to believe some other theory. Why not take the Bible, and accept it, rather than some far-fetched theory of some unbelieving man?

The vision which came to Joseph, and his action following the vision confirms the previous statement. "Still more completely are Joseph's fears dispelled: 'And she shall give birth to a son,' etc. Bengel remarks: "Not, 'to thee'; as the angel said to Zacharias': compare Genesis 17:19 where Abraham is told, 'Sarah shall bear thee a son.' Though similar, the angel's statement to Joseph is vastly different." (Lenski).

The Unitarian "leaven" which has permeated much of the modern Church is responsible for the unbelief and hazy thinking in regard to this most important and fundamental doctrine of our church. Surely, if we have any faith left at all, we know that "nothing is too hard for God." Any attempt to discredit these clear accounts in Matthew and Luke, to say nothing about the many other places where the doctrine is taught, only leads to far greater difficulties and even dilemmas. To anyone who believes at all, the Virgin Birth is one which we can easily accept without reservation or doubt.

III. The Names: "Jesus," and "Emmanuel."

I would like to treat these separately, for there is great significance about "names" in the Bible. With us a name has very often no particular importance: "a rose with any other name, would smell as sweet"; and a man has a name very much as a box has a "tag" or "label." Names in the Scripture very often have a deep meaning. This is sometimes true of men; it is always true of God, for His names reveal His character. For instance, the name LORD, or Jehovah tells much about God as the God of Revelation, or The Covenant, of Love.

The name "Jesus" is given to the Messiah, "for He shall save his people from their sins." The pronoun "He" is emphatic. No one else can do this work. In Acts we are told that there is none other name under heaven given among men whereby we must be saved. There are not a dozen doors; only ONE: "I am the Door"; not many ways, only ONE:

STILLMAN COLLEGE

NEEDS

**\$15,500.00 THIS SCHOOL YEAR FOR 105
PART-TIME SCHOLARSHIPS**

You Can Help

**These Worthy Youths Get An Education
That Is Soundly Christian By
Sending Your Check To**

Stillman College Scholarship Fund

CARE

Samuel Burney Hay ... President

P. O. Box 483

Tuscaloosa ... Alabama

\$5.00 WILL BUY CHRISTIANITY AND LIBERALISM

By Dr. J. Gresham Machen
(Reg. Price \$2.50)

and any two of the following
By Dr. Wm. C. Robinson

Title	Reg. Price
CHRIST - THE HOPE OF GLORY	\$3.00
CHRIST - THE BREAD OF LIFE	\$2.50
OUR LORD	\$3.00
WHO SAY YE THAT I AM?	\$2.50

The Southern Presbyterian Journal

"I am the Way." Some in these strange days are trying to tell us that there is one gate for the Christian, another for the Jew, still another for the Mohammedan, and the Buddhist. Jesus said, No man cometh unto the Father but by me. Christianity is both inclusive and exclusive; it includes all sinners who will accept Salvation by grace through faith in Christ; it excludes all who will not believe.

Who are "His people?" The Jew first, and then the Gentile. Go, He said, to the lost sheep of the house of Israel: Go, He also said, into all the world and preach the Gospel to every creature.

"From their sins;" not in their sins. Some would like it to read "in their sins," for they wish to keep on sinning. He delivers us from the Penalty, the Pollution, and the Power of sin: Sin shall not have dominion over you.

Just a word about the name "Emmanuel," "God with us." Sin has separated us from God, but when Jesus saves us, we are brought into fellowship with God again: Christ in you, the hope of glory.

"What Child Is This?"

DEVOTIONAL:

Hymn: "Away In A Manger"

Prayer

Hymn: "Silent Night, Holy Night"

Offering

Scripture: Luke 2:1-20

Prayer

Hymn: "Joy To The World"

PROGRAM CHAIRMAN:

Certainly there is no season of the year more sacred to the hearts of Christians than Christmas when we rejoice anew in the fact that God became incarnate, that "the word became flesh and dwelt among us." No scene is more sacred than that of the Babe of Bethlehem, nestling in the virgin Mother's arms, while angels sing above and earth rejoices below. Central in all of history, and indeed the pivot upon which all of eternity must revolve, is the birth of the Child in Bethlehem of Judea. Surely the world must wonder still that all of earth and heaven are moved by the coming of this Child, and hearts will now as then exclaim: "What Child Is This?" Our speakers for the evening will give the answer.

FIRST SPEAKER:

What Child Is This? This is the Child of promise. The prophets of ancient Israel had foretold His coming, and the wise men from the East knew as they traveled from afar that the promise had been fulfilled. Had not Isaiah said: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Then, as the promise, received in faith, became a reality in the heart of the prophet to the nation, he cries: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace . . . The Lord sent a word into Jacob, and it hath lighted upon Israel." Thus Isaiah declares the fact of the coming birth of the Christ Child.

Then Micah points out the place where the Child should be born as he says: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judea, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

Indeed, Israel's hopes were centered in her coming Messiah, and long before the angelic hosts acclaimed the coming of Israel's King, there echoed in faithful hearts a song of hope because they believed the promises of God that He would send a

Saviour to save His people. What child is this? This is the Child of promise!

PROGRAM CHAIRMAN:

"The Lord is not slack concerning his promise," and though to men the plan of God may seem to slowly unfold, yet when the fulness of time was come, at God's appointed hour, the Saviour was born. Long had they awaited His coming, just as the Church has long awaited His coming again, but the promise did not fail, and the Child was born. But why was He born? For what reason did God come down to men? Perhaps our next speaker will tell us.

SECOND SPEAKER:

Before the spark of Life that was to be both Light and Life to men was planted in the virgin womb by the Holy Spirit of God, an angel whispered in Mary's ear: "Fear not, Mary: for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus . . . The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy one which shall be born of thee shall be called the Son of God." And to Joseph, betrothed to Mary, the angel appeared and said: "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." Now the why of the birth of the Son of God becomes apparent! He was born to save His people from their sins! Simeon, the just and devout servant of the Lord, lifted this Holy Child in his arms and blessed God, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." One day the glory of the star of Bethlehem would be overshadowed by the shame of Calvary's cross, and the light would for a moment be blotted from view as the powers of darkness would seek to dim its glow forever; but the night would be put to flight as from that cross the glory of God in redemption would break forth upon the souls of sinful men. From the cradle to the cross and from the cross to the crown the name above all names is Jesus, for He shall save His people from their sins!

PROGRAM CHAIRMAN:

Surely our hearts are made to rejoice when we realize that Christ was born in Bethlehem that one day He might go to the cross to bear our sins and

provide redemption through His blood! The light of the star is dimmed by the radiance of the cross, for 'all the light of sacred story gathers round its head sublime.'

THIRD SPEAKER:

Our first speaker told us that the Child was the Child of promise. Our second speaker has indicated the purpose of His coming. Let us consider now the power resident in the Child of Bethlehem, as indicated in His birth, His life and death, and resurrection. The birth of Christ was attendant with signs and wonders that speak of His matchless worth as the Son of God. The resplendent glory of the star, the angel chorus singing "Joy To The World," the wise men who journeyed from afar, and the song of hope in the hearts of the shepherds attest to the birth of one who was more than a man, who was God in the likeness of men. His life, in all His words and works, manifests His power as the only begotten Son of God. Who but He could calm the winds and waves with a word; could call the dead to life; could cause men's blinded eyes to see; could cause the lame to leap, the dumb to speak, the deaf to hear, and raise the sick from their beds of pain? He alone could cast out demons, and put the Prince of darkness to flight. His death brought an end to death for all who believed in

Him, and through His life that is Lord of death, He promises life and immortality. "To as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." An angel voice, though singing softly in the ear of Mary, speaks of power, saying, "Thou shalt call His name Jesus." The heavenly choir, filling earth and sky with glorious harmony, sings: "Joy to the world, the Lord is come!" "Glory to God in the highest, and on earth peace, good will toward men." And earth's song of praise rises in wonder and worship: "All hail the power of Jesus name, let angels prostrate fall. Bring forth the royal diadem, and crown Him Lord of all!"

PROGRAM CHAIRMAN:

What Child is this? Who but God could invoke the praise of angels, and cause the hearts of men to bow in humble worship and lay their gifts among the straw! The Infinite became an infant! The Son of God, though veiled in flesh, dwelt among us, and we beheld His glory. This Child was the hope of Israel, a light to lighten the Gentiles, the saviour of sinners, the King of kings and Lord of lords. As we bow our hearts before Him, let our voices be lifted in praise as we sing, "O Come, All Ye Faithful . . . O come let us adore Him, Christ, the Lord."

Women's Work

"Walking In The Spirit"

When we hear the word "walking" all sorts of pictures flash into our minds. Walking can bring us many things and usually does. For some it means adventure but for most of us it means just ordinary experiences or, at the most, mild surprises. We don't expect much and we don't find much. It is only when we "Walk in the Light," guided by the Spirit, that our every-day life becomes a walk of adventure. And this is adventure that replenishes. It never leaves us drained and wishing we had been a little more careful.

Those who have followed this path say there is no sensation that equals the thrills of their discoveries along the way. And, we are told, the more such travelers describe their experiences the more such experiences they have to describe. Each traveler gives a different story but there is always present that something that lets the listener know they have discovered the Center of the universe, the Power back of all power.

In the "Letters to Young Churches," a translation of New Testament letters, Dr. J. B. Phillips says, "The great difference between present-day Christianity and that of which we read in these letters is that to us it is a performance, to them it was a real experience."

One of our great religious leaders was giving a testimony of some adventurous religious living that few could understand. He said, "Every morning when I awake I step into the 'Kingdom of Heaven.'" He had found the way. There was no closing of the mind to ugly realities but a calm, confident facing of whatever life brings. No passing incident could block him from the Ultimate Power he knew. He wasn't preaching or pleading. He was telling simply, but compellingly, about a way of life that can be experienced only by those who reach for the highest and most thrilling of all experiences.

The early Christians knew about this way. They were filled with a vitality that "turned the world upside down." They had something to tell they couldn't keep from telling. They were "walking in the Spirit" and their joy and power was worth talking about.

The one emotion that can hardly be forced is enthusiasm. Pretense doesn't ring true when we try to show enthusiasm for something we aren't especially interested in. But usually it is a lack of enthusiasm that betrays us rather than a pretended zeal. We recognize that enthusiasm, like love, cannot be hidden.

Is this an indictment against those of us who call ourselves Christians? Do we have something to tell

that is so good we can't keep it? It may be the fault is in what we don't have. If you were asked quite seriously and privately by one of the Saints, "Are you a Christian?", what would we say? Do you suppose most of us would say, "I am a member of the church," but be a little hesitant about saying "I am a Christian"? Someone has said "If you are ever in love you will know it." Isn't the same thing true of being a follower of Christ? If we are dedicated to Him wouldn't we know? How could we "Walk in the Light" and not know we were in the light?

You and I may be what is called good church members. We may help to make up the leadership of the church. But we may not know that "Walking in the Spirit" is to be guided by the Spirit. We may know with our minds but not with our hearts that the fruits are love, joy, peace, patience, kindness, generosity, fidelity, adaptability and self-control. While we have eyes to see and ears to hear: "Seeing we perceive not and hearing we hear not."

There are other marks by which you can identify those who "Walk in the Light." Their selflessness catches our wonder. Sometimes, because we are puzzled and afraid of what we see, we label them mystics and brush them aside, as though being a mystic is a horrible thing to have happen to one. We seldom question our ignorance or inexperience. We again fail to see that they have so dedicated themselves to a search for the Truth it is possible for them to work for themselves and all mankind "for His glory." They possess a special understanding of the words, "for His glory." But our lack of appreciation for such attainment, just as any praise for it, does not change these people nor take them off their course.

They know how to keep the goal in sight. They know how to throw off the non-essentials for this important travel. They never get lost in the by-paths of theology as many Christians view it, nor in the tenacles of organization as we too often do. They know the hold of material things and even in their early travels see that possessions usually possess the possessor.

Discipline of self is so evident among such Christians it hardly seems possible that we could so often overlook it. They believe that the practice of all Christian virtues is wrapped in discipline. Without it even love cannot be properly nurtured. And, as those who have walked farthest in the Light testify, there is no exception to the rule of a need for discipline. They would point the way for this practice if we didn't close our eyes so tightly. Though the first steps of Bible reading, Bible study and prayer have been kept before us by the church, more often than we like to admit, we haven't gotten past these first steps. So, how can we know either discipline or the Spirit when we haven't taken even these first steps?

What is this "Walking in the Spirit?" Only those who have had the adventure can tell us. The Saints have told us again and again but because we haven't

had the desire for knowing their testimonies have been meaningless.

"Living in the Spirit—Walking in the Spirit." Such walking brings the only joy and peace to be found. Such walking brings a sense of fulfillment, a sense of confidence in the mysterious Power back of our existence. Such walking brings to all pilgrims who travel that way a "peace that passeth understanding," a serenity that has to be experienced to be understood. And most thrilling of all, such walking brings power. A power that is centered in God. Those who travel that way can then speak with authority. They don't have to wait for the coming of the Kingdom of God. They have found, as Jesus long ago said they would, that the "Kingdom of God is within you."

—Frances (Mrs. P. Hunter) Dalton, Sr.
High Point, N. C.

Child's Story Bible

By Catherine F. Vos

\$3.95

Does God Answer Prayer?

By Louise Harrison McCraw

\$1.50

Both Books For Only

\$4.50

POSTPAID

*This Offer Good Only
Until April First*

The Southern Presbyterian Journal

Weaverville ... North Carolina

BOOKS

"*A Man Of The Word.*" The Life of G. Campbell Morgan. By Jill Morgan. Fleming H. Revell Company. Price \$4.50.

During his lifetime, Dr. G. Campbell Morgan achieved international fame as a Biblical expositor. His books were circulated in all parts of the English speaking world. Few men have ever interpreted the Bible with a greater measure of brilliance and incisiveness. His single-eyed purpose was to be a faithful minister of the Word.

This biography has been prepared by the wife of Dr. Morgan's oldest surviving son. From Dr. Morgan's complete diary she has compiled a fascinating story of this distinguished teacher of the Scriptures.

Dr. Morgan was content to limit his activities and concentrate upon the ministry of the Word. In this connection he wrote "We are cursed today

with a passion for breadth. A little more narrowness would strengthen the whole host of the people of God."

The early life of Campbell Morgan was far from spectacular. As a matter of fact, when he applied for membership in the Wesleyan Methodist ministry, he was rejected. On that day he wired to his father the one word "rejected" and sat down to write in his diary, "Very dark everything seems. Still, He knoweth best." Quickly came the reply, "Rejected on earth. Accepted in heaven. Dad." The sting of this rebuke was a spur to his courage and he turned his feet toward a more determined effort to explore the Word of God and to enter into the glory of His service.

The crowning work of this servant of God was rendered at Westminster Chapel in London. Looking back on this period in retrospect he said, "At Westminster I had the advantage of being able to begin from nothing." It was during this ministry that he demonstrated that the Bible has a definite message for all age groups. As long as he had any connections with this church, he continued to teach that the Bible is for all life from earliest childhood to maturest age.

It should be of interest to our readers to note that Campbell Morgan felt that downtown churches should be maintained and that it was a mistake to surrender them. This is one of the reasons why he gave so much of his strength to Westminster. He said, "I came with a passionate conviction that the church is renegade when she abandons great centers to the devil." This great center, he believed, had the potentiality to become a theater where Biblical teaching and preaching might find their perfect setting and enjoy their greatest opportunities.

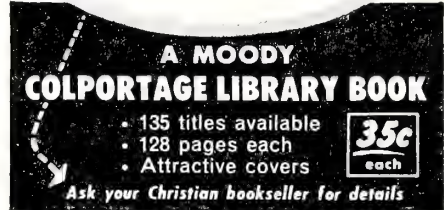
In reading the works of Morgan, we might be inclined to believe that little effort went into these writings. Such was not the case. He said that he set for his own standard the reading of a book fifty times before putting pen to paper in preparation to analyze the particular book of the Bible.

The motif of Campbell Morgan's life was "To preach the Word." Dr. J. H. Jowett once said of him, "His one aim is to let the Bible tell its own eternal message. In that kind of work he has a genius which is incomparable."

Many times young ministers sought to know the secret of Campbell Morgan's success. When asked the question he invariably responded, "Work, hard work, and again work." Each morning Campbell Morgan devoted himself to the study of the Bible without interruption. He refused to permit anyone to disturb him in the mornings. He felt that God's Word to man demanded man's best.

This type of book is destined to do much good. It will encourage young men in the ministry to study their Bibles and to work hard at it. Laymen and ministers will find both pleasure and benefit in this notable biography. —John R. Richardson.

HOW TO HAVE A FAMILY ALTAR by Norman V. Williams



Pocket Bible Handbook

By Hally

An invaluable little sourcebook of all sorts of help in Bible Study. Briefly summarizes facts regarding each book and is helpful in many ways toward understanding of Biblical arrangement, study, etc. \$2.00.

ORDER FROM

The Southern Presbyterian Journal
Weaverville ... North Carolina

WHAT IS TRUTH?

By Edward F. Hills, Th.D.

"What is Truth?" Such has been the response of skeptics to the testimony of Jesus from the time of Pontius Pilate down to the present day. And yet this skeptical retort is useful, for it indicates the deep foundation upon which our presentation of the Gospel must be laid if it is to have the appeal which it ought to have to an indifferent and unbelieving age. It is necessary not only to affirm that the Gospel is true but also to explain what truth is in order that our affirmation may have meaning and may be made intelligible to others.

In our search after the nature of truth it is of the first importance that we apply ourselves directly to the Scriptures without turning aside for preliminary philosophical meditations which are independent of the Scriptures. Roman Catholics insist that such preliminary meditations are necessary and beneficial, and many Protestants have agreed with them. Actually, however, these meditations are harmful and unnecessary. They are harmful because they confirm us in our own erroneous notions and thus becloud our understanding of the Scriptures. They are unnecessary because they attempt to procure without the aid of the Scriptures that which God has already furnished perfectly in the Scriptures. In short, the Scriptures contain God's answer to all the deep questions of philosophy and religion, and therefore we must always commence our thinking with the Scriptures themselves and not with man-made "introductions" to them.

The Scriptures teach us that God is truth. This is undoubtedly the meaning of Christ's statement,

"I am the way, the truth, and the life" (Jno. 14:6). And this doctrine was not new for in the Old Testament the psalmist had made the truth of God equal to God Himself, giving the same worship to God's truth that he gave to God. "I will also praise thee with the psalter, even Thy truth, O my God" (Ps. 71:22). When the Scriptures teach that God is truth, they mean that truth is an attribute of God, an essential characteristic without which God would not be God. The following are but a few of the Biblical passages which teach this. "The LORD, the LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth" (Ex. 35:6). "Justice and judgment are the habitation of Thy throne: mercy and truth shall go before Thy face" (Ps. 89:14). "And the Word became flesh and dwelt among us full of grace and truth" (Jno. 1:14).

The basic meaning of the Old Testament word for truth is **firmness**, or **steadfastness**, or **stability**, and the New Testament writers used the word **truth** in this Old Testament sense. (Thus, when Paul commands us to be girt about with truth, he means for us to be stable and trustworthy.) When we conceive of truth in the Biblical way as firmness and stability, we can understand more clearly the Biblical doctrine that God is truth. To say that God is truth is to say that He and His thoughts and purposes are the steadfastness, the firmness, the spiritual reality, which upholds and supports all things and to which all things conform. God is true because He is firm and steadfast, because He is always like Himself. The creatures of God are true when they and their thoughts and actions conform to God's thoughts and purposes for them. By thus adhering to God's firmness the creatures become firm and true. In other words, truth is not correspondence with reality as some have thought, but truth is reality itself, namely God, the Creator and Ruler of all things.

Since God is the truth, He reveals the truth when He reveals Himself. There are two ways in which God reveals Himself, namely, in nature and in the Scriptures. The first chapter of Romans teaches us that God reveals Himself in nature. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead" (Rom. 1:20). Here we are taught that in nature God reveals both His own existence and the powerful control which He exercises over nature. Isaiah teaches us the same thing. "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth" (Isaiah 40:26). The truths of natural science are part of God's revelation of Himself in nature. These truths are the thoughts and purposes of God which control the world which He has made and thus give it stability and firmness. To discover these truths in nature is to "think God's thoughts after Him."

Sinful men adopt a wilful attitude toward God's revelation of Himself in nature. As the apostle Paul tells us, they "hold the truth in unrighteousness" (Rom. 1:18). In other words, sinful men receive only so much of the truth as they can utilize for their unrighteous and unholy ends. They are pragmatists who accept only those truths which are useful for the accomplishment of their unrighteous desires. They avoid or reject altogether the most important doctrine of natural theology, namely, that God is the Creator and

Ruler of the world. In place of this leading doctrine they substitute the figments of their own imaginations. Paul well describes this process of substitution. "When they knew God, they glorified Him not as God neither were thankful, but became vain in their imaginations, and their foolish heart was darkened" (Rom. 1:21). Thus they do not glorify God in their science because they will not recognize that in discovering the truths of science they are thinking God's thoughts after Him.

Although God has made a sufficient revelation of Himself in nature, it is in the Scriptures of the Old and New Testaments that He has revealed Himself most fully. Thus the Scriptures are called the "Word of Truth" (Ps. 119:43; Jno. 17:17), because they reveal God, and God is truth. Thus also the Scriptures are called the "oracles of God" (Acts 7:38; Rom. 3:2), for in them the truth, which is God Himself, speaks to our minds.

The attitude of sinful men toward God's revelation of Himself in the Scriptures is similar to their attitude toward His revelation of Himself in nature. They accept only those doctrines of Scripture which they can pervert to their own sinful purposes. The great body of Biblical doctrine they reject as foolish and useless, since it cannot be exploited and stands directly opposed to their sentiments and ambitions. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). Thus the attempts of unbelievers to explain the Scriptures away are not in the least surprising. According to the teaching of the Scriptures themselves such attempts are inevitable.

God is truth. Therefore truth is self-evident. Truth comes to us with its own authority, and this authority is the authority of God. There can be no testimony more convincing than God's own testimony. Therefore there can be no testimony more convincing than the testimony of the truth to itself, for God is truth. The Scriptures depict this self-evidencing character of truth by likening it to light in passages such as the following: "Send out Thy light and Thy truth" (Ps. 43:3); "The light of the glorious gospel of Christ" (II Cor. 4:4); "The true light now shineth" (In Jno. 2.8). Truth penetrates our consciousness just as unmistakably as the light sheds its rays upon our physical eyes.

Although truth is self-evident, it often does not seem to us to be so. This is due to sin which "changes the truth of God into a lie" (Rom. 1:25). The errors originating within the mind of sinful man obscure the light of truth shining upon it from without. Falsehood becomes confused with truth and truth with falsehood. Man's "foolish heart is darkened." Because of this confusion it is necessary to make consistency the test of truth. By the grace of God not all truths have been obscured to the same degree by human sin and error. Thus the more obscure truths are distinguished from error by their agreement with the less obscure truths. Thus consistency is made the test of truth. But if there were no sin, there would be no need to subject the truth to any such test, for there would be no error to cast its pall over the divine light of truth shining in upon the mind. All portions of the truth would be equally clear and self-evident.

And understanding of the teaching of the Scriptures concerning truth gives us a better knowledge of the effect of regeneration upon the mind of man. This is well described in the fourth chap-

ter of II Corinthians. "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them that believe not lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:3-4). Here we have a picture of the unregenerate man. Although the light of truth is blazing all about him, his mind is wrapped in stygian darkness generated by his sin and augmented by the power of Satan. But just as God drove away the darkness from the world at the beginning of creation, so in His work of regeneration He dispells the darkness which enshrouds the mind of man and shines in with the self-evidencing light of His truth. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6). Man's resistance to God and to His truth is taken away. Thus man perceives that which formerly he could not and would not perceive.

Finally, an understanding of the teaching of the Scriptures concerning truth gives the Christian a better knowledge of his own mental situation, especially with reference to the problem of doubt and error. Though the Christian has been regenerated by the Holy Spirit, still he is not perfectly sanctified, and in his mind there is a sinful tendency to embrace those falsehoods which are thrust upon him by unbelievers and to devise similar falsehoods of his own. These falsehoods can be refuted by showing that they are contrary to those truths which even unbelievers recognize, and such refutations are very useful, for they deprive these falsehoods of their power to harm. But for every falsehood thus slain a hundred more spring up in its place, and no man is able to refute them all. The only sure way to banish these falsehoods and the doubt and error which they produce is to pray God to give us "the Spirit of wisdom that the eyes of our understanding may be enlightened" (Eph. 1:17-18). Then the shadows of falsehood and error will flee away as the light of God's truth shines unobstructed into our souls. Thus we will have the answer to the skeptical question of Pilate and his modern disciples.

Christmas At Angola

How do you and your Christian friends in the village celebrate Christmas?

The Christians in a village called Galangue, in Angola, asked themselves the same question and this is what they did. They said "Let us bring a little happiness and joy to other people and let us see if this is not a good way of celebrating Christmas."

They decided to arrange a large party and they invited about 500 people from neighboring villages. They chose the unhappy, the blind, the cripples, the old people, those who were poor and had no friends. They all contributed money to buy meat and rice and they gave about 550 pounds of maize.

Christmas Day arrived. The dinner was ready. More than 700 poor people accepted the invitation and more than 800 Christians were there to receive them and to wait on them. The Christians carried the paralyzed in hammocks. They led the blind. Some of the old men had not left their villages for years. Everybody sat down and enjoyed the food

BIBLE STORY BOOKS FOR LITTLE FOLKS

Marian's Favorite Bible Stories	\$1.50
By Marian Schoolland	
Egermeier's Bible Story Book	\$2.95
By Elsie E. Egermeier	
Marian's Big Book Of Bible Stories	\$3.50
By Marian Schoolland	
Bible Pictures And What They Teach Us	\$2.00
By Charles Foster	
Story Of The Gospel	\$1.00
By Charles Foster	
Story Of The Bible	\$2.25
By Charles Foster	
Bible Stories For Boys And Girls	\$1.95
By Theodore W. Engstrom	
The Child's Story Book	\$3.95
By Katherine Vos	
First Steps For Little Feet In Gospel Paths	\$1.25
By Charles Foster	

and drink. After the feast a service was held in the village chapel.

It was a long caravan that went up to the church in Galangue that day, and Who do you think was Chief of the caravan?

That night, when all these poor people, blind, paralyzed, and crippled, went home to sleep in their huts, Whom do you think they talked about?

That day, the Christians of Galangue had taught them to know Jesus Christ better than any sermon could do.

In the evening, when the Christians of Galangue, tired by the work they had done during the day, took off their clothes and prepared to sleep, did they not feel happy? They had done what Jesus loves above everything; they had helped their neighbour. They had brought a little joy and happiness to the unhappy.

The Christians of Galangue were so pleased with their experiment that they said: "In future, we'll do the same thing every Christmas." Why not imitate them?

"The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined.

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

(With acknowledgments to
"L'Evangile en Afrique.")

L. U. N. C.
Carolina Room

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

DECEMBER 17, 1952

DEC 19 1952

"And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

And this taxing was first made when Cyrenius was governor of Syria

And all went to be taxed, every one into his own city.

And Joseph also went up from Galilee out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; because he was of the house and lineage of David:

To be taxed with Mary his espoused wife, being great with child

And so it was, that, while they were there, the days were accomplished that she should be delivered.

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."

—Luke 2:1-7.

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....Weaverville, N. C.
Dr. L. Nelson Bell, Associate Editor.....Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw
Mr. W. R. Willauer

EDITORIAL

The Grace of God—A Marvelous Example

From a religious standpoint Evangelist Billy Graham's broadcast from Honolulu on Sunday afternoon, Dec. 7th, was the scoop of a generation. From a news standpoint it was equally significant.

At almost the identical time when, eleven years before, the radio was crackling with news of the attack on Pearl Harbor, Mr. Graham was broadcasting from Honolulu and had as his special guest Captain Mitsuo Fuchida, *the man who led that attack*. But what a change! for now he was speaking for his Saviour, the Lord Jesus Christ.

During the intervening eleven years a marvelous work of God's redeeming grace has taken place. Among those who shared in General Doolittle's raid on Tokyo was Jacob DeShazer. This American airman was captured by the Japanese after landing in China and for over two years he suffered almost unbelievably at the hands of his Japanese captors. He was not a Christian but late in his captivity he was permitted to have a Bible by one of his Japanese guards.

Through the reading of the Bible and memorizing of numerous passages and chapters, DeShazer was converted and even before his release after VJ day he determined in his heart to prepare himself for missionary service and return to Japan. This he did and one of the touching and heart-warming developments is that General Doolittle and his surviving airmen are helping support DeShazer in his missionary work.

On his return to Japan, about two years ago, DeShazer prepared a tract telling of his conversion, of his love for the Japanese people and of his yearning for them to know the Christ who had saved him. One of these tracts fell into the hands of Captain Fuchida, commander of the planes which attacked

Pearl Harbor. Fuchida was deeply affected and soon came in touch with DeShazer and other Christians and gave his heart to Christ. About that time Fuchida and DeShazer joined in a public testimony of their faith in Christ at a meeting in Kobe, attended among others by our own missionaries, Dr. and Mrs. Wm. C. McLaughlin.

Since that time Fuchida has come a long way in his Christian faith and life and has now dedicated himself to the work of winning his fellow countrymen to Christ.

December 7th, 1941—Pearl Harbor attack, led by Capt. Fuchida.

December 7th, 1952—This same man, a new creature in Christ, giving a public testimony of his faith and of his new work in making Christ known.

What but the grace of God could have brought DeShazer and Fuchida to the foot of the cross?

What but the grace of God could have replaced the hate of past years with the love which exists only between brothers in the Lord?

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."
—H.B.D.

Had We But Known!

Thirty years ago, had we looked into the future and seen the unfolding events of history, we might have redoubled our efforts and our sacrifices and sent many more missionaries to Japan and in so doing possibly have forestalled the tragedies from Pearl Harbor to VJ Day.

In like manner, had we had the foresight and the wisdom such foresight would have given, coupled with the dedication and consecration necessary, we could have multiplied our labors to make Christ known in China and in Korea.

Even seven years ago few dreamed of the creeping pall of Communism which since that time has engulfed Central Europe, China, North Korea and other parts of the world, closing these frontiers to those who would gladly give their lives in Christian witness and service to those who do not know Christ.

Have our shortcomings of the past and the developments of the present taught us a lesson? How are we going to respond to the opportunities of the immediate present?

Japan is wide open to Christian missionaries. Brazil and Mexico hold few barriers to active and aggressive presentation of Christ. The Congo, Portugal and Ecuador offer opportunities limited only by the missionaries we send to meet them. Our own field in Korea is still open despite the ravages of war and the distractions and handicaps imposed by guerrillas near-by and active warfare to the North.

Our experiences of the immediate past should teach us that God does not always permit these openings to remain. Before our own Church He is yet placing an open door but five or ten years from now such an opening and such an opportunity may be closed.

Col. Roy LeCraw, recently returned from the Orient, was talking to friends who were engaged in a program of far-reaching importance to the Church here in America. He said: "Let me sell you insurance for your program. Let me give you something which will hold out the hope of your having a roof on your project ten years from now." From there out he sought to show them that Christian missionaries to Japan today are the greatest single contribution to the hope that Japan shall remain our ally and that the out-posts of America shall remain in the Far East and not retreat to our own shores.

Of course neither Col. LeCraw nor the writer would imply that the sending of Christian missionaries to Japan, or to other countries, is primarily for the selfish motive of our own national preservation. But under the providence of God such a by-product of Christian missions can prove to be a historical fact of the future.

Christians: God has still left to our Church a great opportunity. As Paul said in his time: "For a great door and effectual is opened unto me, and there are many adversaries," so we find it true for us today. The unfolding of world events makes us wish that in the past we had been more diligent,

more generous, more surrendered to the great task of the Church. We are tempted to cry out in remorse: "Had we but known!!!"

But, will we learn from the past?

What will we do with the opportunities yet remaining to us as Christians and as a Church?

Remorse will only be sincere if we learn from our failures and live up to the open doors God has yet set before us. —L.N.B.

To You Who Care

For ten years this JOURNAL has been dedicated to a faithful presentation of the evangelical Christian position and has earnestly and prayerfully sought to glorify our Lord, honor His Word, strengthen the faith of His children, win souls to Him and further the work of God's Kingdom.

This has entailed the expenditure of a great deal of money, time and energy. In large measure the time given to this enterprise is a labor of love. In recent months it has become necessary to redouble our efforts to present the reasons why we believe the proposed union with other churches is not only unwise but is sure to hinder rather than advance the work which has been committed to our care.

An increasing number of new friends are rallying to the cause which we represent but the multiplied activities of this work require the prayerful cooperation and financial support of all who love our Southern Presbyterian Church and the witness we have to give to the world.

If you will share in this burden please send your check, no matter how small, to the offices of this paper. All gifts are deductible by specific ruling of the Bureau of Internal Revenue.

The Southern Presbyterian Journal,
Weaverville, N. C.

World Missions Receipts

Apr. 1, 1951, to Dec. 1, 1951	\$672,448.70
Apr. 1, 1952, to Dec. 1, 1952	781,274.10
Gain	\$108,825.40

Program Of Progress Net Receipts

Apr. 1, 1951, to Dec. 1, 1951	\$132,995.12
Apr. 1, 1952, to Dec. 1, 1952	85,404.83
Loss	\$ 47,590.29

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 33, December 17, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

A Layman Looks At The R.S.V.

By L. Nelson Bell, M.D., F.A.C.S.

At the very beginning it must be recognized that the final evaluation of and decision with reference to the new Revised Standard Version of the Bible lies in the somewhat distant future, for this evaluation will require months of arduous work by qualified scholars whose approach to their task will be from the evangelical rather than the Higher Critical standpoint. That such a study is necessary is felt by a number of able scholars and this work is already actually in progress.

This article therefore has to do primarily with a discussion of why such a study is required.

Many laymen are becoming confused with reference to the Revised Standard Version of the Bible. They read of or attended city-wide mass meetings to commemorate the publication of this new version and they noted the extravagant words of praise accorded it *although at that time none had yet been permitted to see the completed Bible*, a restriction something less than ingenuous.

On the other hand, one sees an increasing number of articles in the secular press, and in religious publications, dissenting from this whole-hearted and complete approval of the new version and even reads of the public burning of a page by one whose zeal seems to have completely beclouded his judgment as to the fitness of things.

What is the layman to do? What is he to believe? Few of us have the training and scholarship required to evaluate the shades of difference in various translations and thereby arrive at a first-hand conclusion as to whether to accept this version of the Bible as the best available at the present time.

There *are* things the layman can do; things which will help him in arriving at a wise decision,—for, a wise decision is tremendously important. In fact we do not believe a more serious problem has faced Protestant Christianity in many generations. The importance lies primarily in whether he can accept the new version of the Bible as the most accurate translation available, or whether at times he is given *interpretation rather than translation*. In other words, he wants to know *whether God's Word has been tampered with*. If such is not the case, and one prefers more modern English than that used in the King James Version, then he can take up the new version with full confidence.

One thing a layman can wisely do is to ask: "Who did this translating? What qualifications do they have? What is their record with reference to evangelical Christianity and the doctrines represented in that historic faith? Who authorized the translating and why is it called, 'in a real sense the

authorized translation of our Protestant churches'?"

Some fourteen years ago the International Council of Religious Education authorized the undertaking of a new translation of the Bible and selected the scholars to be entrusted with this task. It was a well-known fact that this Council was known for its theological liberalism, and evangelical Christians carefully examined the findings and the publications of this group because only too often they expressed views at variance with historic Christianity. When the National Council of Churches was organized the International Council of Religious Education became an integral part of this new organization. That is why the National Council holds the copyright to the new version and why it imprints on the new version, "Authorized by the National Council of Churches of Christ in the U. S. A."

What of the qualifications of the translators? They are all men of recognized scholarship and in most cases teachers and authors. But it is also a fact beyond dispute that most of them are liberal theologians. In fact they would probably resent any other appellation. In the undertaking of so great a task it is to be regretted that conservative scholars were in large measure ignored.

Right here the layman will take a long look. He knows that an efficient system of checks and balances is needed in business. How much more is it needed in the translation of God's Word! A layman will also ask the very pertinent question, "What is implied by the term, 'theological liberal'? Does he have a particular slant with reference to the Bible and its inspiration?" The answer is simply this: Theological liberalism and its extreme cousin, modernism, are noted for their consistent attempts to eliminate or minimize the supernatural, the prophetic writings and the miraculous in the Word of God; to question those records which so clearly affirm these truths, and to reduce the Scriptures to a compilation of the writings of men who carried into their work their ignorance, misconceptions, prejudices and even wilful deceptions, rather than an acceptance of the historic fact that, "holy men of God spake as they were moved by the Holy Ghost," as declared in the Scriptures to be the case.

From this it is perfectly clear that theological liberalism does give a "slant" which could be disastrous if carried into translation of the Scriptures. It will immediately be asserted that scholarship and science face the facts as they find them and judge and act impartially. Theoretically this may be true but in practice it is not always the case. Let me illustrate; suppose that a text book on Economics is

to be translated and suppose that the task is assigned to men who are mainly Socialists. It is almost inevitable that *socialistic* interpretations will creep in in places where opinions might differ, particularly if only Socialists are doing the interpreting.

Another question the layman must ask is this, "Do theological liberals accept the historic position of the Church, that the *original* manuscripts of the Scriptures were immediately inspired by God—that the writers, while retaining their educational, national and personal characteristics, at the same time were so led of the Spirit of God that they accurately recounted historic facts and expressed God's will in that which they wrote?" The answer is a definite No. And yet, to a group, many of whom certainly have renounced such a viewpoint with reference to inspiration, was entrusted the translating of the Book.

It should be made plain that there is not the slightest objection to a new translation. In fact one has been needed, for some word meanings have changed in the 350 years since the King James Version was printed. The Bible in more modern English is desired by many. Many others, raised from childhood on the King James Version, are perfectly familiar with the archaic words and have no difficulty in understanding the meaning. But, a new generation of Christians can well find a new version both stimulating and useful. At the same time it is vitally important that it shall adhere as closely as possible to a loyal translation of existing manuscripts, otherwise we have an *interpretation* rather than a *translation*.

The writer has read reams of copy, for and against this new version. Out of this reading are emerging some impressions, subject to further study and evaluation; something which will take months and possibly years to completely clarify. Some of these impressions are:

The New Testament portion of the Revised Standard Version has been available since 1946 and has been generally well received. There were criticisms and these were passed on to the translators with the hope that the suggested changes would be made when the entire Bible was published. However, it is reported that these suggestions were not accepted and also that the 1946 edition has been changed in the present completed version. Many have found the 1946 edition of the New Testament of great help, for in large measure it is in the English language of our day. For the casual reader it has been more easy to read than older versions. At the same time it has also been useful as a commentary. Nevertheless, there is strong objection to the use of "you" with reference to Christ while "Thee" and "Thou" are used for God, thereby, by implication, detracting from our Lord's deity.

But, many competent men state categorically that the work of the Old Testament translators,—a different group from the one which translated the New Testament, is definitely inferior to that of the New Testament group and they proceed to show

STILLMAN COLLEGE

NEEDS

**\$15,500.00 THIS SCHOOL YEAR FOR 105
PART-TIME SCHOLARSHIPS**

You Can Help

**These Worthy Youths Get An Education
That Is Soundly Christian By
Sending Your Check To**

Stillman College Scholarship Fund

CARE

Samuel Burney Hay ... President

P. O. Box 483

Tuscaloosa ... Alabama

wherein this inferiority consists. To the laymen these objections seem completely valid, for in the Old Testament the translators repeatedly use textual emendation (correction) *by conjecture*. They state that the text suffered in transmission and they reconstruct what they felt to have been the original meaning. For some purposes this would make little difference but with reference to the Holy Scriptures conjecture is hardly satisfactory, especially when some of those doing the translating have a particular bias with reference to inspiration.

Right here this observation is relevant. When the R.S.V. has been questioned, we have heard most vigorous defense of the men who did the work, the usual phrase being that they are "great scholars and great Christians." Frankly, it is neither the scholarship nor the Christian character of these men which is the matter at issue. Rather it is whether they did a good job. The bone of contention between higher criticism and evangelical Christianity has ever been that *the higher critic sits in judgment on the Bible* while the evangelical insists that it is the Scripture which sits in judgment on man. Therefore, the issue has to do with whether those to whom was entrusted the new translation did their work in a spirit of *reverent faith* or of *critical analysis*. A satisfying analogy might be the difference between the task of two doctors—one operates on a living person, the other dissects a cadaver. Naturally their approach and their actions will be vitally different.

The hottest debate, so far, has centered around the translators use of "young woman" in Isaiah 7:14, instead of "virgin." In putting a foot-note, "or virgin" they stultified their own contention that

"young woman" is the *only* justified translation. Obviously this change is a potential blow at both the Virgin birth and (therefore) at the deity of our Lord, and it is a serious matter. We have read parts of what Professors J. Gresham Machen and Robert Dick Wilson wrote on the doctrine of the Virgin birth and on the Hebrew words *alma* and *bethulah*, and right here we would like to quote from a Christian Hebrew minister, Aaron J. Kligerman:

"What are the facts? The Jewish translator of the Septuagint made no mistake when he translated the Hebrew word *alma* by *parthenos*. Nor was Isaiah mistaken when he used in chapter 7:14 the word *alma* instead of *bethulah*. In the actual use of the Bible the word *alma* is limited to virgins. The word occurs seven times, Genesis 24:43, Exodus 2:8, Psalm 68:25, Proverbs 30:19, Song of Solomon 1:3; 6:8 and in Isaiah 7:14. While it is true that the Hebrew for virgin in our technical sense is *bethulah*, it shows that this is not always the case. In Genesis 24:16 a further definition is required in order to ensure this meaning, and in Joel 1:8 is found the simile of a *bethulah* lamenting for the husband of her youth. So far as usage is concerned *alma* is the only word in Hebrew that is consistently employed to designate a virgin. Rabbi I. W. Slotki, M.A. Litt. D., in his commentary of Isaiah says: "The Hebrew for virgin is *bethulah*, though *alma* too sometimes bears this meaning." The Rev. H. L. Ellison, A.M., B.D., in his book *Men Spoke from God*, says: "While *alma* should mean a maiden, it is actually always used with the meaning of virgin in the Old Testament, and is therefore so translated in Isaiah 7:14 by the LXX (Septuagint) and is so quoted in the *New Testament*."

But for its serious implications there would also be an amusing aspect of the almost frantic endorsement of the R. S. V. by theological liberals. We are not referring to that group of evangelicals who have, we believe, too hastily accepted this version without reservation. But here we find the theological liberal beating the drums for a particular version of the Bible while at the same time this very version contains a great mass of historical truth and God-given doctrines which he, the liberal, either rationalizes or denies. Frankly, the man who accepts the Higher Critical viewpoint of the inspiration of the Scriptures and who has at the same time taken such an active part in the promotion of this particular version of the Bible now finds himself "hoist with his own petard." Will he now accept the historical facts and the divine doctrines found in this particular version which he has so enthusiastically acclaimed? Or, is this but a primary step in an attempt to "officially" change the Word of God to suit the dictates of human reason? We are therefore forced to the conclusion that despite its apparent imperfections the Revised Standard Version has *placed the liberal, not the evangelical, on the spot*.

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

Christian Emphasis

Educational Excellence

Friendly Personal Attention — Small Classes

Tests And Guidance

College — Business Administration — Preparatory

Apartments For Married Students — Korean Veterans

Second Semester Begins January 28, 1953

Presbyterian Junior College

Box 38-W

Maxton, North Carolina.

To the laymen there is a final and a very convincing argument and it is one which is being demonstrated daily. There are two camps within the Protestant fold, those who believe the Bible is the Word of God and those who believe the Bible *contains* the Word of God. To the first, the Word of God is the Sword of the Spirit and it is the one offensive weapon against which it is impossible for Satan to stand. To the second group the Bible is inspired where it speaks to their own hearts and it is therefore a revelation but not a perfect one. Where the layman sees convincing evidence is the *effect* the two views have on the spiritual power and ministry of men. Many of the so called lesser sects—The Church of God, The Nazariners, The Church of Christ, and many others—are growing at a rate which far outstrips that of the older denominations. Allowing for their vagaries and their emphasis on what we feel to be unwise or unimportant doctrines, it is nevertheless a fact that these groups preach and stress the complete inspiration and authority of the Word of God, while such is not the case with many in the larger and older denominations. Is there a connection between these divergent attitudes to the Bible? The answer seems to be a definite, "Yes." God honors His Word and when men hold a high view of its inspiration and authority and carry forward His work on that basis that work is blessed as is no other. This demonstrable fact laymen see and in seeing they ponder. They are becoming increasingly aware of the fact that organizations and programs have their rightful place but spiritual power does not stem from that but rather from an unswerving faith in and use of the Word of God.

Therefore it is probable that many people will hold in reserve their final judgment on the Revised Standard Version, a judgment to be tempered and ultimately determined by the analysis possible only from those who combine scholarship with a humble reverence for the Book. Wherein it helps the better to truly understand God's meaning it will prove a blessing. But, if at any place and in any measure it detracts from the Kingship and eternal deity of the Son of God, the Lord Jesus Christ, it is at that point and in that measure unworthy of either confidence or support.

LESSON FOR DECEMBER 28

Wise Men Seek Jesus

Scripture: Matthew 2. Devotional Reading: Jeremiah 23:3-8.

Our Devotional Reading is a prophecy concerning the coming of the King: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, (deal wisely), and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**" When we come to one of these familiar selections which we have read and studied over and over again, we are apt to feel that there can be no new lessons for us to learn. I have found, however, that there is always something new which we have never seen before, if we ask the Holy Spirit to open our eyes that we may see the wondrous things in His Law. May we pray this prayer as we come to the study of the lesson. May the "Old, Old Story" be even more precious as we look into this second chapter of Matthew.

For convenience let me divide our lesson as follows: (1) The Wise Men and the Star, (2) Herod; His Cunning and Cruelty, (3) Joseph, Mary, and the Child.

I. The Wise Men ("Magi"), and the Star.

Who were these wise men? They were evidently astronomers who made a study of the heavens. They were also men who were familiar with Jewish prophecy. Is it using our imagination too much to feel that these were descendants of those "wise men" of Babylon who were associated with, and came under the influence of Daniel, the great Messianic prophet? We can feel sure that Daniel left his impress upon the thinking of Babylon and the surrounding nations. As great a man as he certainly was, could not but leave a deep impression upon those who were around him, even though they might try to put him out of the way because of envy. Josephus tells us of the remarkable conversion of Helena, queen of Adiabene, and of her son Izates, about 40 or 50 years after the birth of Jesus. (Conversion, of course, to Jewish customs and religion). (See Josephus, *Antiquities* XX 2:1-5; 4:3). To the Jewish readers of Matthew's Gospel it would appear natural for wise men to come from eastern countries enquiring about the fulfillment of Jewish prophecy. Would that the so-called "wise men" of our day would spend more time trying to find Jesus! The question upon their lips was, Where is he that is born King of the Jews? This marks them as Gentiles.

"We have seen his star in the East." Many attempts have been made to take the miraculous out of this picture, but it cannot be done. If we read the account carefully we will see that this is no

ordinary star, or conjunction of stars, but a "startling phenomenon," as Lenski calls it. (And I owe much of what I say here to his splendid interpretation of Matthew's Gospel). It moved, it hung low, it disappeared and stood over the place where the young Child lay. Is it at all strange that a special star should appear when He, "the bright and morning Star," was born? God does not work miracles except when there is some good reason for His doing so, but we have in this case a good reason. Jesus, the Messiah, is called a "Star," as we have quoted above from Revelation 22:16. In Numbers 24:17 the prophecy is made, "a Star shall arise out of Jacob." When He comes the second time, He will come in clouds of glory: what is more fitting than that His birth should be accompanied by a special, supernatural star? These wise men needed guidance, and a "star" would be the normal guide for an astronomer. "Unless Matthew is telling a fictional child's story, this star hung so low, with a light brilliant to the eye, that it did just what he reports: move just above the road, move from north to south, and finally stand above the very house where the Child was, so low that it designated that house and no other." "God pointed out the house by means of the star." (Lenski).

Notice that it is "a house." Some of the pictures painted by artists make a wrong impression. Several weeks have passed since His birth, and Joseph had found a house for the mother and the Babe. This was to be expected, for he would certainly not leave them in a stable any longer than necessary.

They *worshipped* the Child. These men were men of rank, used to the palace and the king of Babylon, but they have come now to the greatest palace in the world, even though it be an humble home, and are kneeling before the King of kings.

The ancients thought of the gold as intended for the Child as a King: the frankincense as being God: and the myrrh as a Sufferer. Later commentators think of the gold of faith, the frankincense of prayer, and the myrrh of patient suffering. "This allegorizing is typically modern by letting the gifts reflect, not what the Child is (King, God, Sacrifice), but what we do (believe, pray, suffer). The ancients were nearer the truth." (Lenski).

II. Herod, and his Cunning Cruelty:

When Herod the king heard of this visit of the wise men, he was troubled, and all Jerusalem with him. Herod was troubled at the thought of a rival "King" who might take the throne away from him. Jerusalem was troubled, or feared, the violent means which might be taken to put down any movement in relation to the Messiah. Notice the contrast here between these Gentile wise men who came to reverently worship the newborn King, and the fears that upset both king Herod and the city of Jerusalem.

The wily old "fox" took two steps to find out about this disturbing matter. He first called a full meeting of the Sanhedrin and enquired of them where Christ should be born. They were ready with their answer and turned to the prophecy in Micah 5:2. The Messiah was to be born in Bethlehem of Judea, for the prophet had plainly named this town as His birthplace. His next step was to secretly call the wise men and ascertain from them what time the star appeared. He very naturally assumed that it would appear at the time, or just before the time, for the birth of the Child. It was important for him to know the time and place, and the exact spot, if possible, in order that he might carry out his plan. He shrewdly concealed his purpose from the men, telling them to go and search for the Babe and come back and tell him that he might go and worship Him also.

His plan might have succeeded if God had not interfered. The wise men were warned in a dream and went back another way without revealing the whereabouts of the Child. Then the king "showed his hand," to use that expression. He sent out and slew all the children in and around Bethlehem who were two years old and under, thus fulfilling the prophecy in Jeremiah 31:15. In this connection read Revelation 12:4 where we see the Dragon waiting to devour the Child as soon as He should be born. (See the account of the horrible death of Herod as given by Josephus in Antiquities XVII: Ch. 6:5).

III. Joseph, Mary, and the Child:

When the wise men withdrew and went back to their own country, the Lord appeared to Joseph in a dream and told him to take the young Child and His mother and flee into Egypt. God honors Joseph as the legal father and natural protector of both the Babe and Mary. All through these incidents we get an insight into the noble character of the man who was chosen to be the guardian of both the Virgin Mary and the Holy Child. As Lenski so well says, we can easily imagine the consternation that must have been felt as Joseph awoke and then told Mary this startling news. They were people of faith and felt safe under the protection of Jehovah. We can also imagine them repeating Psalm 91 as they hurriedly made preparation for the journey.

There is a striking similarity between the sojourn of Israel in Egypt and the sojourn of Jesus in that country. One is typical of the other. "Out of Egypt have I called my son," is a prophecy which applies to Jesus. In many Old Testament prophecies there is a double application, first to some event which may occur soon after the prediction is made, and then a greater and more minute fulfillment later on in history. Dr. Rice called this "Cumulative Prophecy," and compared it to mountain peaks which rise higher and higher, gathering strength and beauty as they rise one after the other.

When Herod was dead (and Josephus gives a long account of it, as I noted above) an angel appears again to Joseph and tells him to return to "Israel's land." He arose and came back, but when he heard that Archelaus did reign, he settled in Nazareth, and the prophecy was fulfilled, He shall be called a Nazarene.

GOWNS
• Pulpit and Choir •
Headquarters for RELIGIOUS SUPPLIES
Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Bread Cloths
National
CHURCH GOODS
SUPPLY COMPANY
821 - 23 ARCH STREET, PHILADELPHIA 7, PA.

ACCORDIONS
FAMOUS ITALIAN MAKES
Available to Students, Teachers, Christian
Workers and Missionaries at
SPECIAL DISCOUNTS
Write Today for FREE Literature
Accordions Manufacturers & Wholesalers Outlet
Dept. SP, 2003 W. Chicago Ave., Chicago 22, Ill.

FOR A HEART-WARMING CHRISTMAS

GIVE

The Southern Presbyterian Journal

\$2.50 A Year — Gift Card Sent

**See Convenient Order Form
Inserted In This Issue**

A COMMENTARY ON THE BIBLE

By Matthew Henry

Now again available after being out of print. New biographical edition. A monumental work that has been for nearly two centuries without an equal and is to Bible teachers and to preachers what Shakespeare is to secular literature. Complete in every detail. Now in six-volume set, boxed, \$24.50. Postpaid.

Order From

**The Southern Presbyterian Journal
Weaverville ... North Carolina**

Take Stock And Reorder

DEVOTION:

Hymn: "Crown Him With Many Crowns"
 Invocation
 Hymn: "Come, Thou Fount of Every Blessing"
 Offertory
 Scripture: Philippians 3:1-14
 Prayer
 Hymn: "Amazing Grace, How Sweet The Sound!"

PROGRAM CHAIRMAN:

Most of us, in looking backward, however briefly, would find the record of our dealings with God a record of shame, while the record of God's dealings with us is a record of glory. If we would properly evaluate the service we have sought to render, we would be happy to forget "those things which are behind," and would earnestly look to the Lord for grace to improve upon the record in the future. Let's pause for a few moments to "take stock and reorder."

FIRST SPEAKER:

If we would open our minds to the page marked "memory" this evening, recalling the year that is past, we would face with pain and real regret the failures that have been ours. Failure to grasp opportunities for service; failure in service attempted because of lack of prayer, preparation and faith; failure to lend a helping hand, when our hand was the only one that could help; failure to speak a word of kindness, when that word would have brought balm to wounded hearts; failure to speak a word for Christ, when He was counting upon us to witness to His saving grace, and other failures, though seemingly small, still vitally important by reason of their very number.

Then, too, upon that page, we would find a record of past sins to haunt our hearts and fill us with remorse. Some perhaps of flagrant nature; of open, wilful disobedience to God. Others, though apparent trifles to the minds of men, have marred our fellowship with Christ, and have sapped us of vitally needed spiritual strength. For all of the sins which may be remembered and the secret sins we do not see, let us ask His mercy and forgiveness. David cried unto the Lord: "Remember not the sins of my youth!" Let us take time at this point in our worship to bow our heads and hearts before the Lord, and ask Him to search our hearts and try our thoughts that we may confess every sin before Him, claiming His promise that if we confess He will forgive and cleanse. (Period of silent prayer to be closed by the First Speaker).

PROGRAM CHAIRMAN:

It certainly humbles our hearts when we ask God to show us our sins and failures; when we really "take stock" and see how far short we have come of what we ought to be and do in relation to Christ. We are forced to say with Paul: "Not as though I had already attained." However, we can also say, "I press toward the mark," as we look ahead, our eyes fixed upon Him who is the author and perfecter of our faith. Perhaps our second speaker can present a word that will challenge our hearts and minds to more faithful and obedient service.

SECOND SPEAKER:

When we look back and "take stock" our hearts begin to sink as we realize how "false and full of sin" we are, but as the Apostle Paul has said, "... Forgetting those things which are behind..." we "press toward the mark." Past sins and failures do not prevent future service and blessing. Abraham, the father of them that believe, whose faith is cited again and again in both old and new testaments as an example to believers, failed God when he went down into Egypt (God had promised to meet his needs where he was!), and when he gave a false impression through a half-truth concerning his wife, but he is called the "friend of God." Moses disobeyed the Lord and smote the rock when he was told to speak to it. True, he was not allowed to enter Canaan then, but later he stood within the land on the mount of transfiguration with Christ, and the song they sing in heaven is the song of Moses and the Lamb. David certainly sinned against the Lord, but God heard the cry of a broken and contrite heart and restored the Shepherd King to fellowship and favor. The disciples forsook the Lord and left Him to die alone; Peter denied Him; James and John sought the positions of preeminence, and countless other failures and sins are recorded against the servants of God. We mention these things, *not to encourage us to follow them in their sins and failures, but to challenge us to rise above the past as we follow their example of faith!* As we "take stock" we must "reorder," forgetting the past, and looking to Christ for strength for the future. David says: "What time I am afraid, I will trust in the Lord." As we look ahead, we have not need to fear, but only to trust in the Lord. He has promised strength as our day, light for the way, and grace sufficient for every need.

PROGRAM CHAIRMAN:

God has certainly made it plain that He is not dependent upon the ability, character, or faithfulness of His servants, but rather that His servants are dependent upon the power and faithfulness of

God whose character assures the fulfillment of every promise. It is only as we have God in view that our hearts can know real hope. Let's listen to what our third speaker has to say concerning the matter of "reordering."

THIRD SPEAKER:

To balance the tremendous need that obviously exists in this old world, there is the limitless power of God, of whom the psalmist says He "only doeth wondrous things." When we consider the confusion that seems to reign in the economic, political, and moral realms of the world, and the spiritual bankruptcy that is self-evident, we face the future with forebodings. That is, until God is central in our thinking. The heathen may rage, and the people imagine a vain thing, and the kings and rulers of earth may take counsel together against the Lord and against His Anointed, but God still sits on the throne! "We see not yet all things put under his feet," but all things are under His feet. Christ came to destroy the works of the Devil, and to establish in the hearts of men a kingdom of righteousness and truth. One day that kingdom will be manifest, and "every knee will bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." With this in mind, the "little flock" to whom the Kingdom has been promised, may continue to stand against evil and "contend for the faith once for all delivered unto the saints." The Church, built upon the solid rock, Christ Jesus, will forever stand. The odds are never too great, for God is greater. For the children of Israel, as God led them "in the right way," there developed a seemingly impossible situation. The armies of Egypt were behind them, the Red Sea was before them, and impassible barriers of mountains and deserts were on either side. But *with* them was the Lord of Hosts, and the Red Sea opened to make a way! As we take stock of our sins and failures, of our weaknesses and fears, and as we consider the challenge before us, let us "reorder," or "stock up" on faith! Let's be persuaded with Abraham that what God has promised He is fully able to perform. Let's face the new year with confidence in our hearts that God, whose grace is sufficient and whose strength is perfected in weakness, will guide and enable through each step of the way.

PROGRAM CHAIRMAN:

It is wonderful to know that however small or great our assignment for service, with the assignment God gives strength to achieve. Surely all of us need to be reminded that "we have this treasure in earthen vessels that the excellency of the power might be of God and not of us." Jesus said: "My Father which is in me, he doeth the works," and so of all who believe in Christ, who are the children of God by faith, it may be said, God works in them "both to will and to do of his good pleasure." As we close the old year and look forward to the new, let us sing together: "My Faith Looks Up To Thee."

Wonderful!!

A Christmas Meditation On Isaiah 9:1-7 In A.R.V.

By M. A. Hopkins

The thoughts of this paragraph naturally group themselves around the word **WONDERFUL** in verse 6. Everything in this great messianic prophecy is wonderful, which means superhuman, supernatural.

1. **WONDERFUL LIGHT**, verses 1, 2.
 - a. The need of light:
darkness of sin, ignorance, superstition, hopelessness, death, both physical and spiritual—dead in sins and the second death.
 - b. The dawn of light:
Christ the light of the world, John 1:5; 8:12; 12:35, 36; II Cor. 4:6. The darker the night the brighter the dawn.
2. **WONDERFUL JOY**, verse 3.
 - a. The joy of harvest, Psa. 126:5, 6.
 - b. The joy of victory — divide the spoil. Isa. 53:12; Matt. 12:29.
3. **WONDERFUL DELIVERANCE**, verses 4, 5.
 - a. Deliverance from the burden and bondage of sin and Satan, Isa. 61:1; Lk. 4:18, 19.
 - b. Deliverance from the horrors of war—every boot of the booted warrior in margin. Cf. Psa. 46:8, 9.
4. **WONDERFUL REASON** for all this — **FOR**, verse 6a.
Verse 6 is the centre of the whole passage—the wonder of wonders.
 - a. The wonderful birth—"unto us a child is born"—the virgin birth, Isa. 7:14. Larger Catechism Q. 37 and Shorter Catechism Q. 12.

There are three possible ways in which the incarnation could have taken place: (1) By direct creation, without human father or mother, like Adam was created a full-grown man. This would have been a sort of *deus ex machina* on to the stage of human history. (2) By ordinary generation from a human father and mother. (3) By a virgin birth, in which God the Holy Spirit took the place of the human father, Lk. 1:35. As the Spirit of God brooded over primeval chaos and changed it into orderly life and light, so the Holy Spirit brooded over the virgin's womb and caused her to give birth to Him who is the Life and Light of men. John 1:4.

He who was to be the Saviour of mankind had to have certain qualifications: (a) vitally connected with the race which He came to save. (b) at the same time absolutely sinless and undefiled. Direct creation could guarantee (b) but not (a). Ordinary generation could guarantee (a) but not (b). Only the virgin birth could guarantee both (a) and (b). This is the method that God prophesied He would use, and the method He actually did use, when He brought His only begotten Son into the world.

b. The wonderful gift — “unto us a Son is given.” Note the accuracy of the language used—a son was not born but GIVEN. He was the Eternal Son of God in the bosom of the Father, uncreated and co-equal with the Father. He came out of the bosom of Eternal Light to live in the darkness and squalor of earth, in order that the sons of night might become the sons of light.

5. **WONDERFUL NAME**, verse 6b.

The fourfold NAME:

- a. Wonderful Counsellor.
- b. Mighty God.
- c. Everlasting Father.
- d. Prince of Peace.

6. **WONDERFUL GOVERNMENT**, verse 7.

See also verse 6 “the government shall also be upon his shoulder.”

- a. The throne of this government—the throne of David, Lk. 1:32, 33.
- b. The basis of this government—justice and righteousness.
- c. The peacefulness of this government—only righteousness can result in peace.
- d. The duration of this government: everlasting—no end—forever. There is no seed of corruption or decay in it, and so it endures and increases to endless ages. No such government has ever existed on this earth, or ever will, till the Lord Jesus Himself returns to establish it, Ezekiel 21:27.

7. **WONDERFUL GUARANTEE**, verse 7 last clause,

Zeal means the overflow of divine love which cannot rest satisfied until it has accomplished its benevolent purpose. It is God’s faithfulness to His covenant. He cannot deny Himself. His plans cannot ultimately fail in spite of seeming temporary set-backs.

BEHOLD THY KING COMETH!!

“Calvin Said ...”

(On Praying Together)

“We shall not have access to God by prayer, unless we be joined together; for he that separates himself from his neighbors, shuts his own mouth, so that he cannot pray to God as our Lord Jesus Christ has commanded. In short, we must agree together and be bound in a bond of peace, before we can come nigh and present ourselves to God. These discords and debates of which we have spoken, existed between the Jews and Gentiles of those days. St. Paul shows that they cannot call upon God, without being refused and cast back, until they be at peace one with another. This is why he requests them to ‘lift up holy hands, without wrath and doubting.’ ”*

After four hundred years, it is still possible to find scholars who try to prove that Calvin emanci-

pated the individual from the Church; that he, with the doctrine of the priesthood of believers (following Luther), made organized religious unessential. The popular notion that it is as easy to worship God at home before the fire as in Church, is due, in part, to this misconception. Certainly it would be hard to find a much stronger doctrine of the Church among the Reformers, than appears in Calvin. For him, every aspect of the Christian life depended upon the Community, the Body, the Church of Christ for its existence and could best be lived or performed as a Community, as a Body or as a Church. Thus prayer was first of all the function of the Church, and when individuals prayed it was because they were first a part of the Church—which was also the only reason why they could expect to be heard, as Christians.

*From a Sermon on I Timothy 2:8.

Unlabelled Poison!

By M. A. Hopkins

When a druggist sells medicine that contains poison he is required by law to mark it poison in red letters, with a skull and cross bones on the label, and a serrated or saw-toothed stopper in it to warn in the dark that the contents are deadly. But theologians are not as honest as druggists. Without batting an eye they pass out faith-destroying books under false labels. Such a book is “A Guide to the Understanding of the Bible,” published in 1938 under the name of H. E. Fosdick. It should read “A Guide to the Misunderstanding of the Bible” with the subtitle: “Guaranteed to completely undermine faith in the Bible as the Word of God.” I borrowed Fosdick’s book from a nearby theological library and know whereof I speak. The reason I mention it is that I have just learned that it has been translated into Chinese by a certain theological seminary that used to operate in China, and that has large funds at its disposal which are being used to finance translation projects. There are some good books in their list of translations, which make this bottle of unlabeled poison, with no saw-toothed stopper nor skull and cross bones, all the more dangerous.

REQUEST

Several years ago a large group in our Church covenanted to pray each Saturday night for a revival. Some may have forgotten this covenant, others may never have heard of it.

EACH SATURDAY NIGHT
Pray For Revival

Summary Of The Christian Faith

According To The Shorter Catechism

By William Childs Robinson, Professor in Columbia Theological Seminary, Decatur, Ga. 20c per copy, \$2.00 per dozen, or \$15.00 per one hundred copies postpaid. Order from The Southern Presbyterian Journal, Weaverville, N. C.

Church News

Notes From Our Missionaries

Miss Margaret Hopper, Miss Willie Burnice Greene and Miss Louise Miller sailed on December 3 for Korea. They have been in this country on furlough and have just been cleared for return to Korea to continue their work there.

Dr. and Mrs. Ovid Bush arrived for their furlough year on November 18. Dr. Bush has been serving at our hospital in Chunju, Korea, and Mrs. Bush has been in Japan. Dr. Bush is now taking work at the University Hospital, Augusta, Georgia.

The Rev. and Mrs. W. H. Crane, of our Congo Mission, announce the birth of a daughter, Charlotte Virginia, on November 5. The baby's grandparents on both sides are Congo missionaries. They are the Rev. and Mrs. Roy Cleveland and Dr. C. L. Crane.

Mr. and Mrs. Charles Sthreshley announce the birth of a daughter, Emily Temple, on November 12. Mrs. Sthreshley was Miss Florence Moore, of our Congo Mission.

Mrs. William Junkin, for many years a missionary of our Church to Korea, died in Richmond, Va., on November 2. Mrs. Junkin resigned from active missionary service in 1908.

History Of Grace Covenant Presbyterian Church Of Birmingham, Ala.

The Grace Covenant Presbyterian Church in Birmingham has been growing steadily under the guidance of the Holy Spirit and the leadership of her pastor, Rev. Frank R. Morse. This is a new church, one of the three in what has been called "the Birmingham experiment." The Church Extension Committee of Birmingham Presbytery is helping the three churches in thickly settled new housing areas to have full time pastors, in the hope that all of them will be self-supporting in at least four years time. The Grace Covenanters met for two and a half years in a house, which is now the manse. Then a beautiful little brick church was built, and the first service in it was also the first conducted in Midfield by the church's first pastor. This was on March 9th, 1952. Since then, wonderful things have happened. The membership has grown from 55 to 95. The offerings, sparked by the Tithing Adventure, have grown amazingly. The Midfield Garden Club gave beautiful shrubbery to the church. The ground around the church has been leveled and driveways, sidewalks, and a parking

area paved. The church, by faith, has purchased a new mimeograph machine and typewriter, which are being used weekly to put into every home in the surrounding area a publicity "dodger" about the church. An audio system has been installed in the steeple, so that the inspiring Gospel hymns can be heard daily, calling men and women to Christ. Inside the church, the walls have been plastered, lovely carpeting laid. A friend of the church, in memory of her husband who labored faithfully to bring this church into being, has given pulpit furniture—the pulpit, two chairs, a communion table, and flower stands—all in ivory and mahogany. The Sunday School has grown already to the capacity of the building, and there will soon be need to add the second wing for educational purposes. Grace Covenant has also been used to meet a desperate need for the community in educating its children. The nearby Grammar School is overcrowded, and the church is being used five days a week for Midfield first-graders. Grace Covenant is one of the many places where your Home Mission dollar is paying good dividends. Will you continue to give and pray with us?

Montreat Color Slides Now Available

Sets of beautiful color slides of Montreat are now available for showing to church groups, at no cost except return postage.

Dr. J. Rupert McGregor, president of Montreat, announced this new program service for Presbyterian groups the last part of November.

From approximately 50 slides in each set, the audience gets a vivid picture of scenes and activities at Montreat during every season of the year. Each set has a script which may be read as a supplement to the slides, which are standard 35 mm.

Any Presbyterian may "borrow" one of the sets by writing to Dr. McGregor's office.

FOR ONLY \$5!

PELOUBET'S SELECT NOTES

By Dr. Wilbur M. Smith

(Regular Price \$2.75)

... best known ... best loved ... most used
Commentary on the Sunday School Lesson
and your choice of two of
the following books by

DR. WM. C. ROBINSON

Title	Reg. Price
Christ - The Hope Of Glory	\$3.00
Our Lord	\$3.00
Who Say Ye That I Am?	\$2.50
Christ - The Bread Of Life	\$2.50

Now available at these remarkably low prices by special arrangement with the publisher of Dr. Robinson's books.

Order Today From

The Southern Presbyterian Journal

Weaverville, N. C. — Postpaid

Women's Work

Christ Is All We Need

The blood besprinkled mercy sea,
Or sacrifices slain,
Had not the power within themselves,
To cleanse sin's guilty stain.

They were but symbols of that tide
Of mercy flowing—free—
From riven side of Christ, the Lord,
Upon dark Calvary.

No need of mercy seat and veil,
Nor priest to stand between,
For Christ Himself, the sacrifice
And High Priest both, is seen.

His blood can purge like cleansing flame,
And reach earth's outmost bounds;
Man's darkest deed and deepest shame,
Are lost in Calvary's wounds.

If with true penitential tears,
The sinner begs "forgive,"
The Saviour quickly hears the cry—
As quickly bids him live.

—Zillah Lee Bostick Agerton.

"I Lay It On Your Heart"

Through the years, the Korean people have been a Bible-loving people. They have had the complete Bible in their own language since 1911. So great was the call for Bibles at the end of World War II, that when shipments of Korean Scriptures from the American Bible Society reached the country, it was necessary to ration the books so that a fair distribution might be made. "It was just the sweet rain after many years of continued drought," said the secretary of the Korean Bible Society.

Today when war has laid waste the land, Scriptures are being eagerly welcomed. Chaplain Harold Voelkel has written: "It is difficult to tell all that it meant to the Christians to have Korean Scriptures arrive."

"A service was held nine days after the capture by the Americans. Word got around the town that some of the missionaries had returned and a rally was announced for Sunday afternoon. It surprised us to find the large church, seating 1,500, crowded, and there were many unable to get in.

"The people were singing 'A Mighty Fortress Is Our God' with a ringing enthusiasm and as the boxes of New Testaments were brought in and the people learned what was in them they burst out into spontaneous applause. It was a moving experience

and stirred a deep emotion in my own soul. How grateful I was for the privilege of having brought the Testaments by trailer from Seoul. The only regret is that we could not have brought fifty times the number of Scriptures we did.

"Korea is prostrate, for the cities are not only wrecks, levelled in the fighting, but the church leaders have been carried off. The estimate is that 80 percent of the pastors of this great Christian center have been liquidated. I lay it on your heart to challenge America to pray and labor for this Church that has gone through the fires of Red brutality and oppression.

—Release from American Bible Society.

Wings For The Soul

Blessed

He prayed for strength that he might achieve;
He was made weak that he might obey.
He prayed for health that he might do greater things;
He was given infirmity that he might do better things,
He prayed for riches that he might be happy;
He was given poverty that he might be wise.
He prayed for power that he might have the praise of men;
He was given infirmity that he might feel the need of God.
He prayed for all things that he might enjoy life;
He was given life that he might enjoy all things.
He had received nothing that he asked for—all that he hoped for;
His prayer was answered—he was most blessed.

—Author Unknown.

Scriptures For Korea

The American Bible Society has published a special edition of 50,000 copies of Korean Scriptures for distribution to the Korean Army, Navy and Air Force. The books were printed at the request of the Korean Bible Society, whose headquarters is in Seoul, and will probably be distributed by the Chaplains Corps under the supervision of the Korean Bible Society.

The books, bound in black fabrikoid, contain the four Gospels and the Book of Acts. One hundred thousand copies of the Sermon on the Mount in Korean and English are also available and will be sent to Korea, with the Scriptures, as soon as shipping arrangements can be made.

The Rev. Young Bin Im is secretary of the Korean Bible Society. No direct word has come from Mr. Im but it was agreed that if there was an in-

vasion of southern Korea, he was to stay at his headquarters in Seoul.

The people of Korea have been avid Bible readers. They have had the complete Bible since 1911. During 1945, due to lack of printing facilities and paper in Korea, publication of the Korean Scriptures was inaugurated in this country.

Since then 250,000 Korean Testaments and 125,000 each of paper-bound Gospels of Luke and John have been shipped to Korea by the Bible Society. Binding materials and paper were also sent to Korea by the American Bible Society so that Scripture publication was taking place there.

Special paper required for Braille Scriptures was also furnished by the Bible Society and an edition of the complete New Testament in Braille completed. A Braille New Testament in Korea requires ten large volumes. A set of these books is in the library of the Bible Society in New York.

Scriptures Are Being Circulated In China

An estimated circulation of the Scriptures in China, covering the last six-month's period to be reported, totalled 578,406 copies, according to a statement issued by Dr. Eric M. North of the American Bible Society. The report, which came from Dr. Ralph Mortensen, the Society's secretary in Shanghai, also stated that sales were said to be improving in all regions except Central and North-east China.

There has been some shortage of stock due to the difficulty of securing paper during the blockade, but now locally manufactured paper is available and a full printing program is being taken in hand.

The China Bible House has recently secured as an addition to the staff a Promotional Secretary who will engage in developing distribution and support.

Preparations are being made to issue a Latinxua transliteration of the Gospel of Mark. The Latinxua is a recently developed method of printing Chinese in Roman characters which is being fostered by the Government.

BOOKS

THE ROAD TO BITHYNIA — By Frank G. Slaughter. Published by Doubleday & Co., Garden City, N. Y., price \$3.00.

THE ROAD TO BITHYNIA belongs in the field of fictional biography. It may be classed as a realistic story or an authentic, credible, romantic history of the Biblical Age. It is a religious novel by a scientist who loses his skepticism by finding peace

in Christ and His teachings. The novel emphasizes the fact that the only really happy people in life are those who are followers of Jesus of Nazareth. This brilliant and dramatic story of Luke, the Biblical physician and chronicler of the life of Christ, forms a novel of raging emotions interwoven with deep religious feeling. Throughout this volume the author shows us the growth and spread of the Christian Church through the eyes of the educated Greek physician in a style that is gripping.

KEYS TO CHRISTIAN LIVING, by Luella Knott. Wilde. \$2.50. Here are discussions on faith, Scripture, prayer, obedience, consecration, and suffering. This volume deals with difficulties common to all who face real life. It points out our modern day problems and how to solve them. Questions are met and answered.

THE RETURN TO MORALITY, by Senator Charles W. Tobey, Doubleday. Senator Tobey indicts the moral looseness of American public life, especially in the field of politics and its connection with crime. He points out, "The things that are wrong with the country today are the sum total of the things that are wrong with us as individuals." What should we do, then, about the current situation? His answer is, "What we need—what we must have—is a revival of the application of the life, of the teachings of the Master of men. Until that virtue lives in America again, I tremble for America's future." Senator Tobey quotes from Whittier with concurrence, "But solution there is none, save in the rule of Christ alone." While this book is weakened by what appears to be a presentation of the universal Fatherhood of God, yet it is a book that we need in our day, and the overall thrust expressed by the author should have a salutary effect upon the American way of life.

\$5.00 WILL BUY CHRISTIANITY AND LIBERALISM

By Dr. J. Gresham Machen
(Reg. Price \$2.50)
and any two of the following
By Dr. Wm. C. Robinson

Title	Reg. Price
CHRIST - THE HOPE OF GLORY	\$3.00
CHRIST - THE BREAD OF LIFE	\$2.50
OUR LORD	\$3.00
WHO SAY YE THAT I AM?	\$2.50

The Southern Presbyterian Journal

Take Your Choice ... For Only \$5.00 The Reformed Doctrine Of Predestination

By Loraine Boettner
(Regular Price \$4.50)

And Any TWO Of The Following Books
By Dr. Wm. C. Robinson

Christ - The Bread Of Life	(\$2.50)
Christ - The Hope Of Glory	(\$3.00)
Our Lord	(\$3.00)
Who Say Ye That I Am?	(\$2.50)

Order From

The Southern Presbyterian Journal
Weaverville ... North Carolina

FOR A
HEART-WARMING
CHRISTMAS

GIVE

THE
SOUTHERN
PRESBYTERIAN
JOURNAL

\$2.50 A Year



*Gift Card
Sent*

See
Convenient
Order Form
Inserted
In This
Issue

Write For Our
Catalog Of Books

SOUTHERN
PRESBYTERIAN JOURNAL
Weaverville, N. C.



IN MAKING YOUR NEXT INVESTMENTS

Consider These Advantages Of
Our Annuity-Gifts:

1. Security Of Principal And Income.

Not a penny lost or a payment delayed in over fifty years of operation.

2. Good Return.

A guaranteed income for life, ranging from 2½ to 7%, depending on age of annuitant.

3. Substantial Income Tax Savings.

Both on the principal amount of your gift and on the income.

4. A Gift To Foreign Missions.

The principal amount will be used ultimately for Foreign Mission Work.

Write today for full particulars regarding these and other advantages of our Annuity-Gift Plan. Address:



CURRY B. HEARN, TREASURER

BOARD OF WORLD MISSIONS

PRESBYTERIAN CHURCH IN THE UNITED STATES

POST OFFICE BOX 330, NASHVILLE 1, TENN.

"To Foreign Missions a Share"

Not Union—But Unity
Not Absorption—But Preservation

The
Reason
Why
We

M U S T
P R E S E R V E

The Distinct Work and Testimony
of the

SOUTHERN PRESBYTERIAN CHURCH



This is a reproduction of the front of a sixteen-page pamphlet just coming off the press. It is a searching and devastating presentation of why we must refuse to have our Church liquidated and absorbed.



ORDER FROM

**The Association For The
Preservation And
Continuation Of The
Southern Presbyterian
Church**

H. B. Dendy ... Secretary

WEAVERVILLE ... NORTH CAROLINA



**Price \$4.00 Per Hundred
Postpaid**

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

DECEMBER 24, 1952

Song of Christmas

Babe of supernal beauty, holy Child,
Glory to God for this blest Day of days,
When Thou, Prince of Peace, came so meek and mild
To save the lost, and set the world ablaze.
O Radiant Light, may Christmas ever be
A time of exultation as of old,
When men rejoiced for Thy nativity,
And saw, revealed, the mystery foretold.
I hear an echo of the angels' song,
And see the humble shepherds stand, aghast,
Before the heav'nly host, a mighty throng,
Which proclaimed the fulfillment of the past.
Today let us proclaim this psalm, and sing:
Son, First-Born of God, Sovereign Lord, The King!

—R. Ross Parkhill.

THE SOUTHERN PRESBYTERIAN JOURNAL
A MAGAZINE ENTERED AS SECOND-CLASS MATTER
MAY 19, 1942, AT THE POSTOFFICE AT
WEAVERVILLE, N. C.

Dec. 24, 1952

\$2.50 A YEAR

TO Mr. William S. Powell
Library, University of N.
Chapel Hill, North Carolina

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor

Weaverville, N. C.

Dr. L. Nelson Bell, Associate Editor

Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw
Mr. W. R. Willauer

LETTERS

Sirs:

The enclosed card (picture of head of Christ), came to me yesterday and I was surprised to see that it was sent out by our own Church. I may be unduly sensitive to such but if you lived in a Catholic country and saw the people worshipping cards and pictures and idols you would see the danger ahead in this picture too . . . Communism enslaves the body but the Roman Catholic Church enslaves the spiritual side of a man, which is worse. This picture, sanctioned by our Church's General Council, may be a small thing but I am reminded of the Dutch boy and the dyke on the Zeider Zee. On the bottom of the card you will note: "Keep this picture with you, in purse or wallet, as a reminder that Christ is with you always." Is this not the reason the Catholics have saints?"

A Missionary to Mexico.

This paper feels that the General Council inadvertently did a very unwise thing in authorizing the circulating of this picture of Christ to be used as a "reminder" of the presence of Christ. Pictures, candles and other "aids to worship" are becoming increasingly popular, and increasingly dangerous. Why, when we deplore the doctrines and the activities of the Roman Catholic Church, do we proceed to copy some of their practices which have eventually become idolatrous? No person to whom the living Saviour is real, needs either picture or image to be reminded of Him. We are confident that the General Council will reconsider this matter and at least look at it in the light of those who live in the midst of Catholicism.

After writing the above we received a closely written two-page letter from a missionary in Brazil explaining in detail the background of Catholic use of pictures in worship, how in that country they are used as fetishes and how carefully we should guard our Protestant position here in the home land; that such practices be not unwittingly started here.

—Ed.

EDITORIAL

Fear

The whole world is gripped by *Fear*, or it might be better to say, by an *Epidemic of Fears*, worse than Influenza, or Cholera, or the Black Plague. These terrible diseases killed the body, but Fear is killing our souls.

The nations of the world are fearful of each other, and are spending billions of dollars to "be prepared" for war. Our own nation is burdened with debt, and in a state of nervous tension all the time. We are feverishly working on new inventions, each one more terrible than the other, in order that we may protect ourselves from some enemy, and we are afraid of the things we invent. In our own individual lives we live in dread of the future, and have our Social Security safeguards, and our Insurance Policies. Just as our earth is trembling all the time with earthquakes, so our souls are shaken with "heart-quakes."

Is there any cure? If so, what is it?

The Cure for Fear is Faith.

Not faith in man. All of us know that there are many good men in the world who can be trusted, but faith in men, even the best of men, is not the cure for fear, for these good men will tell you that they cannot take away fear; they are neither good enough, or wise enough, or powerful enough.

Not faith in Groups of men. I have heard it said that the only hope of our world was in the League of Nations, or in a World Government. Instead of removing our fears these organizations increase them, for so far, they have left God out. We have a good description of them in the Second Psalm.

The Cure for Fear is found only in God, the God Who has revealed Himself in Nature, in the Bible, and in the face of Jesus Christ. The Character of God furnishes a firm foundation for Faith; and His

voice comes to men, saying, "Fear Not."

1. Faith in the *Purpose*, or Plan of God. This Purpose might be expressed in three words: Creation; Redemption; Re-creation. There is *only one way out*; it is God's way; Christ on the Cross; Christ in the heart; Christ on the throne.

2. Faith in the *Promises* of God; His exceeding great and precious promises; Promises concerning the World, the Church, and each one of us.

3. Faith in the *Presence* of God. He lives in us, and goes *with us all the way*.

When such a God says, "fear not," may our hearts respond, "*I will not fear!*" —J.K.P.

"CHRIST-LIKE" Eulogy Or Blasphemy?

It is a dangerous thing to speak of a man as "Christ-like," and it can be blasphemous. To speak of a man as an exemplification of the "Christ-like spirit," the "embodiment of Jesus," or the "finest Christian in the community," demands an immediate examination of *who* makes such a characterization and *about whom* are they talking; for we find such phrases used to day about men, some of whom are not even Christians and about others who seemed to have deviated far from the way of Christian truth.

To the minds of some, gentleness, a concern for the welfare of others, a willingness to stand up for convictions and, if necessary, to break away from the usually accepted conventions of society, combine to make one "Christ-like."

Admitting that our Lord was gentle, that He was deeply concerned for the welfare of others, that He stood for His convictions and that He was willing, when indicated, to break away from the accepted conventions of His time, it is nevertheless blasphemous to think that following such a standard *alone*, makes one "Christ-like," for pagans have done and at times still do the same today. One of the most perfect embodiments of this philosophy we have ever known was a Chinese gentleman, a Confucian scholar, who at the same time repeatedly said: "I refuse to accept Christ as my Saviour for I cannot accept the claim that He did something for me which I cannot do for myself."

It is equally blasphemous to speak of the late Mahatma Ghandi as a "great Christian," when he was not a Christian at all.

In speaking of men as "Christ-like" one must look at His *person* and His *character*. He, the eternal Son of God, set an example of gentleness, but no one in history has ever more ruthlessly *denounced sin* and recognized it for the soul-damning thing which it is. It was because of sin and its effect on the human race that He came into the world and His program was one of *redemption*, not primarily *reformation*.

Our Lord was deeply concerned over the social welfare of the men of His day, but it was a matter of secondary consideration, for their eternal souls came first. By His divine and miraculous power He could have set the slaves free, healed all the sick of His time, and solved every economic problem. But He did not, because His emphasis was on the eternal value of the human soul, its absolute need of His redeeming and transforming power and the importance of eternity, rather than the short span of life to be lived in the flesh. His miracles of healing and relief had in them the element of love and sympathy, of course, but they were primarily to prove Who He was—they were His passport to prove that He was the Son of God.

Our Lord stood for His convictions and that was because they were based on the eternal truths inherent in His relationship with God the Father and with the Holy Spirit. These convictions had to do with the reliability and the authority of the Scriptures. They had to do with His pre-existence with God, His coming to redeem mankind, His power over all things and His final and certain triumph as King of Kings and Lord of Lords. From these convictions He never deviated and to them He dedicated His life and His ministry.

Our Lord did not hesitate to break away from the accepted conventions of His day but He always did this in a way to show wherein they were wrong and never to embarrass for the sake of embarrassment.

For one to be "Christ-like" must certainly include the recognition of Christ as God, His Spirit as the indwelling third person of the trinity, His Word as God's divine, authentic and authoritative revelation, and out of this simple faith in Him and the transforming experience of the new-birth to become a new creature in Christ, aware of our complete dependence on Him and of our resulting responsibility to our fellow-men, to bring them to a like saving faith.

Few of us would, with our limited understand-

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 34, December 24, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

ing, characterize David as a "man after God's own heart," because we are inclined to look at the man who sinned so grievously; but David was so described, because he was a sinner who repented and who earnestly sought to know and do God's will.

Humanitarianism is a worthy ideal for living, but its practice does not make one "Christ-like," unless at the same time there is an even greater concern for the souls of men, eternally lost out of Christ.

The loose way in which the term "Christ-like" is applied to men today is but an evidence of the abysmal ignorance, wilful or otherwise, with reference to the *person* and the *work* of the Lord Jesus Christ.

"For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."
—L.N.B.

Getting Tired Of Doing Good

"And let us not be weary in well doing: for in due season we shall reap, if we faint not."

There is a universal law of farming; "never get tired and quit." The farmer who loses heart, who faints, who quits, never reaps a harvest.

Living the Christian life is very much like farming. That is one reason for the Bible giving so many illustrations from the farm: the Psalmist says, "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The Prophet says, "Break up your fallow ground," and the Great Teacher gave us the matchless Parable of the Sower. Paul is applying this law to spiritual things when he warns us not to "grow weary in well doing."

All of us know that it is "doing well" to go to church; to worship God in His sanctuary. Some people get tired coming to church, even some who "join the Church." The faithful attendance upon the services of God's House brings a rich harvest, but many never reap that harvest because they do not come.

We know that it is "doing well" to read and study God's Word. Most people agree that it is the best Book in the world. How many of us feed on the milk, and the bread, and the strong meat, and the "honey out of the Rock," as regularly as we feed our bodies each day?

We know that it is "doing well" to pray. Some people pray in emergencies; in times of sorrow, or bereavement, or disaster; some "say their prayers"; how many really *Pray*? How many of us listen until we hear his voice, or thank Him for His many blessings, or pour out our hearts, our very souls, in

supplication and intercession? How many get tired and quit?

We know that it is "doing well" to be kind and courteous and helpful and loving in our contact with others; to go about doing good, as Jesus did. Do we ever get tired doing good to people about us, especially when they do not seem to appreciate what we do?

Farming is hard work; farming is "humdrum" work; the farmer has no "cheering squad" or brass band, or a stadium full of spectators. So with our everyday Christian lives. It will help to remember Jesus' words: "Inasmuch as ye did it to the least of these My brethren ye did it to Me."

May we keep at it; keep on "doing well" until we reap a rich harvest, and "come again with rejoicing, bringing our sheaves with us."—J.K.P.

Are You Sensitive?

In one way it is unfortunate to be overly sensitive; that is, to react to the slights or criticisms of others and to be made miserable by rudeness, imagining or otherwise.

On the other hand, Christians need to be sensitive to the feelings and the needs of others. Only too often we say something which may cut another and hurt him deeply. Had we stopped and put ourselves in their place we would not have been guilty of so speaking. We should be sensitive to the many little social amenities which can do so much to make our relationships with others the pleasant and harmonious thing they should be. Where race or religious tensions exist they are so often due to a lack of a sensitiveness to the rights and feelings of others. Again, we Christians need to be sensitive to the personal needs of people less fortunate than ourselves and to offer our sympathetic interest and help insofar as it is possible.

But, the type of sensitiveness most important of all is sensitiveness to the leading of God's Holy Spirit. One of the Christian's greatest blessings and privileges is in having God the Holy Spirit actually lead in one's personal life, not only in the major decisions of life but also in the daily tasks. To make this blessed experience operative it is necessary for us to live close to our Lord, ever seeking to know and to do His holy will. When we present to Him such an attitude He gives us hearts sensitive to His leading. This leading may come in a multiplicity of ways but there also comes an inward voice which says: "This is the way, walk ye in it."

David was asking for the sensitive heart and mind when he prayed: "*Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.*" —L.N.B.

The N.C.C. And Pronouncements

This editor has been following with some interest the preliminary bulletins of the National Council of Churches, which have to do with the 1954 meeting to be held in Evanston, Ill.

It is obvious that this meeting is being arranged and a build-up prepared for a series of declarations and pronouncements with reference to the Church and contemporary world conditions and order.

That pronouncements may be needed on some matters is true, but the question which recurs again and again in the minds of evangelical Christians is this:

How can an organization, such as the National Council of Churches, which consistently refuses to make an official pronouncement on the content of the Christian faith itself, hope to make effective pronouncements on matters on which Christians themselves differ greatly?

To this Journal the fallacy of such a super-Church organization rests in the fact that the organization itself depends for its very existence on shutting its eyes to Christian doctrine, while at the same time it makes very clear and definite pronouncements on human relationships.

This may make some sense to some but it is evident that a great many thinking laymen in particular are beginning to ask how this can be. If the National Council is to make categorical pronouncements on the content of Christian human relationships then let it define Christianity itself.

Because it has refused to so state and define Christianity, many will question its right to define Christian human relationships. —H.B.D.

Why Tithe?

1. Because God has told us to tithe.
"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."
2. Because it will bring a blessing to me.
"As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also . . . for this is expedient for you."
3. Because it will make possible the Gospel reaching some who otherwise would not have it.
"Whosoever shall call upon the name of the Lord shall be saved. How then shall they call

STILLMAN COLLEGE

NEEDS

\$15,500.00 THIS SCHOOL YEAR FOR 105 PART-TIME SCHOLARSHIPS

You Can Help

These Worthy Youths Get An Education That Is Soundly Christian By Sending Your Check To

Stillman College Scholarship Fund

CARE

Samuel Burney Hay ... President

P. O. Box 483

Tuscaloosa ... Alabama

on him in whom they have not believed? and how shall they hear without a preacher? And how shall they preach except they be sent?"

4. Because with the remaining nine-tenths I will be able to have everything that I need.

"Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you."

5. Because those who give to Him prosper.
"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that you mete withal it shall be measured to you again."
6. Because the Holy Spirit is given to me to make effective my witness to Christ when I obey God.
"The God of our Father raised up Jesus . . . to be a Prince and a Saviour . . . and we are his witnesses of these things; and so is also the Holy Spirit whom God hath given to them that obey him."
7. Because my gift will reveal me to God even as His gift of Christ has revealed Him to me.
"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."
"Wherefore shew ye to them, and before the churches, the proof of your love."

Sixtieth Anniversary Of The Korean Mission - 1892-1952

By Joe B. Hopper

November 27 was Thanksgiving Day for the Korean Mission in a very special sense. This was the day selected by the three Presbyteries of North Chulla Province to celebrate the sixtieth anniversary of this mission. Due to the war, it was impossible to include the South Chulla Province in this celebration, but all except two of the missionaries now on the field were present. In spite of a steady rain all day long, Korean friends from far and wide gathered to thank God for six decades of missionary service. In this period approximately 750 churches have sprung up in the Chulla Provinces, whereas in November of 1892 there were none whatsoever.

The gymnasium of the Mission High School for Boys was decorated for this special occasion. In the morning a volley-ball tournament featured teams from various mission institutions and church organizations. Proof that our mission is not quite yet dead is indicated by the fact that our missionary team got third prize (a comb apiece!) These hours of recreation were indicative of the close spirit of "fun and fellowship" between us all as we entered into the day's activities.

The afternoon was given over to a more serious observance of the occasion, with a service of worship and thanks for God's blessing upon the work of the Mission. The moderator of North Chulla Presbytery presided and the moderator of Kunsan Presbytery preached on Acts 1:8. The latter is a second generation minister, his father having been one of the prominent Presbyterian ministers of early days. Pointing out that "witnesses" are bearers of the most reliable testimony, he noted that the Apostles were: (1) witnesses of Christ's life, death, resurrection, and ascension; (2) receivers of the Holy Spirit through whom they were able to recall what they had witnessed; and (3) were obedient to the command of Christ to witness to the uttermost part of the world. He climaxed his message with a rapid survey of the great missionary figures of history, concluding with the names of those who first began missionary work in Korea, naming the original seven missionaries of the Presbyterian Church, U. S., of whom Mrs. W. D. Reynolds and Mrs. William Junkin are still living. "We bless God this day and offer thanks for the bearers of the Gospel who have come to us. We pray that they will continue to expand their labors among us to the glory of God and the winning of Korea to Jesus Christ!"

Another highlight of the celebration was the account by Rev. Yoon Sik-myung (now 82 years old) of his early experiences with some of our first missionaries. Having been one of the first converts in this area he could recall tales from the beginning of mission work here. Aside from the accounts them-

selves, his tales served to emphasize the amazing growth of the Church in Korea, and the tremendous contrast of Korea today with Korea sixty years ago. This service was concluded with speeches of congratulation by various friends, including the Governor of the Province, and the local commander of the United Nations Civil Assistance Command. Commemorative plaques were presented to the missionaries. The governor presented two special cross-shaped medals to be sent to Mrs. Reynolds and Mrs. Junkin, two of the original missionaries who came to Korea in 1892. In his speech of reply, representing the Mission, Rev. W. A. Linton remarked that this was Thanksgiving Day for us in a very special way. To all of us the warm hand-shakes of our Korean friends and their earnest expressions of congratulation and gratitude at the end of the service were even more meaningful than the formal speeches.

In the evening we gathered once more for a special concert which was arranged under the auspices of Dr. Kim Hong-jun. After a few numbers by various musical groups from our mission schools, Dr. Kim conducted us in a service of worship and music. Koreans and missionaries alike were inspired by the succession of prayers, Scripture portions, and sacred music, under the direction of Dr. Kim. All the music was composed by Dr. Kim, and he displayed brilliant musicianship in directing the choir of fifty voices, accompanied by five organs ("pump-organs") and a piano. Seldom anywhere does one hear such magnificent music as that to which we were treated. The Scriptural basis for these anthems were a profound expression of the feelings of one and all: Heb. 13:15; Eph. 5:18-19; John 4:23-24; Psalm 1; and Psalm 150.

"Let everything that hath breath praise
the Lord,
Praise ye the Lord."

In Korea all life moves in a sixty-year cycle. Hence the sixtieth birthday is the time of greatest celebration during the lifetime of any person. Having passed through life's cycle once, a person begins life over again at the age of sixty. This significance was by no means overlooked as our Korean Mission passed its sixtieth birthday. We pray that God may richly bless and prosper and magnify our labors as we enter upon our "second life" as a mission!

It Came From Texas

The exceptionally fine drawing, "Everlasting Victor," which appeared on the front of the December 10 JOURNAL and which has elicited so much favorable comment, was drawn by Jack Hamm, whose work is produced by "Religious Drawings," of Waco, Tex.

Mr. Hamm is an artist of exceptional skill and has dedicated his talents to Christian drawing. This JOURNAL hopes to make further use of his work in the future and is thankful for this effective means of Christian witness.

—Ed.

LESSON FOR JANUARY 4

Tracing Character To Its Source

Scripture: Matthew 15. Devotional Reading: Psalms 51:6-11, 15-17.

As a man thinketh in his heart, so he is. The source of Character is the Heart. Weymouth, in his translation of I Peter 3:3, 4, puts it this way: "Your adornment ought not to be a merely outward thing — one of plaiting the hair, putting on jewelry or wearing beautiful dresses. Instead of that, it should be a new nature within — the imperishable ornament of a gentle and peaceful spirit, which is indeed precious in the sight of God." The whole philosophy of the Pharisee was to make the outside respectable and beautiful and to leave the inside full of dead men's bones and all manner of corruption. It was a crime in their sight to eat with unwashed hands, but all right to eat with unwashed hearts — with hatred and all kinds of sin within.

When Massillon had preached before Louis XIV on the subject of "the outward man," and "the inner man," the king exclaimed as he left the church, "I know those two men." (Quoted by Weymouth from F. W. Farrar, "Texts Explained"). I think most of us "know those two men." Character has to do with the "inner man," the "hidden man of the heart."

In his Introductory Remarks to his "Bunyan Characters," Dr. Alexander Whyte has some striking things to say about Character. Allow me to quote some of his sentences: "The word 'character' occurs only once in the New Testament, and that is in the passage in the Prologue of the Epistle to the Hebrews, where the original word is translated, 'express image' in our version. Our Lord is the Express Image of the Invisible Father. - - - The Son is thus the Father's character stamped upon and set forth in human nature. The Word was made flesh. This is the highest and best use to which our so expressive word 'character' has ever been put. - - - There are more clever people than good people; character — high, spotless, saintly character, — is a far rarer thing than talent or even genius. Character is an infinitely better thing than either of these, and it is of corresponding rarity. - - - 'Character,' answers Butler, in his bald, dry, deep way, 'by character is meant that temper, taste, disposition, whole frame of mind from whence we act in one way rather than another - - - those principles from which a man acts, when they become fixed and habitual in him we call his character' - - - And we cease to wonder so much at the care God takes of human character, and the cost He lays out upon it, when we think that it is the only work of His hands that shall last forever. - - - All else we possess or pursue shall fade and perish, our moral character shall alone survive. - - - And we also shall carry our moral character to heaven: it is the only thing we have worth carrying so far." (This whole Introduction is one of the richest of Dr. Whyte's writings).

Our Memory Selection, "Keep thy heart with

all diligence: for out of it are the issues of life," is a splendid summary of the teaching of Christ in our lesson today, in this controversy with the Pharisees. If we keep our hearts Pure and Clean, Warm and Tender, Fixed on God and heavenly things, and Full of the fruit of the Spirit, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"; if we think on the things which are honest, just, pure, lovely, of good report, on virtue and on praise, then our character will become like that of Christ. If we have these graces in our hearts, we need not worry too much about dirty hands. Dirty hearts are what will condemn us in the sight of God.

David, in our Devotional Reading, recognizes this truth. His terrible sins came from an unclean mind and heart. "Behold, thou desirest truth in the inward parts," "Create in me a clean heart, O God; and renew a right spirit within me"; "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

I. Jesus' Answer to the Scribes and Pharisees. 15:1-9.

These enemies of Jesus were constantly asking, Why? Why does your Master eat with publicans and sinners? Why do His disciples break the Sabbath law? Why do thy disciples transgress the tradition of the elders? Notice how these formalists stress *Tradition!* They seemed to think more of the tradition of the elders than of the Scriptures. There was no law of God which commanded a man to wash his hands before every meal. There were, of course, many regulations concerning ceremonial cleansing which were largely typical.

Jesus answered them, as He often did, by asking a far more important question: Why do ye also transgress the commandment of God by your tradition?

(In our recent political campaign, we had many incidents which reminded us of the old saying about "the pot calling the kettle black," and in our dealings with the Communists we are constantly aware of the same tactics on the part of these notorious liars).

In the case before us, God had commanded them to "honor father and mother." One of the ways that we "honor" them is to take care of them when they are old, if they need our aid. These men tried to get around this obligation to their parents by saying, "It is a gift" to God by "whatsoever thou mightest be profited by me": namely, they pretended to give to God what they owed to their parents, and in this way dishonored both God and their father and mother. Thus they made the commandment of God of none effect. He sums it up by saying that they were teaching for doctrines the commandments of men. If we read Church History we will soon find that the Pharisees are not the only ones who are guilty of doing this. Indeed, a large section of the Church has been engaged in this practice for many centuries.

II. *His Explanation to the Multitudes:* 10-14.

Real defilement is internal, not external. It is easy to wash off the dirt which gathers on our hands, but it is a far different matter when we try to get rid of uncleanness of mind and heart and soul! "Not that which goeth into the mouth defileth a man." Why? Material things cannot touch the spirit of man. It is out of the abundance of the heart the mouth speaks. Doctors used to look at the tongue and tell us about the upset condition of the stomach. When we hear a man speak we can judge of the upset condition of mind and heart. The scribes and Pharisees, if they had realized it, were laying bare their souls when they asked this question.

They were offended, but Jesus showed their real condition when He went on to say, Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

All formalists are "blind leaders of the blind." We have an abundance of such leaders today, in the state, and, I am afraid, in the Church also. If we in America do not get rid of them we will soon be "in the ditch" of Socialism and Communism. In Jeremiah's day he could say: "A wonderful and horrible thing is committed in the land; The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" Our land is saturated with sin, and these "blind leaders of the blind," instead of calling us all to repentance, are trying to whitewash, and put on some external salve, when there must be a cleansing of heart, if America is to be saved.

III. *Jesus' Explanation to Peter:* 15-20.

Peter asks that He declare unto them this parable. Jesus was often amazed at their lack of understanding: "Are ye also yet without understanding? He proceeds to tell Peter what it is that actually defiles: For out of the heart proceed evil thoughts, and giving a most revealing list of the heart of man

which is deceitful above all things and desperately wicked. He closes by saying that to eat with unwashed hands defiles not a man.

I read an interesting account of a noted surgeon who took a man's brains out of his head, washed them, and then put them back again. There are a lot of people who need such an operation, not on their physical brains, but on their intellects. Would it not be a wonderful achievement if hearts could be washed in this way? I suppose it would be impossible in the case of our flesh and blood hearts, but our spiritual hearts — the inner man — can be so cleansed. Thank God for that! The washing of regeneration can renew us in every part. The blood of Jesus Christ cleanses from all sin: "Wash me, and I shall be whiter than snow." Only thus can our characters become like His Who is the Express Image of the Invisible God.

"Calvin Said . . ."

(On Suffering For Christ's Sake)

"It might seem at first blush absurd, that Luke should find honor in disgrace . . . But we must here bear in mind the cause which associates us with the Son of God, who not only swallows up the shame of the world with His glory, but also turns reproaches, slanders and the mockings of the world into great honor. By reason of which it is not astonishing that so few are found who are strong and stout enough to bear the cross, because we are almost all drowned and overwhelmed with the consciousness of the flesh; and there is hardly one in a hundred who feels that the reproach of Christ far excels all the triumphs of the world — which is the only true source of comfort. Therefore we must the more carefully think upon this saying: that we are in this day companions with Christ and sharers in His sufferings that we may be partakers of His glory."*

This brief passage hardly needs comment. How true it is that today we have lost the sense of the "fellowship of suffering." Most of us would feel that we were being unfairly treated by the Lord, if He would clearly call on us to suffer for His sake. It is a matter of interest that the periods in the world's history when men of God have thought and written most deeply on the *Goodness* of God have been periods when mankind knew what it was to suffer or to have the foundations of civilization broken up: witness Augustine, whose writings were penned while the Roman empire crumbled into dust, or the Reformers who wrote of the Love of God while the Black Plague carried off the population of Europe by the tens of thousands. God has not deserted us when we are called upon to suffer. In a sense, it is — for the Christian — a tribute to his faith.

*From the Commentary on Acts 5:41.

World Hookup

DEVOTION:

Hymn: "The Church's One Foundation."

Invocation.

Hymn: "Jesus Shall Reign."

Offering.

Scripture: Ephesians 4:1-16.

Prayer.

Hymn—"I Am Thine, O Lord."

PROGRAM CHAIRMAN:

For the next two Sundays our programs will carry the theme being introduced this evening, that of world-wide fellowship among believers and the universal responsibility of the Church in its missionary outreach. Often we are so occupied with local or denominational interests that we lose sight of the larger aspect of the Church of Christ, and the fellowship which is ours with all who believe in Him with saving faith. Let us examine the matter as carefully as time will permit in this brief discussion.

FIRST SPEAKER:

Many movements are abroad in the world today to provide a closer association between various church groups. This trend is being fostered with the thought in mind that a close working affiliation will strengthen the Christian movement. However, there is a real danger that organization may become a substitute for the vital spiritual union without which there is no basis for true fellowship nor hope of advance. True Christian fellowship is the fellowship of all who have been born again of the Spirit of God, baptized into the body of Jesus Christ, made members of His body and members of one another in Him, and who have been made to drink of one Spirit. (I Cor. 12). *It is a spiritual fellowship, for which organization can never be a replacement.* No movement of an ecumenical character can produce such a fellowship. It can only be realized through the work of the Holy Spirit, through whose power believers are made one in Christ. Men may combine Churches and thus create an organizational union which may sponsor great movements, but only the Spirit of God may join men to Christ and to one another in Him, thus creating a spiritual fellowship in which there is the unity of the Spirit and through which the power of God may be manifest in the world. We who are the youth of our Church should realize this vital distinction and avoid being caught up in the popular movements of the day at the sacrifice of our devotion to Jesus Christ as Saviour and Lord. Paul de-

scribes the fellowship as being comprised of those who "worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." If this position seems narrow, we would do well to remember that the way is narrow, and those who walk in it must walk by faith.

PROGRAM CHAIRMAN:

If the Bible is true, and we believe it to be the very word of God, then the followers of Jesus Christ will always be in the minority. This does not discourage us for we are not dependent upon numbers, but upon the power of God. Our first speaker has indicated the basis for true fellowship, and our second speaker will indicate something of the nature of this fellowship.

SECOND SPEAKER:

The Apostle John, in his first epistle, as he writes of the love of God for sinful men and of the love that the saints are to have for God and for one another, indicates that this fellowship is a fellowship of love. John says: "And truly our fellowship is with the Father and with His Son Jesus Christ." This fellowship is founded upon the fact that God loved us enough to give His Son to die for our sins. Then we love Him because He first loved us, and we know that "we have passed from death unto life," and that we have entered into this fellowship, "because we love the brethren." Paul, in our scripture selection for this evening, reminds us that we are to forbear one another in love, and in the next chapter, still dealing with the theme of the fellowship of believers, he says: "Walk in love, as Christ also hath loved us, and hath given himself for us." This love of God, shed abroad in our hearts by the Holy Ghost, knows no boundaries of race or color, and utterly disregards all social distinctions as established by wealth or culture. When a Christian meets a Christian, though for the first time, there is a bond of love that binds their hearts together and through which a blessed fellowship is already established. Paul says: "If any man love not the Lord Jesus Christ, let him be accursed." Then, by way of contrast, he says: "Grace be with all them that love our Lord Jesus Christ in sincerity." Where men love Christ, they will love one another in Him, and there will be the unity of the Spirit in the bond of peace.

PROGRAM CHAIRMAN:

There are those who trade upon this doctrine of love to further their own ends, saying that if we love God we will call all men brothers and join

hands with them regardless of what they may believe. An honest heart will realize that it is because we love Him that we cannot join hands with those who deny the virgin birth, who do not count His atoning blood as precious, who lightly consider the truth of the resurrection (when God makes belief in the resurrection essential to salvation - Romans 10:9), and who do not regard the Bible as infallibly inspired. Fellowship in Christ is for those who are of like precious faith. But I'm getting into our next speaker's theme. Let us listen to him.

THIRD SPEAKER:

There is a sense in which we as Christians are to love all men. "God so loved the world . . ." and we must love as He loved. We love men in that we do not want to see them perish without God and without hope, so we strive to reach them for Christ as we tell the gospel story of Jesus and His love. Our love for lost men is the fruit of our having been saved. Paul, in the fifth chapter of Second Corinthians, indicates this truth as he says: "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead . . . Now then we are ambassadors for Christ." In other words, when we realize that Christ died for sinners, we who have been saved from sin long for others to be saved, so we preach the gospel, beseeching men to be reconciled to God. However, we have no basis for *fellowship* with the unsaved. We are kind to them. We long to help them. We deal patiently with them. We pray for them, and witness to them, but we do not have *fellowship* with them, for our fellowship is with the Father (against whom sinners have rebelled) and with His Son Jesus Christ (whom they have not received and do not know). Our fellowship, if it is to be truly Christian, must be with other Christian young people, who, all around the world, have believed in Jesus Christ, and are thus cleansed by His blood and born of His Spirit. To all who are Christian we extend the right hand of fellowship. To all others we extend a hand of friendship, inviting them to join the fellowship by receiving Christ into their hearts by faith, beseeching them to be reconciled to God.

PROGRAM CHAIRMAN:

Surely the distinction between fellowship with believers and love for those who are unbelievers should be clear in our minds. The fellowship we have with the Father and with His Son Jesus Christ, and with all who believe in Him does not cause us to withdraw from association with others, but causes us to go to them with the message of the gospel of Jesus Christ. It warms our hearts and strengthens our faith and constrains us to tell the good news that Christ died for sinners. Christian fellowship builds a barrier against the evils of the world, but keeps an open door of love for those who would flee from the wrath to come. Let us thank God for having drawn us into this fellowship of love, and pray that He may use us to draw others.

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited, In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

Christian Emphasis Educational Excellence

Friendly Personal Attention — Small Classes

Tests And Guidance

College — Business Administration — Preparatory

Apartments For Married Students — Korean Veterans

Second Semester Begins January 28, 1953

Presbyterian Junior College

Box 38-W

Maxton, North Carolina.

Women's Work

Christ For The Women Of Congo

By Mary B. Crawford

LULABOURG, AFRICA.

May I introduce you to a woman in Congo? Here she comes with a basket of corn balanced gracefully upon her head and with her baby carried on her hip, coming from the field where she has spent the major portion of the day labouring that her family may have food to eat. If her husband is working for a foreigner, or if he is a chief, or if he has large fields in which she works with him and from which they sell fruits and vegetables, she will be clothed in a bright colored garment flowing to the ground with a bright rayon silk handkerchief tied jauntily upon her head.

If she has no such means, then she will be dressed in a scanty loin cloth and with nothing on her head. She may be an old woman, stooped from her years of hard labor, swaying from side to side as she carries her heavy burden on her head, perhaps walking with a stick to steady her steps. Or she may be a young woman or a young girl, perhaps 18 years old, or younger, but already bearing the burden of a family, the light of youth already gone from her eyes.

If she is a Christian, there will be an air about her different from that of the non-Christian, for she has a hope and a joy which the latter does not have. She will probably have been trained in a Mission School and is married to a Christian husband. Her Christian faith will show in her eyes and on her face.

But whether she be Christian or non-Christian she has some needs which only Christ can supply. First, may I mention that she needs comfort in sorrow. When illness and death come to an African woman, she is just as much in need of comfort and peace as any of us. She may show a stoical spirit, but deep underneath there is the longing for comfort and satisfaction of soul. The death-wail of the unredeemed African is heart-breaking, the despair over

79th VOLUME 1953


PELOUBET'S SELECT NOTES

A COMMENTARY
On the International Bible Lessons
WITH VISUAL AID MATERIAL

BY *Wilbur M. Smith, D.D.*

W. A. WILDE COMPANY
BOSTON, MASSACHUSETTS

\$2.75
AT ALL BOOKSELLERS



illness, the turning to the witch-doctors and charm-makers for help and protection against forces which they cannot control, stir us constantly with the realization that Christ alone can meet this need in Congo.

The Congolese are an emerging people, suffering growing pains of civilization as their standard of living is very slowly being raised and as they are being brought into contact with the outside world. A new economic status, service in the last war by thousands of conscripted soldiers going as far away as North Africa and Italy, news from America and Europe by radio in French which may have been learned in mission schools, all of this is causing a tremendous upheaval in the viewpoint and character of our people. It is all having a great effect upon the womanhood of Africa. Only Christ can help them adjust to such far-reaching changes.

A superficial knowledge of Him and His message leads only to distress of heart, as they accept the freedom which comes to them with the knowledge that He has lifted the status of womanhood through the centuries. They must be carefully nurtured and advised regarding their Christian life and their relations to their husbands and children. Too often this newfound freedom becomes license.

Men in Congo are adjusting to these changes in secular life more rapidly and easily than their mothers and wives and daughters, and there is a distance created between them. They sometimes become impatient with the slowness with which their women-folk accept change, and they continue to look upon them as inferior to themselves in intellect. So the Congo woman needs training in marriage and home-making and child care.

The Christian woman needs development of her faith and her Christian life through service, else in her constant acceptance of services done for her she become stagnant. Particularly is this true in the large urban centers near white cities and towns and along the railroad in the Congo. She does not have as much work to do because there are no fields for her to cultivate since there is not room for such near her city home, and on this account temptations to neglect her Christian faith through inactivity are great. An outlet for Christian service must be provided.

But the greatest need of all of the Congo woman, as of all women everywhere, is a saving knowledge of Jesus Christ that transforms her life into the likeness of her Lord, not just an acquaintance with Him, but a heart-filling experience of His power in her heart.

To meet these needs is the purpose of our Church's Mission in the Congo. Our people there are moving from the hinterland to the urban centers by the hundreds, even by the thousands, and it is an increasing necessity that we make more adequate provision for their Christian training in the urban centers. It is with the deepest gratitude that the African Mission expresses its appreciation to the Women of the Church for offering to us the Birthday Offering of 1951. These gifts will be used, under God's guidance, to meet the needs briefly explained above.

Chapels will be built in all the urban centers of our Mission, or present ones will be enlarged to accommodate the worshippers. Additional space will be provided for special training for the women of the congregations and the urban communities. Training centers on the Mission Stations for the girlhood of the land will supplement the wonderful service rendered by the Girls' Homes built by the Women of the Church with the Birthday Offering of 1933.

The chapels will be centers from which the glorious Gospel will be spread into every home, centers to which the women may come for services of worship and training in home-making and child-care and from which they will be sent out in special service projects, for the time has come when they should be encouraged to help others. In connection with these chapels there will be built rooms for sewing and cooking, libraries and reading rooms which will be used by the youth from the homes of these women, every means being used for the spiritual growth of the family.

The Congo woman stands before us with a burden on her head, with a burden on her back, with an unutterable burden in her heart, and only Christ can lift it. She stands sometimes in dejection, sometimes in defiance, sometimes in patient stoicism, sometimes with the light of hope in her eyes. YOU can help to meet her need as Christ calls you to share her burdens.

Wings For The Soul

My Mother Taught Me

To read the Bible and to pray every day;
To right each wrong before the sun went down;
To count ten before speaking when angry;
To give of my own spending money to God's work.
To call upon sick friends and to carry
flowers to them from my own garden;

To form habits of regularity, touching all
phases of life.

To attend all services of the Church.
To take Jesus with me wherever I chose to go,
but to choose, therefore, only those
places where Jesus would be loved.

To give service to Him in every way possible
And to seek His guidance before any plan
made for personal action be carried out.
Her favorite expression was, "The Lord
willing."

To be faithful and to love God and my
neighbor;

To be true, and
To be trustworthy.

My Mother taught me these principles for
Christian living.

The Bible Has Always Been The Source Of Freedom

The Bible is of vital importance in teaching freedom. Last year in a broadcast from Tokyo I reported an interview in which General MacArthur told me of the need for enough Bibles for all the eighty million people in Japan.

Dictators *fear* the Bible—and for good reason. It inspired the Magna Charta and the Declaration of Independence.

Justino Quispe, an Aymara Indian living in South America, writes: "I want so much that my race may have all the Word of God in their own native tongue for the good news has brought such wonderful changes to my people. It seems that Christ himself is dwelling in our villages."

It is exciting news that in most of the world people are pleading for the Bible. The Holy Scriptures in more than 150 languages are being supplied in large number in Korea, Greece, Japan, South America, China, Africa, Germany. Even Bibles in Russian are in demand in Europe. (Who knows how many are going inside Russia).

There are millions more who would read eagerly . . . but will not have the Bible unless we—

you and I—*right now* give to help the American Bible Society which since 1816 has been our organization for translating, publishing and distributing the Holy Scriptures.

Will you join with me in sending your gift today to supply the Bible—the source of freedom. Here is a good place to invest dollars to build a free world.

—Lowell Thomas
For American Bible Society.

Church News

Union Theological Seminary

Richmond, Va.—Dr. Paul J. Tillich, Professor at Union Theological Seminary in New York and internationally known Christian Philosopher, will deliver the 1952-53 James Sprunt Lectures at Union Theological Seminary next March 1-5, it has been announced by Dr. Benjamin R. Lacy, Jr., President of the Richmond Seminary.

The German-born philosopher, referred to by *Time Magazine* as "Protestantism's number one philosopher," will replace Dr. Emil Brunner, Professor of Theology at the University of Zurich, Switzerland, who was originally scheduled for the lectureship. Ill health and a recent death in his family have forced Dr. Brunner to cancel all speaking engagements in this country for the coming year.

The Sprunt Lectures, endowed in 1911 by Mr. James Sprunt, of Wilmington, N. C., is an annual event at Union Theological Seminary, and has made a definite contribution to the field of Christian thought and literature throughout its forty-year history. Outstanding religious leaders and scholars from all over the world have delivered the Sprunt Lectures, designed with the double purpose of affording fuller training to the students for their future ministry and of creating a powerful and permanent Christian literature. Each lecture series is published in book form after delivery here, and many outstanding works have resulted from these lectures.

Albemarle Presbytery

Albemarle Presbytery met in Called Session on December 11, 1952, in the new Educational Building of the First Presbyterian Church, Greenville, N. C.

Seventeen ministers and eight ruling elders were present. The moderator, Rev. R. Murphy Williams, Jr., First Presbyterian Church, Wilson, N. C., presided.

Rev. James B. Ficklen was received into Albemarle Presbytery as pastor of the Howard Memorial Church, Tarboro, N. C. Letters of commendation were read from the Covenant Presbyterian Church, Charlotte, N. C., where he had served as co-pastor, and from Mecklenburg Presbytery.

A commission was appointed to install Mr. Ficklen on January 4, 1953, at 7:30 P.M., as follows: Rev. E. L. Oakes, to preside and propound the constitutional questions; Rev. Harold J. Dudley, to preach the sermon; Rev. Norman Johnson, to charge the pastor; and Ruling Elder James S. Ficklen, to charge the congregation; with R. Lee Corbett, alternate.

The pastoral relations of Rev. D. Grier Woody and the Bear Grass - Roberson Churches was dissolved, and Mr. Woody given permission to labor outside the bounds of Presbytery.

J. W. Hassell, Stated Clerk.

BOOKS

"Treason In American Education - A Case History." By Frederick Rand Rogers. Published by Pleiades Publications, Palo Colorado Canyon, Monterey, Calif. Price \$3.00.

There has been a growing conviction that many educational institutions in America have not lived up to their trust. Few have been bold enough to expose this breach in trust. This book represents an exposure of the failure of Stanford University to abide by the stipulations of its founders and benefactors. This book has been prepared primarily for parents, school and college trustees, and statesmen. It emphasizes the willful irresponsibilities of what is known as "higher education."

Dr. Rogers does not pretend to be an eminent Christian, but he does display a high moral sense of equity and honesty. He aimed through this book to help rescue the schools and colleges of America from short-visioned science, the cynical materialism of anti-religion, and the cult of academic license. The author is a college-bred man. He came from a family of educators. He is listed in "Who's Who In America" as having his A.B. and M.A. degrees from Stanford University and his Ph.D. from Columbia University in Educational Administration. He is noted as a lecturer on pedagogical subjects and an experienced school surveyor.

Many fine insights are expressed in this volume. We submit a few samples. "Moreover, perhaps the worst of betrayals is to condone betrayals; it is even betrayal of betrayers." "Fifty-odd years of betrayal, and this far-western institution 'of the higher learning' continues to grow in body and limb, while the cancer within its vitals (implanted there by Andrew D. White's Cornell, Berlin University—a lip of Clotho's loom?), continues to exude its poisonous juices. Proud are its trustees, executives, faculties, alumni: proud of their university's physique and fame, proud of its scientific discoveries and technical inventions, proud of its expanding student body and campus, proud—simultaneously!—of its own professors' 'freedoms' and their steadily more constricting influences upon professors elsewhere ... While the wind of freedom

blows upon the Stanford campus: blows away almost every vestige of its founders' wills. For has not its third president reminded his own trustees that ways can always be found to do this very thing?"

In 1900 Jane Lathrop Stanford advised President Jordan thus: "The development of the soul is by far the most essential thing in life. All education should tend toward this one aim." This was the expressed desire of Mrs. Leland Stanford. Dr. Rogers throughout this book shows how tragically the authorities of this university departed from this noble aim.

An attack on educational institutions will certainly not add to the popularity of the author. One thing is sure, however, and that is that the author submits evidence that is unimpeachable. This case history should rouse many Christians from their apathy. This reviewer would like to see this book widely circulated, not merely because it exposes one institution, but because it throws the searchlight upon the trends of many educational institutions in America today. —John R. Richardson.

"Understanding The Books Of The New Testament." Edited by Patrick H. Carmichael. John Knox Press, Box 1176, Richmond 9, Va. Price \$2.50.

There is presented in this volume a series of six brief studies, each a complete unit in itself, which are so related as collectively to make a complete survey of the New Testament. The purpose of this work is to provide a comprehensive and constructive guide to individual study for use in Bible classes in the Sunday School and elsewhere as a basis for several courses in the Standard Leadership curriculum as a rapid survey course for students in schools, colleges and theological seminaries.

This reviewer would like to call attention especially to the last chapter in this volume on "Revelation." Dr. James E. Bear has given us in this section a concise outline and statement of this most difficult book of the Bible. He finds that the closing book of the Bible gives these leading ideas: "God reigns; through the Lamb, God's Kingdom will be established; sure judgment will fall upon the enemies of God; the people of God are under His special protection, and those who overcome will share the blessedness He has for His people." Dr. Bear closes with this thought: "We may differ as to the interpretation of some of these symbols but we must agree that it is the beauty and perfections of the life of God's people that are symbolized."

The brief survey of the twenty-seven books of the New Testament can serve as a helpful preface to the study of the New Testament itself.

—Jorn R. Richardson.

"The Greater Life And Work Of Christ." By Alexander Patterson. Moody Press, 820 North La-Salle Street, Chicago 10, Ill. Price \$3.50.

This is not a life of Christ in the usual sense. It is not a review of the events of the earthly existence of our Lord. There is a greater life and a larger work of Christ to which His life on earth is but a single chapter. This book is a study of Scripture from the standpoint of the eternal Christ as the theme of Scripture and not the Christ of the Gospels only. It covers the whole Bible narrative, not in the attempt to mention all the details but on

the great personages, events and crises through which the Person and Work of Christ are seen. The author believes that Christ's place in Scripture is the center of all Christian doctrine. Every truth radiates from Him. This book, therefore, contains the outline of the Christian doctrine studied from the historical base-line of the eternal life of Christ and running concurrent with His work from the development of which they sprang.

"Word Studies." By Kenneth S. Wuest. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price \$2.50.

This volume is a study of the Pastoral Epistles—Timothy and Titus. Like the other books in this series, Professor Wuest makes effective use of an expanded translation by giving each Greek word, which is the key to the understanding of the text, its correct meaning as employed in the context. The author uses the Authorized Version and Nestle's Greek Text. A complete index will help to find any passage quickly.

"The Mighty Saviour." By Arthur J. Moore. Abingdon-Cokesbury Press. Price \$2.00.

This book contains ten sermons by one of the best known leaders in the Christian world today. Bishop Frank Smith calls these messages: "Models of evangelistic preaching probing the heart and calling for a verdict." The major purpose of each passage is to exalt Christ as the mighty Saviour.

"Spiritual Revolution." By Pierce Harris. Doubleday & Company, 575 Madison Avenue, New York 22, N. Y. Price \$2.75.

Dr. Harris believes that we are rushing down the self-same road to destruction that led in ages past to the downfall of Rome. He tells us that the signs are legion and in them we find deadly parallels between our age and that of Rome. In this volume, he not only depicts the evils of our nation but challenges Christians to do a better job of teaching and practicing genuine Christianity.

"A Handbook For Presbyterians." Prepared by the Lexington Presbyterian Church, Lexington, Va. Published by John Knox Press, Richmond, Va. Price: Paper, \$1.00; Cloth, \$1.75.

This book has been written to answer such questions as: "How is our Church different from others?", "What do we believe and why?", "What part can I take in the Church?", "How may I become a better Christian?" The answers are simple and short. The ultimate aim, as stated in the introduction, is: "The single purpose of the book is to help us all to become good Presbyterians—and therefore good Christians."

"Discovering Wayside Treasures." By William N. Hutchins. The Judson Press, 1703 Chestnut Street, Philadelphia 3, Pa. Price \$2.00.

As Dr. Hutchins leads the way, speaking quietly of the things that tell and reveal the greatness of life, somehow we are reminded of how Christ went

before His disciples along open ways, teaching them to observe and to believe because the Father Himself loved them. It is the Divine art and method of the greatest Teacher that the author uses—taking the everyday things near at hand and letting them tell that God is near too. Interesting as this book is, it should be added that it is not always marked by Biblical discernment. It should be read with caution.

"The Bible Story For Boys And Girls - Old Testament." By Walter Russell Bowie. Abingdon-Cokesbury Press, Nashville, Tenn. Price \$3.50.

These pages narrate the dramatic Old Testament stories. At times the author's liberal presuppositions are evident. For example, on Page 14 we read: "And so we come in the Bible to the story of the flood. From the years far back, before the Bible was written, there had been handed down the tale that one time the earth had grown so wicked that there seemed nothing for God to do but to wash it clean and to start again." Such a treatment would tend to create in the mind of the child that the story of the flood is merely folklore rather than a historical fact. It will be necessary for parents to select from these stories the ones that are free from a liberal bias. This book will never take the place of Mrs. Vos' "Child's Story Of The Bible."

"Park Street Prophet." By Harold Lindsell. Van Kampen Press, Wheaton, Ill. Price \$2.25.

Following a brief narration of Harold John Ockenga's religious background and early Christian experiences, the author tells of his ministry at the Park Street Church of Boston, Mass., and his important part in the organization of the National Association of Evangelicals. Pointing out Dr. Ockenga's versatility, the biographer remarks that he has shown himself to be "one of the finest preachers and staunchest defenders of the faith this country has ever known—or the whole world, for that matter." Of special interest in this biography is Dr. Ockenga's interest in missions. When he began his pastorate in Boston, the Church he now serves had two missionaries. Today it has one hundred and ten on their list for support.

"The Travail Of Religious Liberty." By Roland H. Bainton. Westminster Press, Witherspoon Building, Philadelphia, Pa. Price \$4.00.

This volume presents the James Sprunt Lectures at Union Theological Seminary delivered in 1950. Dr. Bainton is a church historian of renown and he gives us in this volume stories of men burned at the stake, men exiled, men ostracized in the name of religion. Thus the author explains the struggle within the Christian Church to achieve religious liberty by telling in popular, biographical style the story of the sincere men—both persecuted and persecutors—who took part in the struggle. This book is a strong plea for the philosophy of liberty which assumes a measure of variety of human behavior, honors integrity, respects the dignity of man, and seeks to exemplify the compassion of God.

"Encyclopedia Of Illustrations." By Henry Ward Beecher. Zondervan Publishing House, Grand Rapids, Mich. Price \$5.95.

Here are over twenty-five hundred of Henry Ward Beecher's best illustrations. They are de-

signed to help those who speak to put their messages across in the most impressive and efficient way possible. They point out and emphasize the great Bible truths in an unforgettable way. There are illustrations here for every type of message. Some are based on nature, others on well-known literature, but all are Bible-centered and Christ-honoring. Preachers, Sunday School teachers or ordinary lay speakers will find this big collection meets all their illustration needs. The volume is completely indexed by subject and title.

"Good Times For God's People." By Marion Jacobsen. Zondervan Publishing House, Grand Rapids, Mich. Price \$3.95.

Here is a book which meets one of the most urgent needs confronting Christian people today—the problem of Christian recreation. The author, in trying to answer the question, "What can a Christian do to have a good time if he separates himself from the questionable practices of the world?" treats such subjects as: "Christian Good Times At Home," "Sundays And Special Days At Home," "Good Times For The Church And Sunday School," "Women's, Young People's And Other Groups." The author has succeeded in a genuinely wholesome way in making this a veritable encyclopedia of Christian recreation.

"Obligations Of Christians." By Harry McCormick Lintz, Van Kampen Press, Wheaton, Ill. Price \$1.00.

This little volume discusses the Christian's obligations within the household of faith. He says that, those who by a transforming spiritual birth have become new creatures, the sons of God, and joint-heirs with Jesus Christ must help each other. There are certain definite obligations which we have to these spiritual kindred of ours and they are clearly outlined in God's Word. In sixty-one pages the author relates what these obligations are.

"Ideas For Boys' And Girls' Parties." By Ken Anderson and Morry Carlson. Zondervan Publishing House, Grand Rapids, Mich. Price \$.60.

The purpose of this little book is to suggest ideas whereby one can provide parties for boys and girls which will help and mold their lives. The authors succeed in offering real help to prove to boys and girls that being a Christian is life's greatest adventure.

"Young People's Programs In A Nutshell." By Leslie Parrott. Zondervan Publishing House, Grand Rapids, Mich. Price \$.60.

Each program given in this booklet is the mere essence of the idea. How the idea is developed and adapted to your group will depend entirely on your own imagination and initiative.

"Indian Drums And Broken Arrows." By Craig Massey. Zondervan Book Company, Grand Rapids, Mich. Price \$2.00.

This book is the first prize winner in Zondervan's one thousand dollar juvenile Christian fiction contest. It has all the ingredients for exciting and adventurous reading—war, Indians, Indian scouts—set in a locale of the Revolutionary War period. This book is one that youngsters will enjoy reading and rereading.

"The Drift Of Western Thought." By Carl F. H. Henry. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price \$2.50.

In this volume, Dr. Henry pictures the development of western thought from its classical idealism to its modern wasteland. He shows us the danger of the cultural collapse of western society should we continue to drift. It will be only through efforts such as this latest of Dr. Henry's that Christianity will slough off the persistent drift to a chaotic and pagan culture. Anyone concerned with the present crisis should not miss this provocative volume.

"The Pauline Eschatology." By Geerhardus Vos. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price \$5.00.

Dr. Wilbur Smith has appraised this volume as "the only great work of Pauline eschatology in our language written in the twentieth century." The author shows that both Paul's Christology and soteriology are so closely woven with eschatology that the eschatology has as good a claim to a central place as have the others." "To unfold Paul's eschatology," says Vos, "means to set forth his theology as a whole." There has been included at the end of this volume, Dr. Vos' learned essay on "The Eschatology Of The Psalter." The author was for forty years a member of the faculty of Princeton Theological Seminary, where he held the chair of Biblical Theology, and this work represents the ripe fruit of a lifetime of sanctified labor.

PRACTICAL CHRISTIAN LIVING — by J. Arthur Springer. Published by Moody Press, 820 N. LaSalle St., Chicago 10, Ill., price \$3.00.

Within this book there is presented to the individual, to the Bible class, to the Bible Institute group a course of instruction on the essential elements of Christian ethics. The work presupposes the acceptance of the Bible as a standard for the conduct of those who have placed their faith in Jesus Christ. The book may strictly be called an introduction to Christian ethics. Its primary aim is practical rather than theoretical. The author points out that Christian ethics is not for the non-Christian. Furthermore, he clearly states Christian ethics must be based on Christian doctrine as the base and the foundation which gives both incentive and power. To have a system of Christian ethics truly Biblical, is his aim. The author is a safe teacher and a trustworthy guide.

NOTES ON THE NEW TESTAMENT — JAMES — JUDE — by Albert Barnes. Published by Baker Book House, Grand Rapids, Mich., price \$3.00.

This volume is a commentary on the Seven Catholic Epistles. The canonical authority of the epistle is accepted. An introduction concerning the authorship, and an exposition of each of the epistles are given in clear and striking manner. This particular volume is one of the most valuable of all Barnes' expository works. We highly recommend this volume to all who desire to know more about this section of the New Testament.

WHAT OTHERS THINK

The following is an excerpt from an unsolicited letter from the pastor of one of the largest Churches in the U.S.A. Presbyterian Assembly.

December 8, 1952.

Sirs:

.

"May I take this opportunity to express my warm and sincere delight in the stand you are taking in the Southern Church . . . I pray that God may continue to guide you and your group to the end that the Southern Church with its witness be not sacrificed on the altar of organizational 'unit.'"

If you have not seen the new booklet, "The Reason Why," write and secure a copy—you will then want 100 or 1,000 for distribution.

THE ASSOCIATION FOR THE PRESERVATION
AND CONTINUATION OF THE SOUTHERN
PRESBYTERIAN CHURCH

H. B. Denay, Secy.

Weaverville, N. C.

L. U. N. C.
Carolina Room

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

JAN 2 - 1953

DECEMBER 31, 1952

PRAYER FOR THE NEW YEAR



VOL. XI NO. 35

\$2.50 A YEAR

Library, Reading Room
University of N. C.
Chapel Hill, N. C.

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor

Weaverville, N. C.

Dr. L. Nelson Bell, Associate Editor

Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw
Mr. W. R. Willauer

LETTERS

Welsh, La.

Gentlemen:

In the September 17, 1952, Journal we find the article of Rev. H. L. Love, Jr., "Who Is Disloyal?" The simple solution of the "Church Union" issue presented by Mr. Love is what loyal, informed, Southern Presbyterians have been waiting for. It gives the Liberals of the N.C.C., the Northern Presbyterian Church and the Southern Presbyterian Church a clear indication of how the Southern Presbyterian Church will successfully defend itself against efforts to force it to liquidate.

We now know exactly how to proceed to defeat the church union drive. To make the victory overwhelmingly complete, we must also free the Southern Presbyterian Church from domination by the National and World Council of Churches.

Sincerely,

B. L. Orvis,
Thirty-One Years An Elder,
Southern Presbyterian Church.

EDITORIAL

The Chapel Hill Case

For some years it has been common knowledge that the Presbyterian Church at Chapel Hill has departed from the accepted standards, not only of Presbyterianism but also of evangelical Christianity.

Presbyterians—many of them—moved to Chapel Hill and soon found themselves completely out of accord with the preaching they heard from the pulpit and from the program demonstrated by the church. Some joined other churches, some simply attended other churches, some were disillusioned and disheartened and became cynical both as to the message and the purpose of the Church. A goodly number determined to go about the establishing of another Presbyterian church where they could hear preaching and participate in a program worthy of their denomination.

The situation became so acute that some six months ago a special Judicial Commission was appointed by Orange Presbytery to thoroughly go into the entire matter.

The report of this Commission has been published and it has become the object of discussion and debate in the secular press. The Presbytery will act on this report at a called meeting on January 6th.

The report of the Commission brings out many things. For the sake of brevity only some of these will be mentioned:

a. Unbaptized persons have been admitted to the church and the rite of baptism has not been administered. To some of the officers this did not seem important and some indicated that the Sacrament of baptism was to be administered, or not, according to the individual desire of the one being admitted.

b. The session does not ask the questions outlined in the Book of Church Order of persons received into the church, at times the individual is asked if he will accept Jesus as his "life's guide." Again, the general program and interest of the church is simply outlined.

c. Several officers of the church, both elders and deacons, are not ordained and have not been properly installed, nor are they instructed in the Standards of the church or in its doctrinal beliefs.

d. The officers of the church seem to have a general feeling that it is relatively, or absolutely, unimportant that the church be Presbyterian except insofar as that "rules" are necessary in any organization. They are generally uninformed regarding the theological beliefs of our church and in most cases they were found to hold convictions differing sharply with those outlined in our Standards. Only a very few could speak of convictions which include the concept of man needing a Saviour, and of Christ as a necessary Saviour.

e. Several officers declared that they did not feel the Sacraments to be necessary while *only a minority believe that Christ is objectively essential to an adequate religious experience.*

f. For but few of the officers is the Christ of their faith the Christ of the Bible, as presented in our Confession of Faith. Most would ascribe to Him at least some measure of "divinity." For some, however, it was the "divinity" as every man is divine. For but one officer was Christ preexistent, most of them did not even understand the meaning of the term. For but one or two was He the Son of God in any special, essential sense, and for but a very few was there any real significance in the Resurrection.

g. At least one officer (an elder) felt that a good Confucianist or Hindu might conceivably be a better "Christian" than most professing Christians. For most of the officers the Bible is an unusual book, but not inspired as our Confession defines the term. At least one officer was repelled by the idea of "sacrifice" and he could not feel content within a religious atmosphere which included, in relation to salvation, "sacrifice," "death," and the "shedding of blood."

h. At least one officer evidently does not believe in a personal God. To him Humanism is God. At least one explicitly declared that he is a Unitarian by conviction.

i. Most of the officers have serious mental reservations respecting such essential things as the condition of man as a sinner, his need of a Saviour, Christ as the Divine Son of God, the only Saviour of a lost humanity, and the reality of either Heaven or Hell, doctrines not primarily Presbyterian but Christian.

That the pastor, by his substitution of Humanism for Christianity, "religion" for Christ and an almost total disregard for his own ordination vows, is in a great measure responsible for this situation is evident. That he has projected his own personality on his congregation is also obvious. Of those loyal to him, some consider him the "embodiment of Jesus," the "finest Christian in the community" and his sermons as, "seminars in religious experience" and "challenges to individual thinking."

Apparently, in this church, religion is a searching for God through humanitarian activities, with "salvation" a reward for a good life, while the only doctrines of importance are those which are the product of human experience and are therefore subject to further experimentation and revision.

The pastor is a man of strong convictions, almost obsessions, on some social problems and their solution. As much as some may disagree with his activities along social and racial lines, this is NOT the question at issue.

The problem is this: Our Presbyterian Church is a confessional Church. It has Standards and a Confession of Faith, rooted and grounded in the Word of God. As one daily newspaper has pointed out, it is a Presbyterian Church, not an Ethical Culture Society. Within the framework of our Presbyterian faith there remains great latitude for individual expression of Christian life, but as long as we remain a Confessional Church we must continue to subscribe to certain beliefs and doctrines as an essential part of Christianity.

The issue at stake is one which goes to the very heart of our Church and her faith.

The Westminster Standards On The Bible

It is held by some that our spiritual forebears of the 17th century did not commit themselves on the point of infallibility or absolute truth of the original manuscripts of all Scripture in all of its parts. Further we are told that they wisely and properly left such matters open, purposely refraining from the adoption and endorsement of such an untenable position. It will be worth while to review the Standards to see just what they do contain relative to this vital point. To some, it may be novel; to some, enlightenment; to others, both.

Chapter I, Par. I: "... It pleased the Lord . . . to reveal Himself, and to declare that His will unto His Church, and . . . to commit the same wholly unto writing . . ." Par. II: "Under the name of Holy Scripture, or the word of God written, are now contained all the books of the Old and New Testaments . . . all of which are given by inspiration of God . . ." Par. IV: "The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth . . . wholly upon God (Who is truth itself), the author thereof; and therefore it is to be received, because it is the Word of God." Par. V: "... Our full persuasion and assurance of the infallible truth and Divine authority thereof, is . . . of the Holy Spirit . . ." Par. VIII: "The Old Testament in Hebrew . . . and the New Testament in Greek . . . , being immediately inspired of God . . . are therefore authentic . . ."

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 35, December 31, 1952.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

Chap. IX, Par. 2: "By Him (the Holy Spirit) the prophets were moved to speak the word of God, and all the writers of the Holy Scriptures inspired to record infallibly the mind and will of God..."

Chap. XVI, Par. 2: "By this faith, a Christian believeth to be true whatsoever is revealed in the Word, for the authority of God Himself speaking therein..." L. C. 3: "The Holy Scriptures of the Old and New Testaments are the Word of God..." L. C. 4: "The Scriptures manifest themselves to be the Word of God... But the Spirit of God, is alone able fully to persuade it (the heart) that they are the very Word of God."

Now these are rather strong statements; and they seem to be clear. In their light our forefathers and ourselves believe that these Westminster divines meant just what we mean now by infallibility and inerrancy. (These terms are hardly diverse the one from the other, though there may be some technical shade of difference. In the last analysis there appears no disparity between "not capable of making mistakes" and "containing no errors"). All that the words of the Creed lack of inerrancy is the use of the word! It were a keen mind indeed to maintain that the Scripture is infallible but not inerrant! Is it not correct then to say,—in view of what is set forth so startlingly clear in our Standards, even at a time when there was no such issue as now obtains, that anyone who holds that the Confessional Statements do not involve the infallibility of the Bible, holds a view at variance with the plainly endorsed and even literally expressed fact in those same Standards? Whatever attitude one may choose to assume, the Confession is as unequivocal as it is plain. The fault is in the reader or in the one who accepts our System of Doctrine, and not in the Standards, if the latter seem to fall short of inerrancy.

It is quite easy to project antecedent convictions of the mind upon the pages of a book, and even to twist the writer's intent. Here we think is the explanation of the repudiation of Scriptural infallibility as found written in the Confession. The assumption that the Creed tolerates any lower view of Holy Writ than inerrancy of its originals, seems to be a subterfuge to escape the logic of strict subscription, and an attempt to evade the clear obligation devolving on the spiritual descendants of the Westminster divines, in holding the Bible to be true in the Scriptural, historical, and Presbyterian sense.

Some appear not to want an inerrant Bible: they would be made uncomfortable by it. Some assert (page the Auburnites!) that an inerrant Bible would "impair the authority of Scripture!" Look again at the Confession. Review these words. Pause on, "Our full persuasion and assurance of the infallible truth and Divine authority thereof, is... of the Holy Spirit." Surely such language does not permit exceptions. It appears simple logic to admit the Confession's committal to inerrancy. The dubious

may well beware lest, lacking assurance that our Creed attests inerrancy because the originals were inerrant, they thereby themselves also evidence a lack of the Holy Spirit!
—R.F.G.

Christian Humanitarianism Is Concerned About Body - Soul And Spirit

One of the outstanding doctrines and characteristics of historical Presbyterianism is the recognition of man's duty to God. This is embodied in the first question in the Shorter Catechism which states: "Man's chief end is to glorify God and to enjoy him forever."

Humanitarianism is, among other things, the concern for the welfare of and an attempt to meet the needs of others in the social and material realms.

Our Lord commended loving concern for mankind in words very clear: "*Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*" There can be no caviling about the Christian's responsibility in such matters and to do so is to go against the clear and repeated teachings of Scriptures. One of the tragedies in so many of our lives is our failure to "love our neighbors as ourselves."

But there is a grave temptation to substitute humanitarianism for Christianity, to feel that in doing good to our fellowmen we are fulfilling God's divine law in its entirety. It is only when our love includes a concern for the physical *and* spiritual welfare of others that we are glorifying God as we should. To show a concern for the soul of an unsaved man while we ignore his material needs is to come short of our profession as Christians. By the same token, a concern for the economic and social problems of others without bringing them face to face with their greatest need of all—the Lord Jesus Christ as their only Saviour from sin, is unworthy of the name of Christian effort.

It should be obvious to all Christians that we glorify God when we recognize and act on the needs of others, in body, soul and spirit. Material needs are important but how infinitely more important are those of the soul.
—L.N.B.

Doing Things We Never Did Before

"Not so, Lord; for I have never."

(Acts 10:14)

In response to these visions Peter did something which he had never done before, and the doing of it brought a rich blessing to him, and to the household of Cornelius, and to the whole Church.

Parents love to see their little children do some new thing; take the first step, or speak the first

word, or do or say something which they had never done or said before.

When we become Christians we are "babes in Christ." We ought to show that we are growing by doing some new things for our Master. Yet I am afraid that some of us are content to remain as we are and never do something new. There are plenty of things we might do to show that we are growing in grace and in the knowledge of Christ.

There are some Christians who do not have the Family Altar. Do you not think that it would please Him and be a blessing to you and your home if you would start one today.

There are others who have never had a real system in their giving, who have never set aside a definite proportion of their income for the Lord's work. This thing which you have never done has kept you from receiving a blessing. Would it not be a fine way of showing your love and gratitude for you to begin a systematic way of giving right now?

Some mighty good Christians have never led in public prayer. Now I know that our secret praying is much more important than our public praying, but it is a good thing to pray so that others can be blessed by the sound of your voice in public. Many of our church members never attend prayer meeting; why not start today?

There are those who have never spoken to, or led a soul to Christ. If you have never felt the thrill of trying to win a soul for Him, try it, and see what a wonderful experience it will be.

At the beginning of this New Year, would it not be a good time for us to do something for our Lord which we have never done before?—J.K.P.

The Glory Of God

The glory of God is seen through the eyes of faith. By faith we recognize God's glory for what it is while to the unbelieving it is a phenomenon only, something for which a rationalistic explanation is sought.

To the questioning Martha our Lord revealed himself as the resurrection and the life, the glorious fact that those who believe in him are transformed from dead to living persons for whom life becomes an eternal possession.

Only a few minutes later and Martha would stay the hand of our Lord as he commanded that the stone be moved from the tomb of her dead brother. The words of Christ were to remind Martha of his promise to her but they ring down the centuries to people everywhere: "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God."

Is it not true today that God withholds the revelation of His glory from the unbelieving? Is it not

true that those who do believe have opened up to them the vistas of His glory, with which nothing in this world can compare?

As men see the glory of God they recognize their own sinfulness as never before. As they behold His glory they catch a vision of His power and majesty. As they see the glory of the Supernatural One they sense something of the nothingness of their own efforts, aside from Him and His help. And they realize that they have entered into this experience of God's glory through the gate of faith.

As much as Christians and the Church need many things, certainly we need a new willingness to believe, a realization that faith is the substance of things hoped for, the evidence of things not seen.

Irrational? Perhaps. Illogical? By human standards, yes.

Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

BELIEVE — SEE THE GLORY OF GOD.—L.N.B.

The Forgotten Man

Peculiar and tragic seem the fortunes of China's Nationalist Leader, the Generalissimo, Chiang Kai Shek. Only a few years ago Christian Journals and even the Secular Press heralded this man as the world's foremost Christian. He was the subject of discussion groups. He was praised by platform and pulpit. The populace was impressed by the remarkable Christian revolution in his life as well as by the observance of daily family worship which he and his estimable wife maintained.

But of late Madame Chiang's pleas for help fall on deaf ears. The General's offer of reserve forces are spurned. He is the forgotten man, a failure, a renegade, racketeer, squanderer. His halo is gone. Only too quickly do men turn from fading glory; too readily do they believe the worst.

Let us admit that the Nationalist Government was corrupt (A spotless U. S. A.!) ; but look at the material with which he had to deal, and the situation which the Generalissimo faced; and add that the U. S. powers tried in vain to force him into a communistic combine, which would have contradicted our own best interests, as well as completely compromised the sacred cause of China's liberty,—now sadly lost, but not by Chiang's betrayal. Say that U. S. funds were squandered, that money was diverted, that waste and incompetence were widespread. (His story will reveal the whole truth to those who are so quick to judge and so hasty to condemn). But say also that only a true patriot would have stood firm in the breach and would have risked his life and also ignominy and disgrace at the hands of unprincipled critics, when he could readily have deserted his people and their cause, to find asylum in some neutral land, there to enjoy luxury with the

funds which at least he was guiltless of dissipating in his own interests. We disarmed him, while we allowed Russia to arm against him with Japanese supplies, U. S. approved! Chiang constantly won against the Communists until he was forced into a ten month's truce by General Marshall's visit; he could not stand against America's witting or unwitting misunderstanding of the situation which he and his Government faced.

We do not know all the facts. The cloak of charity is in order in such case. The once acclaimed world-foremost Christian is still a Christian. He shows magnanimous spirit, despite contumely heaped upon him, along with the price set on his head. He has courage in the face of danger, patriotism and loyalty to God and native land. We believe that he will yet be vindicated. Honor, respect and sympathy are still his due. And certainly we can pray for him and for his wife and for his Nationalist troops, as also for their hopes and plans nourished on the island bastion where he still valorously stands firm against our common enemy Communism in preparation for some fateful hour. Why not write him thousands of letters of encouragement! Why not pray! Forgotten? Not of God! O Tempora! O mores!

—R.F.G.

"Calvin Said ..."

(On What To Teach Our Children)

"Those whom God has honored by giving them children, must be made aware that they are especially obligated to take care that their children are duly instructed. Now if they want to educate them well, they must always begin with the FAITH, for children may appear to possess every virtue and yet have nothing if God is not feared and honored in their lives.

"We know some who go to great pains to indoctrinate their children in the manners of the world. To be sure, they do well to procure, as they do, good teachers for them, but it is only to teach them how to make a good showing before the world: how to use Latin and thus make a showing before the public, how to divide, how to cut a good figure. But as for a knowledge of God, they have none. In their case, the cart has been placed before the horse.

"On the other hand, respecting the instruction of children, look to St. Paul. If you follow his example, they will first come to know God, and that knowledge constitutes a foundation upon which you can truly build. Without this foundation, all will be ruin and confusion. When, however, we have labored to instruct our children in the faith and in the right and pure knowledge of God and His Truth, the response in their lives will almost be automatic: they will become honest, there will be no sign of dissoluteness or intemperance; they will possess such self-control as to be able to avoid frivolous living, profligacy, drunkenness and similar things."*

STILLMAN COLLEGE

NEEDS

**\$15,500.00 THIS SCHOOL YEAR FOR 105
PART-TIME SCHOLARSHIPS**

You Can Help

**These Worthy Youths Get An Education
That Is Soundly Christian By
Sending Your Check To**

Stillman College Scholarship Fund

CARE

Samuel Burney Hay ... President

P. O. Box 483

Tuscaloosa ... Alabama

GOWNS

• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES




Church Furniture • Stoles
Embroideries • Vestments
Wings • Communion
Sets • Altar Brass Goods

National
CHURCH GOODS
SUPPLY COMPANY
821-23 ARCH STREET PHILADELPHIA 7, PA.

CATALOG ON REQUEST

ACCORDIONS

FAMOUS ITALIAN MAKES
Available to Students, Teachers, Christian
Workers and Missionaries at
SPECIAL DISCOUNTS
Write Today for FREE Literature
Accordion Manufacturers & Wholesalers Outlet
Dept. 5P, 2003 W. Chicago Ave., Chicago 22, Ill.

In this rather literal and hence rough translation of Calvin's views on the instruction of children, it is perfectly evident that the Reformer anticipated the views that four centuries later would be preached as "modern child psychology." Much clearer than so many of us today, Calvin saw that the "don'ts" and the "dos" of life demand corresponding reasons; that morality needs a foundation upon which to stand. He saw that godly living requires godliness; that it is futile to train up a child in the way he should go if that way is not the fear of the Lord.

*From a Sermon on Titus 1:5-6.

What Think Ye Of Christ?

The Church's Responsibility for the RSV's Witness

By Rev. Wm. C. Robinson, D.D.

Columbia Theological Seminary — Decatur, Ga.

The Church of the living God is the pillar and ground of the truth. And the Church testifies that the Bible is not merely the record of God's revelation, but is indeed "the Word of God written." Further, from this written Word the Church proclaims Jesus Christ as true and eternal God Who became also truly man for us men and for our salvation. Alongside the Church's testimony to her Head and King there appear from time to time reduced, or Arianizing Christologies, or what Aulen, *THE FAITH OF THE CHRISTIAN CHURCH*, pp 210-219, calls a *separation* Christology. That means a view that separates Christ from God and presents Him as less than God — forgetting that a Christ who is less than God is a ladder that does not reach quite to heaven. Since the Church is the pillar and ground of the truth, it is her duty to examine the current RSV to determine whether it has accepted and used the Old Testament in Hebrew and the New in Greek as immediately inspired of God, and what witness the RSV bears to Christ — does it teach the Church doctrine or does it gravitate toward a separation Christology.

The Translators

Armstrong of Princeton, who died before he could do effective work on this translation, seems to have been the only conservative Presbyterian appointed as one of these translators. When the RSV Bible was published the Jews but not the Presbyterians were represented among the translators. Yet, from Irenaeus*, exposure of the effort of the Jews to deny the translation of Isaiah 7.14 made in their own Septuagint (two centuries before Christ) by introducing new second century A. D. translations by Aquila and Theodotion, to the article published by this RSV Jewish translator in the Introduction to the new Bible, it has been evident that Jews and Christians read the Messianic prophecies differently. More generally, the Church ought to look into the dominant positions taken by the educational institutions from which most of the RSV translators come and the doctrines of the Bible and of Christ taught by these men. For example, one of them in his volume *OUTLINE OF BIBLICAL THEOLOGY*, p. 112 asserts, "The New Testament, however, never quite puts Christ in the place of God . . . He is never identified with God but remains a distinct person." Another RSV translator delivered an attack upon *THE CHRISTOLOGICAL FOUNDATION OF THE WORLD COUNCIL OF CHURCHES* because that Council upheld the Church testimony to Christ AS GOD AND SAVIOUR. In his paper this RSV

translator set forth his views on New Testament teaching thus:

Even when the New Testament writers "referred to Jesus as *theos* that did not mean that he was identical with the one God of the universe". "Christ was not a *divine* being." "He (Paul) could and did use 'in Christ', because Christ was not for him the same as God." "In the Epistle to the Hebrews . . . by definition he is not God, but the one who makes the sacrifice acceptable to Him." "But despite all the predicates of deity bestowed upon the Lamb, he is clearly a distinct and separate being."

Is it proper to expect translators who hold these views to translate the Bible in accord with the full witness of the Church to Christ?

Worship or Merely Kneel Before?

The Greek word, *proskuneo*, occurs about 60 times in the New Testament and is regularly rendered *worship*. In four cases, however, where the term is applied to Christ, the RSV shies off of the term *worship* and applies to our Lord the weaker expression, *kneel before*, that is, Matthew 8.2; 9.18; 15.25; 20.20. Thus the RSV translators deny, in effect, that the leper, Jairus, the Syro-Phoenician woman, and the mother of James and John worshipped the Lord Jesus. No, these suppliants merely knelt before him! And yet, the RSV translates *proskuneo* so as to have Cornelius worship Peter (Acts 10:25) and John worship the angel (Rev. 19:10; 22:8).

Thou or You?

The RSV has adopted the usage that Thou and Thee are used of God and you and your of men. Then, they have used you and your generally for Christ. (Always except in Old Testament quotations). This is particularly objectionable when the whole glory of Christ as Messiah and as divine Lord is in the predicate. Thus when Peter confesses, "Thou art the Christ (Messiah), the Son of the living God", the RSV renders, "You are the Christ, the Son of the living God."

Again, when Saul is stopped on the road to Damascus by the light of God and hears the Voice from the Theophany speaking to him in his native Hebrew, he answers the Lord whom he has always worshipped, thus, "Who art Thou, LORD (Adhonay-JHVH)." But the RSV renders it "Who are you, Lord?", despite the fact that the heavenly reply is: "I—the Lord—am Jesus", and the fact that Paul in his Epistles repeatedly identifies the Lord Jesus with the LORD of the Old Testament.

Texts Describing Jesus As God

There are a number of texts in the New Testa-

* *Against Heresies*. III.21.1-5

ment, perhaps ten, which ascribe to Jesus the term God, *theos*. The RSV avoids giving a number of these to Jesus and it does so in the face of the testimony of those scholars who have published modern critical texts of the Greek Testament. The three Greek New Testaments professedly used by the RSV translators were those by Nestle, Westcott & Hort, and Souter. Of these three, the last two read Romans 9.5 thus: "Of whom is the Christ according to the flesh, who is God over all blessed forever. Amen." Nestle, giving a resultant reading, leaves the question undecided between a comma, a semi-colon, and a colon. The RSV puts a full stop, a period, after flesh, and reads thus: "... according to the flesh is Christ. God who is over all be blessed forever, Amen." But the grammar of this text as well as the true translation of Romans 5.8 and Romans 8.35 and 39 show that Jesus is not separated from but identified with God so that God commends *His own love toward us* in that while we were yet sinners *Christ died for us*.

At John 1.18 both Westcott and Hort and Nestle give in the text "God only-begotten", while Souter gives the same in the margin. The RSV disregarding their boasted use of the oldest manuscripts gives "the only Son."

Each of the three critical Greek texts used by the RSV translators, namely those by Nestle, Westcott & Hort, and Souter, give the reading, "the Church of God which He purchased with His own blood", at Acts 20.28. But the RSV pushed aside the weight of manuscript evidence which each of these three texts preferred and took the less well attested reading, "the Church of the Lord which he obtained". Thus again they avoid giving Jesus the term God.

Over against these, one ought to note that in Titus 2.13 and in 2 Peter 1.1 the RSV allows the Granville Sharp rule in reference to the definite article and renders these passages: "the appearing of the glory of our great God and Saviour Jesus Christ", and "in the righteousness of our God and Saviour Jesus Christ." Compare also Jude 4. On the other hand, the RSV fails to apply the same rule in 2 Thess. 1.10 where even Bultmann admits the translation, "according to the grace of our God and Lord Jesus Christ." Why should the RSV use the rule in Titus and Second Peter and Jude and refuse to use it in Second Thessalonians? Well, representative members of the RSV group date Titus and Second Peter late. Accordingly, they have no objection to admitting that Jesus was called God in these allegedly second century books—of course Jesus is regularly called God in the Ignatian Epistles, about 110. But they avoid applying the rule in the case of Second Thessalonians which is one of Paul's early epistles—though the rule is as applicable in Second Thessalonians as in Second Peter and perhaps a bit more applicable on grammatical grounds than in Titus.

The Old Testament Witness

Space permits the examination of only a few passages.

In the first of these, Psalm 45.6, the regular He-

brew word for God, *Elohim*, occurs. This word is rendered in the LXX Greek, *ho Theos*. It is cited in Hebrews 1.8, "Thy throne, O God, is forever and ever."

But the RSV changes this to a mere adjective and renders it, "Your divine throne endures forever and ever." Apparently, the Old Testament RSV translation is working to separate Christ from and to avoid identifying him with God.

Hebrews 1:2-3. In the great testimony to Christ with which the Epistle to the Hebrews opens, there are several minimistic elements in the RSV. In contrast to the earlier words through the prophets, the text asserts that "God spake unto us in Son Whom He appointed heir of all things." Now there is no article in the Greek before Son, but the several relative clauses which follow make the Son quite definite. Therefore, the RSV ought to have translated not "a Son," but "the Son" or "His Son," or "that Son Whom He appointed etc." Again the Greek word, *apaugasma* may mean either the *outshining*, or the *reflection*, either the *effulgence*, or the *refulgence*. The Christian translation from the days of the fathers has always been the former of these two meanings and that suits the context better. Thus Kittel, *ThHbzNT*, I.515 decides: "Nevertheless the unanimity of the patristic exegesis makes the probable sense this: 'Christ is the outshining of the Divine glory.'" Finally, the Greek asserts that Christ is the very image of His whole nature or being. Now the RSV has weakened the verb *is to bears*, which following the other weakening from *effulgence* to *reflects* and from *the Son* to *a Son*, gives the RSV a lower Christology.

In Isaiah 7.14 God gives Ahaz a supernatural sign that an *almah* shall conceive and bring forth a son and shall call his name Immanuel. The word *Almah* is certainly used elsewhere in the Old Testament with the meaning virgin, as the virgin Rebekah who was sought as a bride for Isaac and the girl Miriam who watched over her baby brother Moses. Accordingly, the LXX translated *almah* in the light of this usage, in the light of the context which required a supernatural sign, and in the light of the name of God the babe was to bear as "A virgin shall conceive . . . and call His name Immanuel (God with us)." The evangelist Matthew took over this correct rendering of the passage and under the inspiration of the Holy Spirit applied it to the virgin conception of our Lord Jesus Christ. From that day on the prophecy in Isaiah 7.14 has been used by the Christian Church as a testimony to the virgin birth of Christ, Cf Justin Martyr's *Dialogue with Trypho the Jew*. Now the RSV asks the Church to surrender the testimony of the Septuagint in its correct translation of this verse, the testimony of the inspired evangelist Matthew, and the testimony of the centuries of Christian witnessing—to let them cut the virgin birth out of the Old Testament prophecy and so support the Jewish contention.

According to Mark 12.35-37, Jesus cited Psalm 110 to show that the Messiah was the Lord of David, the

Lord seated at the right hand of God until His enemies are made the footstool of His feet. Thereafter this Psalm is quoted and reflected in the New Testament and other primitive Christian literature over a score of times as Jesus is represented seated at the right hand of God. Nevertheless, the RSV translates Psalm 110 .1 with the use of a small l for Lord and the use of *your* instead of *thy*. According to the whole New Testament of our Lord and

Saviour Jesus Christ, the Holy Spirit in this Psalm sets forth the Messiah as David's Lord, the Lord at the right hand of the Almighty, the Lord seated on the right hand of the throne of the Majesty on high until even His last enemy be destroyed. Yet the RSV translates thus:

"The LORD says to my lord

"Sit at my right hand, till I make your enemies your footstool."

SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

LESSON FOR JANUARY 11

Confessing and Following Christ

Background Scripture: Matthew 16. Devotional Reading: Phil. 2:1-11.

"Confessing and Following: saving faith compels us to do both. Some people say they believe — they have given intellectual assent to the fact of Jesus Christ — but they neither confess or follow Him. Others try to be secret disciples, like Nicodemus and Joseph of Arimathea, but none of us have much admiration for such disciples who are ashamed to confess Him before men. Christ said that those who were ashamed of Him in this sinful generation were those of whom He would be ashamed in the Day of Judgment, and that those who confessed Him before men would be confessed by Him. It is no trivial matter, this thing of confessing Christ! But confession with the lips is not sufficient; there must be confession with the life, and that means following Him. If we really believe with the right sort of faith — faith that works by love — then we will both confess with the mouth and follow Him in our lives.

Our Devotional Reading is that great and familiar passage in Philippians 3:1-11, and it would be a rich study in itself for the whole of the lesson period. Paul, in these verses, sums up in a marvelous way the Humiliation and the Exaltation of our Saviour, as He emptied Himself and subjected Himself even to the shameful death of the cross. Then he points out His glorious Exaltation when His name shall be above every name, and every knee shall bow and every tongue confess. He urges us to have this same mind in us. The path of greatness for us in many ways is similar to the path He trod. We cannot go as far, or do the work He did as the Saviour, but we can follow in His steps. This selection is especially appropriate as a splendid Introduction to our study today.

Before coming to the heart of the lesson let me very briefly notice the two incidents in Verses 1-12, for they also lead up to the lesson.

The first paragraph deals with the oft-repeated demand for a "sign" on the part of the Pharisees and Sadducees. Those who *will not believe*, like these two classes of Jewish leaders, try to salve their consciences by asking for additional evidence, or "signs." These men had all the evidence that was

needed; all that the disciples had; they had seen His Marvelous Miracles, heard His Matchless Words, lived in the presence of His Spotless Life. What further need was there for "signs"?

The second paragraph is a solemn warning about the "leaven," or teaching, of these same Pharisees and Sadducees. In another place He includes the Herodians. These three sects of the Jews were all bitter enemies of Jesus, and they represent the three kinds of "leaven," or doctrine, which have been the bane of the Church: Formalism, Skepticism, Worldliness. If we will read and study Church History we will realize the necessity for such a warning on the part of the Great Head of the Church. Where Persecution has slain its thousands, these three forms of false teaching, have slain their tens of thousands, for while Persecution may kill the body, or cause timid people to recant, these have destroyed the souls of millions of professed followers of Christ. In a very real way these preliminary paragraphs lead us to the Heart of the Lesson which may be called: A Great Question, and a Great Answer: A Great Sacrifice and a Great Challenge.

I. A Great Question and a Great Answer: 13-20.

First, there is a General Question: Whom do men say that I am? The answer shows the variety of opinions which people in general held concerning Jesus: John the Baptist, Elijah, Jeremiah, or one of the prophets. All of them were sadly deficient, and but showed the shallowness of the minds of the

multitudes. Herod, especially, held the first view, for his guilty conscience led him to think thus. It would seem to us that Jesus was not very much like Elijah: John and Elijah were alike, but Jesus was more like Elisha than the former rough and rugged prophet. Those who said, Jeremiah, it seems to me, had the deepest insight, for both Jesus and Jeremiah were "men of sorrows." But none went deep enough; none were true; for all considered Him nothing more than a great man. We have the same variety of opinions today, for there are varieties of Unitarians, some of them pretending at least to be ardent admirers of Jesus as a Man and Teacher, but all are Unitarians, and should not claim to be Christians, since they deny His Deity.

Jesus was not satisfied with such answers then and He is not satisfied with any such answers today. There *must be* on the part of His disciples a recognition of His Eternal Power and Godhead.

So He asks His disciples a Personal Question: Whom say ye that I am? Peter, answering for the others, made his familiar and famous reply: "Thou art the Christ, the Son of the living God." Here was the kind of faith Jesus was looking for—and He tells Peter in effect that such a faith comes from the Father. As Paul says later, It is the gift of God. To have it shows that we have a revelation from God. As a reward for such faith Jesus says that He will build His Church on this rock; this confession of faith in Him as the Christ and as the Son of God. The Church—the true Church—is built on belief in the Deity and Messiahship of Jesus Christ.

By preaching this Gospel in its simplicity and power they would open and close the door to heaven. (This, I believe, is what is meant by "the keys to the kingdom of heaven"). Paul says later that the gospel is a savor of life unto life, or of death unto death. Preaching the gospel brings men face to face with a decision: some reject Christ and His offer of salvation, and the door is closed; others accept, and the door is opened; some remain slaves of sin, others become free men in Christ Jesus.

II. *A Great Sacrifice and a Great Challenge: 21-28.*

From this time Jesus began to reveal to His disciples the true nature of His Mission on earth. They had a very wrong idea of that mission. They thought that He had come to set up the Kingdom in its power and glory, overthrow the Roman Empire, deliver Israel, and give to each of them a place of prominence in that earthly kingdom.

He begins now to tell them about His coming death at Jerusalem at the hands of the Jewish leaders, and His Resurrection from the dead. He had come, not to reign, but to suffer and die. This was strange and unwelcome teaching, and Peter reacted in his characteristic way. He took Jesus aside and began to rebuke Him! This shall not be! The very

idea was abhorrent to Peter, and no doubt to the others also. Then Jesus had to severely rebuke the very disciple whom He had so highly praised only a short time before. You are a hindrance, or a stumbling-block. Satan is using one of Jesus' own disciples to tempt the Master. He sometimes uses our friends to tempt us.

There are still those who have little use for the Atoning work of Christ; for the Cross and the Blood. They even blasphemously make fun of what they call "the gospel of the shambles." They pretend to laud Jesus as a Great Man and Marvelous Teacher, and want us to follow His "Way of Life," but refuse to believe that "The way of the Cross leads home;" that we are redeemed by the *precious blood of Christ*. They reject or refuse to take seriously all the teaching of Jesus Himself, and of Paul, and, for that matter, of the whole Bible; for the Bible centers in the Sacrificial death of Christ; the throne in heaven is the throne of God and of the Lamb slain from the foundation of the world.

There follows *the Challenge* in Verse 24; If any man will come after Me, let him deny himself and take up his cross and follow me. To accept this solemn challenge is to find life in its fulness and sweetness and power. Let us look at the three parts to this challenge.

Say NO to self. A life of self-seeking, self-indulgence, and self-aggrandizement ends in miserable failure. There are many examples in History. The so-called World-Conquerors were men of this type. They led miserable lives, and died miserable deaths. Think of the end of Hitler, the latest of these would-be conquerors! In contrast, look at the unselfish, holy life of the Lord Jesus Christ.

Take up his cross. David Livingstone took up the cross of Africa; Booth took up the cross of the poor people in the slums of London; Grenfell took up the cross of Labrador. Jesus took up the Cross of Calvary of the World of Sin; He laid down His life voluntarily.

Follow Me. The way the Master went is still the way of real LIFE.

Be sure and study the balance of the chapter. I do not have space.

William Douglas Dodds

Whereas William Douglas Dodds, faithful Ruling Elder of Fondren Presbyterian Church, Jackson, Mississippi, passed to his eternal reward November 17, 1952, we hereby formally record the sense of deep, irreparable loss which this church has suffered and our lasting debt of gratitude to the memory for his loyal service to Christ and His Church.

The Session of
Fondren Presbyterian Church.

Until We Behave Like Brothers

DEVOTION:

Hymn: "I Love To Tell The Story"

Prayer

Hymn: "Take My Life and Let It Be"

Offering

Scripture: Matthew 25:31-46

Prayer

Hymn: "Dear Lord and Father of Mankind"

PROGRAM CHAIRMAN:

To indicate that the United Nations is Christian in its doctrine and approach is to give a false impression. To suppose that through the United Nations men will become "brothers" is to entertain a false hope, for such is not its aim and character. Though much good may be accomplished by the UN, and avenues of service provided whereby Christians may be useful, it is in no sense a missionary enterprise, nor is it an approach to world problems that will recognize and meet the basic, underlying need of all men, that is, of being reconciled to God. This need can only be met through the Gospel of Jesus Christ, the gospel of redeeming grace. Men will never be *truly* reconciled to each other until they are reconciled to God, thus finding their unity in Him who is Lord of all the nations. Let us look for a moment at the United Nations that we may get our perspective as Christians in determining what part we may play in meeting world needs and in solving world problems.

FIRST SPEAKER:

Basically the UN is a combined court of arbitration and police force. It is a place where international matters may be discussed and policies determined, and it is a police force which is designed to enforce its policies and regulate the activities of those who participate, using armed force where it is deemed necessary. (Such as the "police action" in Korea.) Also it provides avenues through which aid may be given to needy peoples, and encourages closer cooperation and better understanding between nations. It is an international organization, primarily political and social in both character and aims. Both are good, and none would question the need for such an international council and clearing house. However, let us be warned again, that, though much is being accomplished that is extremely worth while, the UN will never provide lasting peace nor establish brotherhood among men and nations. Until men are brought under the government of God, under the reign of the Prince of Peace, when every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father, there will never be world peace or brotherhood.

PROGRAM CHAIRMAN:

Most of us surely realize that until the end of the age there will be wars and rumors of wars, and existing strife among the nations of earth. Jesus plainly said that it would be so. However, this does not mean that we should not pray for peace *now*, in our day and generation; nor does it mean that we should not seek to establish harmony by every possible means. It does mean that our hope can not be in the UN or in any other man-made plan for peace. Our hope is in Him before whom the nations shall bow and under whose authority peace shall be established; under whose righteous reign the nations shall study war no more. But let us see now what our second speaker has to say concerning the UN and world brotherhood.

SECOND SPEAKER:

There is an aspect of the UN that is directly beneficial to needy people, and in which we are surely interested. Through the relief program, the help to farmers, the health program, and the promotion of better understanding as to habits and culture, much of vital assistance is being given. No person having any of the milk of human kindness could fail to sense the importance of this particular phase of the UN. However, we must not be blinded to the fact that no one of these things or all combined will provide lasting peace or true brotherhood between nations. History has plainly taught us that often the ones befriended find occasion to become enemies when help is no longer needed or is of necessity withdrawn. *Only when men's hearts are changed through faith in Jesus Christ* will a basis for lasting peace be established and will true brotherhood be created. If what is being done could be done *in the name of Jesus*, thus providing access for the gospel of redeeming grace, then there would be much of lasting good accomplished. To leave out Christ is to omit the only One who can change the hearts of men, bringing "peace on earth, good will toward men."

PROGRAM CHAIRMAN:

There are always plenty of workers who are ready and willing to serve in such an organization as the UN, but the workers are all too few who are willing to go into the highways and by-ways to win souls for Jesus Christ, so it seems to me that as Christians our first responsibility (and it is a full time responsibility) is to be witnesses for Christ, carrying the gospel to the ends of the earth, ministering to the needs of men in the name of the Lord. There are plenty of "dead" to care for the "dead." The Master is calling His own to serve and follow Him. Now let us listen to our third

speaker as he presents something of the practical aspect of Christian service among the nations.

THIRD SPEAKER:

In our scripture lesson for this evening our Saviour has presented a scene that pictures at least one aspect of the last judgment when men shall give an account unto God for the deeds done in the body. It deals primarily with judgment in the light of our service to others, for it is by serving others that we serve the Lord. The implication is plain that those who neglect to serve men are not true believers and disciples of Him who came not to be served, but to serve, and to give His life a ransom for many. True servants of Christ will be "doers of the word, and not hearers only." However, this phase of judgment is not to be understood as the final basis for judgment. We are not saved by works, and ministering to the needy will not give us entrance into the presence of God. Let us not be misled into believing that through the UN or any other worthwhile and humanitarian project that we shall earn the favor of God; for "this is the work of God, that ye believe on Him whom He hath sent." The UN is not a substitute for faith in Christ and His cleansing blood, nor is participation in its program a substitute for the work of evangelization to which we are called as believers in Christ. Let us recognize its basic value; pray for those who administer its affairs; help where and when we have opportunity. At the same time, let us be guided by God in all of our endeavors, that we may avoid serving as one beating the air, majoring in the minor things, while neglecting the "high calling of God in Christ Jesus." We need spiritual balance and discernment, that what we do may be done in the name of the Lord Jesus, giving thanks unto God by Him. The greatest contribution that we can make toward bringing peace and establishing a brotherhood among men is to preach the unsearchable riches of grace, bringing men into fellowship with God and into the fellowship of the saints.

PROGRAM CHAIRMAN:

Until we are brothers in Christ, born of the Spirit into the family of God, we will never behave like brothers. Any fellowship superimposed upon men through organization and program will inevitably fail, for until men are brothers in heart, they can only "act" like brothers. It will not be real and lasting. How earnestly we should seek to win men and nations to Christ, that there might be "unity of the Spirit in the bond of peace" as men become brothers in Christ. Thus we may serve Christ and our fellowmen, and at the same time bring a spirit of unity and brotherhood that will be eternal in duration and infinite in value.

Recommend The Journal To Friends

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

Christian Emphasis

Educational Excellence

Friendly Personal Attention — Small Classes

Tests And Guidance

College — Business Administration — Preparatory

Apartment For Married Students — Korean Veterans

Second Semester Begins January 28, 1953

Presbyterian Junior College

Box 38-W

Maxton, North Carolina.

Women's Work

Important Information

For Women Of The Church Of The Synod Of North Carolina

The Board of Trustees of the William Black Home, Montreat, N. C., unanimously adopted the following recommendation of the Presbyterian Presidents, presented by Mrs. Rufus D. Wilson, President of the Women of the Church of the Synod of North Carolina.

Recommendation From Presbyterial Presidents

"In view of the small number of reservations, 57 in all, which were allotted to North Carolina under the new plan of allowment of reservations in the hotels of the Mountain Retreat Association for the Women's Training School, Montreat; and since it is necessary that the Presbyterial Presidents and District Chairmen attend this conference (since the program for District Conferences are presented and discussed then); and since the Chairman of Committees promote the program of the Church; the nine Presbyterial Presidents requested me to recommend to this body that the reservations at the William Black Home Women's Training School be handled by them in order that the women in positions of leadership, who are promoting the program of the Church in the Synod of North Carolina, might attend this conference."

The above Recommendation applies ONLY to reservations for the Women's Training School. All OTHER reservations are to be made through Mrs. C. W. Maxwell, Manager of William Black Home, 2019 Briarwood Road, Charlotte, N. C.

On behalf of the Board of Trustees of the William Black Home.—E. E. Gillespie, President of Board.

1953

A flower unblown; a book unread;
A tree with fruit unharvested;
A path untrod; a house whose rooms
Lack yet the heart's divine perfumes;
A landscape whose wide border lies
In silent shade 'neath silent skies;
A wondrous fountain yet unsealed;
A casket with its gifts concealed,
This is the Year that for you waits
Beyond tomorrow's mystic gates.

Church News

S. C. Ministers' Convocation

The Synod of South Carolina's Minister's Convocation will be held at the First Presbyterian Church of Columbia, S. C., January 12th and 13th. Dr. Julian Price Love, Professor of Biblical Theology, Louisville Presbyterian Theological Seminary, will speak on the Acts of the Apostles. Dr. A. Kemp Fiddler of Tidewater Sanatorium, Beaufort, S. C., will speak on "The Church and Alcoholism," and the Rev. Hubert V. Taylor, Associate Pastor of the Central Presbyterian Church, Atlanta, Ga., will speak on "The Theory of Worship."

The Columbia Seminary Choir, under the direction of Rev. Hubert V. Taylor, will render a program of sacred music in the Convocation.

The Moderator

Eight official engagements make up the January speaking-schedule for Dr. W. A. Alexander, Moderator of the General Assembly.

On January 7, Dr. Alexander will speak at Westminster Church in Miami, Florida. The next day he is to appear at a Presbyterian Ministers' luncheon, also in Miami, and on January 11, he will be at the Shenandoah and the Granada churches, both of which are also in Miami.

On the 13th and 14th of January, the Moderator will be in St. Petersburg at the First Presbyterian Church there. He will be at the First Church in Tampa on January 15 and at the First Church, Orlando, on the 18th.

International Congress On Prophecy

(Reported By M. A. Hopkins)

It was my privilege to attend the last four days of this congress on prophecy which was held in the great Calvary Baptist Church in New York from Nov. 9 to 16, 1952. I was impressed with the sane-

ness, soundness, and scripturalness of all the twenty-odd addresses I heard. The speakers did not claim to offer anything new, but only a re-affirmation and fresh presentation of the things most surely believed among us. It was all a confirmation and co-ordination of the views I have held and taught for forty years.

The Congress had this to say of itself: "This Congress is sponsored by over 60 outstanding Christian leaders and the American Association for Jewish Evangelism. It brings together the world's outstanding authorities on prophecy for eight days of forums, lectures and seminars on contemporary history in the light of Scriptures. Over thirty well-known Bible teachers and authors will present in 50 sessions fresh studies of Bible prophecy.

"This is not simply another Bible Conference. Church leaders and many other Christians feel that there must be a message from God's Word for our time concerning the return of our Blessed Lord. History is reaching its final culmination. Mankind is saturated with sin and exhausted with the limitations of chosen leaders. Christ is the only answer to the chaos of this hour. We lift up our heads because we believe that our redemption draws nigh. A gathering of Christian leaders such as is proposed by this Congress on Prophecy will compel attention to be given to our Lord Jesus Christ, whose coming again is our 'blessed hope.'"

Among the galaxy of speakers there were twelve editors of Christian periodicals, and eight presidents of colleges, theological seminaries and Bible Institutes. Some of the best addresses were delivered by Bishop William Culbertson, President of Moody Bible Institute; Dr. Louis T. Talbot, President of the Bible Institute of Los Angeles; Dr. Alva J. McClain, President of Grace Theological Seminary, Winona Lake, Indiana; and Dr. Robert G. Lee, the veteran Pastor of the 9,000 member Bellevue Baptist Church in Memphis, Tenn.

All agreed that the end of the age and the second coming of Christ, in the light of the signs of the times in which we are living, are near, but no attempt was made to fix any date. All recommended as a "must" a book with the arresting title **BEHOLD THY KING COMETH**, published by the Canterbury Press, 33 Ludgate Hill, E. C. 4, 128 pages, cost \$1.50. Each chapter is written by a Church of England scholar independently of the others, under the editorship of Brother Edward, who says of the seven writers of this book: "They are men who have been through the furnaces of higher criticism, but the flames have left their faith in Christ's second coming unhurt," like the three Hebrew children in the fiery furnace. Again he likens them to Moses and Elijah, saying: "On the Mount of Transfiguration Moses was not heard discussing the authorship of the Pentateuch, nor Elijah the date of I Kings. They were absorbed in the next major event in the Lord's progress." These seven scholars, writing independently on seven prophetic

themes, are in remarkable agreement that we are in the end time and that the second coming of Christ in visible glory and power is "the next major event in the Lord's progress." The theological background and undoubted scholarship of these men is a striking testimony that should wake up the sleeping virgins of the modern ecumenical church to hear the mid-night cry of the Bridegroom: "Rise up, my love, my fair one, and come away," S. O. S. 2:10, 13.

New Missionaries Appointed

At its recent meeting the Board of World Missions appointed twelve new missionaries, five to serve in Congo, four in Korea, two in Mexico, and one in Japan. All but one of these will attend the Appointees' School in Montreat next summer. Three of the newly appointed missionaries were born on the mission field, children of missionaries.

Appointed to serve in the Congo as industrial and evangelistic missionaries are Mr. and Mrs. Earl S. King. Mr. King was born on Mutoto Station in Congo. He is the son of the Rev. and Mrs. Earl S. King, Sr. He received his education at the Central School for Missionaries' Children in Lubondai, Africa, Virginia Polytechnic Institute and Union Theological Seminary in Richmond from which he will graduate in the spring of 1953. In the summer of 1949 Mr. King served as pastor and youth director of the Roanoke Valley, Virginia church. At the present time he is serving as pastor and youth director of the Rockfish Church in Greenfield, Virginia, a position which he has held since 1950. He is a member of the First Presbyterian Church of Clifton Forge, Virginia and plans to be ordained by Montgomery Presbytery in the summer of 1953.

Mrs. King, who was Virginia Campbell Wood, is a native of Natural Bridge, Virginia. She is a graduate of Montreat College and took her nurses training at University Hospital, Charlottesville, Virginia. She is a registered nurse and at the present time is serving in a hospital in Richmond. She is a member of the Keyser Memorial Presbyterian Church in Iron Gate, Virginia.

Miss Ruth Phipps who has served as teacher of missionaries' children at the Central School in Lubondai, Africa for the past three years, has been approved by the World Mission Board for life-time service as an educational missionary in Africa and has recently been appointed to that position. Miss Phipps is a native of Princeton, West Virginia but her home is now in Waynesboro, Virginia. She graduated from Mary Washington College, Fredericksburg, Virginia and also attended the Assembly's Training School in Richmond. In addition to her work as a teacher in the School in Africa, she has taught in high schools of Waverly and Waynesboro, Virginia. At the present time she is taking further work at the Training School which she will complete this spring. She is a member of Mt. Horeb

Presbyterian Church of Grottoes, Virginia.

Another second generation missionary approved to serve in the Congo is Mr. Thomas R. Cleveland, son of Mr. and Mrs. R. F. Cleveland of our Congo Mission. Mr. Cleveland was born at Lubondai Station in our Congo Mission and attended the Central School for Missionaries' Children there. He is a graduate of Texas Tech and has had a year's work at Austin Seminary in Austin, Texas. Mr. Cleveland spent two summers working in El Paso Presbytery. At the present time he is employed at Twin Oaks Ranch, Dinero, Texas, in preparation for his work as an agricultural and educational missionary. He is a member of the First Presbyterian Church of Lubbock, Texas.

Miss Adena Katherine Duggan of Macon, Georgia, has been appointed to a three year term as a teacher of missionaries' children at the Central School in Lubondai, Africa. Miss Duggan will leave on December 31 to take up her work in the Congo. She is a graduate of Mercer University and has taught in the schools of Waynesboro, Georgia. At the present time she is Director of Religious Education of the Waynesboro Presbyterian Church of which she is a member.

The Rev. Benson Cain, pastor of the Millbrook Presbyterian Church of Millbrook, Alabama, has been appointed to evangelistic service in Japan. Mr. Cain is a native of Birmingham, Alabama but received his high school education in Montgomery, Alabama. He is a graduate of Presbyterian College and Columbia Seminary. He served in the Navy during and immediately after the war. He has been student assistant pastor in the First Presbyterian Church of Marietta, Georgia and Trinity Presbyterian Church of Montgomery, Alabama.

New appointees to Mexico, are the Rev. and Mrs. Harold L. Thomas, who will go to that country as evangelistic and educational missionaries. Mr. Thomas is now pastor of the Clayton field in Clayton, Alabama. A native of Polk County, Florida, Mr. Thomas is a graduate of Westminster College, New Wilmington, Pennsylvania and of Columbia Seminary in Decatur. In addition, he has studied at Schrivenham University, Schrivenham, England. He served with the armed forces for three years during the war. He has served as student supply pastor of the First Presbyterian Church, Central City, Kentucky and the Southside Presbyterian Church, Tuscaloosa, Alabama.

Mrs. Thomas, nee Charlotte Weimer, was born in Rockwood, Pennsylvania. She graduated cum laude from Westminster College where she majored in piano and voice. She has served as music teacher in the public schools of Atlanta, Georgia and as choir director of the Inman Park Presbyterian Church in Atlanta. She is now a member of the Clayton Presbyterian Church, Clayton, Alabama.

New appointees for evangelistic service in Korea are Mr. and Mrs. Hugh M. Linton. Mr. Linton is

BOOKS

"The Faith Once Delivered." By Clarence E. Macartney. Abingdon-Cokesbury Press, Nashville, Tenn. Price \$2.50.

Believing that every minister of Christ owes it to his congregation and to himself to preach periodically a series of sermons on the great doctrines and cardinal truths of the Christian faith, Dr. Macartney recently prepared a series of fifteen sermons. These sermons are made available to the public in this notable volume.

Dr. Macartney has a deep sense of stewardship concerning the glorious gospel which is the treasure of the Christian Church. He maintains that the great truths of the gospel are to be preached not only to the times but to the eternities.

This book begins with a sermon on "God the Father" and ends with one on "Heaven." The main tenets of the Christian faith are set forth in these fifteen strong messages.

One of the most outstanding sermons in this volume is on "The Fall of Man." After presenting the convincing evidence to support this doctrine, Dr. Macartney sets forth the message of Christianity that comes to man in his fallen condition. He does not leave the reader in a hopeless condition but rather points to Christ who died upon the cross and poured out His precious blood that man may be restored.

Chapter twelve presents a very sane discussion of "The Second Coming of Christ." He tells us that the practical significance of the truth of the second coming is that it is a doctrine which assures us that when the end comes Christ and His Kingdom will be triumphant. He writes, "Not by natural development and not by the expansion of the church and the spread of the gospel will the great day of peace and righteousness come, but by the coming of Christ who shall bring human history to a conclusion and redemption to its climax and the kingdoms of this world shall become the kingdoms of our Lord and of His Christ."

This volume closes on the high note of Christian hopefulness. This hope is built on Jesus' blood and righteousness. The author stresses the fact that we have no natural right to the heavenly life. "This," he insists, "is a right conferred upon us through our faith in Jesus Christ who is the Way, the Truth, and the Life, and who, by His death on the cross, established for each one of us a 'right to the Tree of Life.'"

This latest book by Dr. Macartney will answer many questions asked by the Christian layman and stimulate any Christian minister to a greater faithfulness in presenting "The Faith Once Delivered."

—John R. Richardson

REQUEST

Several years ago a large group in our Church covenanted to pray each Saturday night for a revival. Some may have forgotten this covenant, others may never have heard of it.

**EACH SATURDAY NIGHT
Pray For Revival**

"Spring on Breezy Hill." By Betsy McCurry, Zondervan Publishing House, Grand Rapids, Mich. Price \$1.00.

This book is written to show children the fascination of the farm. It presents an ideal vehicle for teaching them the wonders of God's creation. Here is a fine Christian story—just right for children.

"Peloubet's Select Notes." By Wilbur M. Smith. W. A. Wilde Company, 131 Clarendon Street, Boston 16, Mass. Price \$2.75.

This volume contains Sunday School Notes for 1953. It is a commentary on the International Bible Lessons for Christian Teaching. It is complete in every respect, containing bibliographies, editorial material, illustrations in the text, maps, full page reproductions of famous religious paintings in color and a comprehensive index.

This seventy-ninth edition maintains the usual high standard in the selection, arrangement, and presentation of material and it is printed in a new clearer type.

"Parable Talks to Young Folks." By John Henry Sargent. W. A. Wilde Company, Boston 16, Mass. Price \$2.00.

Here are seventy-seven three minute talks around objects and ideas well-known to boys and girls which will lead them to feel that God is around about us and watching over us. These talks are excellent, illustrative material for all age groups in addition to the Junior and Intermediate ages. An additional feature of this book is a prayer and a few verses of Scripture in harmony with each parable.

"If You Hear A Song." By Lon Woodrum, Zondervan Publishing House, Grand Rapids, Mich. Price \$2.50.

The author writes with a knowledge of the modern situation—man's desperate attempt to find an escape and security in anything and anyone except God. Fun, excitement, crime, glamour, alcohol—these are some of the avenues of escape that the characters of this book seize upon. This is a book that will not only inspire Christians anew with the power of God's salvation but it will point the unsaved definitely to the cross and the salvation so great and costly purchased there.

"Idea—Youth Aid Handbook." By George F. Santa. Zondervan Publishing House, Grand Rapids, Mich. Price \$1.00.

This book is packed with practical tested ideas for youth workers and includes meeting plans, publicity ideas, chalk talks and quizzes.

"Captain Daley's Crew at Thunderhead Lake." By Craig Massey. Zondervan Publishing House, Grand Rapids, Mich. Price \$1.00.

Here is a mystery story for boys and girls. When they finish reading this volume they will surely exclaim, "We had a swell time at Thunderhead Lake!"

"This Happened in the Hills of Kentucky." By John Vogel. Zondervan Publishing House, Grand Rapids, Mich. Price \$3.95.

This heart-warming story of how the Galilean Children's Home came to be and how it has grown through the years is a saga of answered prayer and rewarded faith. The reader will learn to love the youngsters portrayed in the stirring recital of what God can do in a life completely and wholly dedicated to His service—such a life is John Vogel's. This book will show you how the impossible is possible with God.

FOR ONLY \$5!

PELOUBET'S SELECT NOTES

By Dr. Wilbur M. Smith

(Regular Price \$2.75)

... best known ... best loved ... most used
Commentary on the Sunday School Lesson
and your choice of two of
the following books by

DR. WM. C. ROBINSON

Title	Reg. Price
Christ - The Hope Of Glory	\$3.00
Our Lord	\$3.00
Who Say Ye That I Am?	\$2.50
Christ - The Bread Of Life	\$2.50

Now available at these remarkably low prices by special arrangement with the publisher of Dr. Robinson's books.

Order Today From

The Southern Presbyterian Journal

Weaverville, N. C. — Postpaid

\$5.00 WILL BUY

CHRISTIANITY AND LIBERALISM

By Dr. J. Gresham Machen

(Reg. Price \$2.50)

and any two of the following

By Dr. Wm. C. Robinson

Title	Reg. Price
CHRIST - THE HOPE OF GLORY	\$3.00
CHRIST - THE BREAD OF LIFE	\$2.50
OUR LORD	\$3.00
WHO SAY YE THAT I AM?	\$2.50

The Southern Presbyterian Journal

Take Your Choice ... For Only \$5.00
The Reformed Doctrine Of Predestination

By Loraine Boettner

(Regular Price \$4.50)

And Any TWO Of The Following Books

By Dr. Wm. C. Robinson

Christ - The Bread Of Life	(\$2.50)
Christ - The Hope Of Glory	(\$3.00)
Our Lord	(\$3.00)
Who Say Ye That I Am?	(\$2.50)

Order From

The Southern Presbyterian Journal

Weaverville ... North Carolina

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

JANUARY 7, 1953

JAN 8 - 1953

L. U. N. C.
Carolina Room

"GOD SENT NOT HIS SON
INTO THE WORLD TO
CONDEMN THE WORLD BUT

*that the world through
Him might be saved"*

"... AND HOW SHALL THEY HEAR
WITHOUT A PREACHER? AND
HOW SHALL THEY PREACH EX-
CEPT THEY BE SENT?"



WEEK OF PRAYER AND SELF-DENIAL FOR WORLD MISSIONS

JANUARY 28 - FEBRUARY 1

VOL. XI NO. 36

\$2.50 A YEAR

Library, Reading Room
University of N. C.
Camp

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....

Weaverville, N. C.

Dr. L. Nelson Bell, Associate Editor.....

Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw
Mr. W. R. Willauer

LETTERS

Montreat, N. C., Dec. 22, 1952.

Southern Presbyterian Journal,
Weaverville, N. C.

Dear Dr. Dendy:

While at home working over papers gathered from a nine-year research on the scientific background of ante-diluvian man, I have spent many of my Sundays visiting the various churches in and around Black Mountain. The churches were affiliated with many denominations. Perhaps some of your readers may be interested in my reactions, as a foreign missionary.

1. I was greatly impressed by the number of churches; there seems to be one in every little mountain cove. Never have I been more impressed with the tremendous power of the Church in our land.

2. In every Church except one the leaders assume the entire Bible to be the word of God.

3. In every Church there seemed to be an evangelical tone. Where education was lacking the preacher seemed to stick more closely to the Word of God so that the less education was often more than counterbalanced by the power of the Living Word.

4. I failed to find a single service which was not really helpful spiritually. I felt more at home in the less formal churches for they reminded me of the Korean Church.

5. But most of all I thanked God for the fact that there were many separate organizations each in its own way reaching and helping people of different environment. I often think what a terrible catastrophe it would be if all these churches should be regimented into one single worldly organization with a group of self-sufficient men on top telling the humble what they ought to do. As I went from Church to Church, I received additional confirmation of the wonderful binding power of knowing a common resurrected Saviour joining us infinitely more than any human external organization.

As an engineer my thoughts went to a great electro-magnet lifting thousands of pieces of iron by an unseen power, and some crackpot trying to tie the little pieces of iron together with a fine cotton thread so they would not fall apart.

I hope you will be led of God in your campaign to counteract the efforts of those who are continually trying to minimize the power of Christ as the one unailing binding force.

Yours truly,

J. V. N. Talmage.

And Now The Latest— THE BIBLE FOSTERS PREJUDICE?

The overwhelming importance attached to the integrity and authority of the Bible by the evangelical rests in the fact that there must be a *basis* for Christian faith and life outside and beyond the realm of human wisdom or experience, a revelation which is true and which is final.

Without such a basis men have founded many religions, while from within the organized Church there have gone forth multiplied groups and cults, all of them monuments to the vagaries and limitations of human wisdom as well as the conceit of man. Without the Word of God as the authentic source of our knowledge of spiritual things and without this same Word as the authority on which and by which the Gospel is preached man flounders in his own continued mistakes and misconceptions.

Does The Bible Foster Prejudice?

Both the inspiration (integrity) and the authority of the Scriptures are under constant attack, *not* from without the visible Church but from *within*, and this attack is being relentlessly pressed in areas where just the opposite should be the case. For that reason it becomes the obligation of Christians to stand and having done all to stand, that the wavering of the faint hearted may be stayed and the doubts and unbeliefs of the victims of these attacks may be

changed to a firm and abiding faith in the Bible as truly the word of God, the Sword of the Spirit.

Recently the Yale Divinity School has launched a study to see whether the materials for religious instruction in church schools foster racial, social or religious bias. Reporting this study and commenting favorably on it the *Christian Century* feels that the "original sources" should be also studied, suggesting that the Gospel of John may "foster Christian prejudice against the Jew." Yes, you read it right—that is the suggestion.

We agree with all our hearts that the religious literature of the denominations needs to be studied, but it needs to be studied primarily because some of it, particularly of one major denomination, includes frank denials of, or casts doubt on both the integrity and the authority of the Word of God. Instead of such a study we find a suggestion that the Bible itself be examined to see whether it is fostering prejudice.

Men, by foolish interpretations or wilful mis-handling of the Bible, have attempted to make it teach in accordance with their own foibles, but it is not that which this study has in mind. That some literature may have inadvertently brought in class or race issues in an unwise way is also possible, but it is not that which this study probably has in mind.

Rather is it a fact that some of the clearest teachings of God's Word are at total variance with the thinking of some who are active as religious leaders and this has to do primarily with the teaching that all men out of Christ are eternally lost. Too many of our young people are being taught that Christianity is but one of many ways which God has to lead men to Him and this tolerance, where accepted, eats the very vitals out of both the Christian message and the urge to propagate that message.

In trying to teach tolerance of other faiths,—which has its rightful place when properly understood,—young people are only too often confronted with attractive and plausible Roman Catholics and Jews who explain their religions and leave these young minds confused as to the exclusive and vital place Christianity has in the world. In fact there is grave danger of perverting tolerance—which is good and right—so that an actual denial of the uniqueness of Christ and His work is taught and accepted in the name of tolerance.

It is no longer possible to accept at face value all of the activities, studies and pronouncements made in the name of Christianity. Who is doing this work

is a vital question and what they themselves believe and what viewpoint they hope to promote is even more important.

For some years there has been an increasing boldness on the part of those who purpose to sit in judgment on God's Word and to accept or reject according to their own conception of what is truth and what is right. That they will continue and that they will get even bolder is to be expected.

That we do not succumb will be, by God's grace and help, our own personal responsibility.

Fear Or Realism?

According to newspaper reports—accounts written by veteran reporters usually hard bitten and skeptical—about one third of the men to whom Evangelist Billy Graham preached at meetings held across the front line in Korea either stood, stepped forward or held up their hands when asked if they were willing to commit their lives to Jesus Christ.

Did these men take this step through fear? Many of them had returned from patrols only hours before in which buddies had been killed or wounded. All of them realized this might be their lot in the hours or days or weeks ahead. Fear may have been the basis of some of these decisions but there was something more than fear and that was realism.

These men are face to face with death. They see it daily. They know the suddenness and also the finality of death and with eyes open to that fact many of them decided that when that time came they did not want to go out alone.

Here, in the security and the peacefulness of American life, how few of us live and preach so that those with whom we come in contact may realize that our personal relationship with Christ is more important than any and everything else in this world!! We wonder if the angels do not stare in amazement at our callousness. Will it be necessary for us to face a personal crisis such as our men are facing in Korea to awaken us? Do we who are pastors or church officers or Christians in the pew have any sense of the urgency of men knowing Christ as their own Savior?

May God help us to be the realists He would have us be. "No man cometh to the Father but by me" is a fact. "Whosoever believeth in Him" is God's offer. We are the custodians of this Gospel.

What are we doing about it?

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 36, January 7, 1953.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

The Whole Counsel Of God

Is the Christ of Christmas a different God from the God of the Old Testament? Does the Old Testament give a false conception of God so that only the God of love, as revealed in Christ, is the one true concept of God?

We recently listened to a brilliant presentation of the meaning of Christmas, given by a youthful and distinguished and honored leader of another communion; an address before some six hundred men. Here it was categorically stated that Christ does not fit into the picture of God as we find Him in the Old Testament because there we see a God of vengeance, justice and judgment, none of which is true of Christ.

This is not a matter of passing importance. Our generation has been saturated with a picture of the love of Christ and it is true that the wonders and fullness of that love can never be explored or fully understood this side of eternity.

But we owe it to God, and to ourselves, to recognize that there are many aspects of God—holiness, truth, majesty, power, love, judgment, etc., etc. To represent God as simply a God of love and to stress that love to the exclusion of His other attributes is not to honor or to know Him as He is.

God is love, and but for that love we all would be lost and undone. But, our God is also a consuming fire,—reject His love and His justice and holiness will some day be manifest.

Let us praise God for His love as revealed in Jesus Christ, while we at the same time recognize that it is this love which, through our faith in Him, delivers us from His justice and judgment. God is love: yes, but He is also holiness, justice, goodness and truth.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ."

The Greatness Of God Is Revealed In Condescension

One of the most helpful and comforting sermons we have heard was a New Year's message on the text, "*Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father.*"

God has revealed His greatness in His creation, the wonders of the universe and the laws by which He governs it. He reveals His greatness in history, in His dealings with peoples and with nations. He is revealing his greatness in the secrets which are hidden in nature and which from time to time men dis-

STILLMAN COLLEGE

NEEDS

\$15,500.00 THIS SCHOOL YEAR FOR 105
PART-TIME SCHOLARSHIPS

You Can Help

These Worthy Youths Get An Education
That Is Soundly Christian By
Sending Your Check To

Stillman College Scholarship Fund

CARE

Samuel Burney Hay ... President

P. O. Box 483

Tuscaloosa ... Alabama

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

Christian Emphasis Educational Excellence
Friendly Personal Attention — Small Classes
Tests And Guidance
College — Business Administration — Preparatory
Apartments For Married Students — Korean Veterans
Second Semester Begins January 28, 1953

Presbyterian Junior College

Box 38-W

Maxton, North Carolina.

cover. He reveals His greatness in a thousand different ways. But no where does He reveal His greatness more than in His concern for the little details and problems of the daily lives of His children.

Nothing shows a more abysmal lack of understanding of our Heavenly Father and nothing dishonors Him more than to limit God and His interests to the great matters having to do with nations, their social and economic and racial problems and their adjustments. There is no question but that God is concerned about such matters, but after all, He usually solves these matters through men and women who have been redeemed and who are dedicated to living for Him.

A normal parent responds to the immediate and personal needs and problems of his children. At

times he may help them by placing greater responsibilities of decision and action on them but he is there in the background to help when needed.

How much more is our loving Heavenly Father solicitous and concerned about our own personal problems and because He is infinite in love and wisdom we, His children, have these infinite resources to call upon. The Bible is full of assuring promises, showing God's infinite condescension in helping us with our daily problems. Nothing should give His children such a sense of security than the knowledge that the God of the sparrows, the God of the lily of the fields, is their God and that He cares, He guides and He helps.

Realization of this fact can transform the coming year for you.

"Without"

(As A Description Of The Unsaved)

"Without" is not a big word, but it is a most important word. If you wish to freeze anything all you have to do is to take the heat away from it; so the unsaved man is frozen in his sins, without the things which are necessary for salvation.

1. He is without understanding: see Mark 7:18 and Romans 1:31. The fear of the Lord is the beginning of wisdom and those who are "without understanding" have no fear of the Lord. "My people are destroyed for lack of knowledge" laments the prophet.

2. He is without a Foundation: see Luke 7:18. How foolish for a man to try to build a house without a foundation! How much more tragic for a man to try to build a life without a foundation. "Other foundation can no man lay than that is laid which is Christ Jesus the Lord": "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."

3. He is without Strength: see Romans 5:6. He is not strong enough to keep the law, or to fight Satan, or to bear the burdens of life: "Be strong in the Lord, and in the power of his might."

4. He is without Natural affection: see II Timothy 3:3. He does not have the right kind of love; the love that leads him to love God and love his fellowmen. Sin has taken the love from his heart.

5. He is without Excuse: see Romans 1:20. Even the heathen, who have no written Revelation are without excuse; they have the book of nature. How much more are we who live where the Bible is everywhere. We try to find excuses, but there are none.

6. He is without Christ: see Ephesians 2:12: to be without Him is to be without salvation, for "There is none other name under heaven given among men whereby we must be saved."

We thank you ...

for your loyalty during 1952. Your purchase by mail and through our retail stores have meant much to your Church. Though it cost you no more, a part of every dollar you spent was used by your Church to provide better Christian teaching for you and your children. Resolve during 1953 to make all your book purchases at your Presbyterian Book Stores. Nowhere else do you receive this double benefit.

Presbyterian Book Stores

Box 1176
Richmond 9, Va.

Box 1020
Dallas 1, Tex.

WHAT IS YOUR CHURCH DOING

About Your Jewish Neighbors?



Continuing his 30-year ministry, Dr. Kligerman is available for Missionary Conferences and church engagements designed to arouse and equip your members to win their Jewish friends to Christ. For open dates, write:

JEWISH NEIGHBOR EVANGELISM

Rev. Aaron J. Kligerman

Dept. SP 35 Northview Street

Asheville, N. C.

7. He is without God and without Hope: see Ephesians 2:12. Christ is the One who reveals the Father, and brings us to Him: "No man cometh unto the Father but by me." Life is dark indeed for the man who is without God and without Hope.

How poor is the unsaved man! How earnestly and how persistently we should try to make him rich in all that the Gospel of Christ can bring to him!

—J.K.P.

Activities Of The "HR" Minister

When a man has "HR" after his name, many picture one who is sick or leaning upon his staff, lean and hungry, forsaken, either very holy or very irritable. Here is a paragraph from a letter from one of these men and he would not want it put in print at all. I risk it. Just this much I quote: "I am trying to serve the Lord and am about as busy as when I was pastor. There is plenty of work for all Christians to do. I visit six hospitals, two fire stations, two steam laundries and have from one to two funerals each week. * * * We will not have limitations when we get up yonder."

There are no columns of statistics opposite his name in the minutes. They must be written in the Lamb's Book of Life. "Who follows in their train?"

H. B. D.

THE BIBLE and the WORLD TODAY

By Wilbur M Smith

Professor Of English Bible In Fuller Theological Seminary

Editor Peloubet's Select Notes On The International Sunday School Lessons

A well documented and challenging analysis of the attitude of our Western Culture toward the Word of God.

This booklet of 78 pages should be read by every minister and adult Bible Class teacher.

FREE FOR THE INDIVIDUAL ASKING FROM
THE EVANGELICAL FELLOWSHIP, INC.

617 MARKET ST. — SCOTSDALE, PA.

"Calvin Said ..."

(On The Christian Life)

"Think what is the condition of men during this mortal life. We are here as upon a sea. And what is human existence and all its courses? A voyage. We are not only travelers as the Scriptures indicate, but we move over an unsubstantial medium in our voyage. Those who travel on foot and on horseback, by land, travel well for their path is steady and the ground solid beneath them. But we do not move through the world as on foot or horseback—we travel as upon a sea, afloat. We are as in a boat, always confronting death, for with water all around us, ever ready to engulf us, the boat may well become our tomb. Thus it is with us so long as we live here below. For on the one hand there is the frailty within us which is more unstable than water, so that we are constantly in danger of collapsing. Then, everything around us is like water, slipping from side to side, while over us, winds, whirlwinds and tempests blow and buffet. Let us learn, then, that our life is but a voyage, made as upon water, and that we are continually exposed to winds and storms. How shall it be with us, then, if we have not a good boat and are not well piloted? We should surely founder, for the tempests would engulf us at any moment."*

Many of Calvin's sermons are dull and repetitious. All, are calculated efforts to instruct. Here and there, however, when he becomes carried away with his subject, he launches out upon flights of fanciful description that are as beautiful as they are hard to translate without losing the poetic melody. As beautifully as he has been rendered into English, it is always hard to do him justice and keep the penetrating simplicity of his language. For he never preached above the heads of his people.

* From a Sermon on I Timothy 1:18-19.

RADIO

"Facing These Days Without Fear"

SYNOD'S EVANGELISTIC SERIES

WEEK OF JANUARY 11

Synod


Speaker

North Carolina	Rev. J. Murphy Smith
Georgia	Dr. Wallace M. Alston
Arkansas	Rev. J. W. Bryson
Mississippi	Dr. J. Kelly Unger

Check Local Station For Time

Produced In Co-operation With
DIVISION OF RADIO & TELEVISION
BOARD OF CHURCH EXTENSION

GOWNS
PULPIT·CHOIR
CONFIRMATION
BAPTISMAL
DOCTORS
MASTERS
BACHELORS
CAPS GOWNS
AND
HOODS
EST. 1912
BENTLEY & SIMON
7 WEST 36 ST. NEW YORK 18, N.Y.



PULPIT & CHOIR GOWNS

Pulpit Hangings — Altar Cloths
Bible Markers — Communion
Linens — Embroideries — Fabrics
Custom Tailoring For Clergymen
1837 Marking 116 1953
Years Of Service
To The Church And Clergy
COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

Witnesses Of His Glory

Background Scripture: Matthew 17. Devotional Reading: II Peter 1:3-8, 16-18.

The scene on the Mount of Transfiguration, which we study in our lesson today, made a deep and lasting impression on the three disciples who witnessed it, most of all on Peter, it would seem. He speaks of it in the opening chapter of his second Epistle. Christ has called us to His own glory and excellence. Further down, in verses 16-18 he says: "For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For when He received honor and glory from God the Father and the voice was borne to Him by the Majestic Glory "This is my beloved Son, in whom I am well pleased, we heard this voice borne from heaven, for we were with Him on the holy mountain." Thus Peter remembers this great event.

In the concluding verse of chapter sixteen Jesus had said to His disciples: "Truly I say to you, there are some standing here who will not taste death before they see the Son of Man coming in His Kingdom." I believe, with some other Bible students, that this was at least partially fulfilled just a week later when He took Peter, James, and John with Him up on the high mountain and was transfigured before them. The scene there was a "bird's-eye" view of that coming Kingdom, or the "world above us," the kingdom of Heaven. It was a miniature presentation of His coming power and glory. There were many other further fulfillments. John on Patmos certainly saw the Kingdom of Christ coming with power; the outpouring of the Holy Spirit on the day of Pentecost was a manifestation of the coming of the Kingdom, also the spreading of the Gospel in the book of Acts. We might say that this scene on the Mount was a beginning of the fulfillment of that prophecy.

Dr. Alexander Whyte says that we live in three Worlds; The World above us; The World around us; and the World within us. In this chapter we get a glimpse into these three worlds; On the Mountain; In the Valley; Into our Hearts.

I. On the Mountain with Jesus: 1-8 (9-13)

These three disciples, Peter, James, and John, have been called The Inner Circle, for Jesus took them with Him several times when He did not suffer the others to accompany Him: when He went into the house of Jairus and raised his daughter to life; when He went further into the Garden of Gethsemane.

He was transfigured before them. Jesus' deity was veiled in human flesh while on earth, and did not shine through this veil very often. The Revelation of John on Patmos was an "Unveiling." The vision which John saw of the risen and ascended

Christ is so glorious, so awesome, that John falls at His feet as one dead. His face shone like the sun and His garments became white as light. Jesus' face as a Man was probably not unlike other Jewish faces, except for its nobler, purer, and more wonderful expression. His eternal power and Godhead were not on constant display. When Moses came down from Mt. Sinai, where he had been communing with God, his face shone with an extraordinary brightness so that he had to put a veil over it when he talked to the people. The essential deity of Christ caused this transformation in His appearance; in other words, His excellence and glory, as Peter calls it.

Moses and Elijah appear with Him. Moses is thought to represent the Law, and Elijah, the prophets. The departure from this world of these two men was unusual; Moses died and God took care of his burial; Elijah was taken to heaven in a chariot of fire. They talked with Jesus, and Luke tells us that they were talking about the departure of Jesus from this world which He would accomplish at Jerusalem. If their going had been remarkable, then His going away was far more important and unique.

Peter wanted to remain on the mountain, and suggested that they make three booths, one for Jesus, one for Moses, and one for Elijah. He was speaking impulsively and without thinking, as he very often did, but his impression that it was good to be there, was a natural one. The World above us is far better than the World around us. This was a new experience for Peter.

Then came the cloud to overshadow them and the voice from heaven. This voice had been heard before; now they hear it again; This is my beloved Son in Whom I am well pleased: listen to Him. They fell on their faces, filled with awe; Jesus reassures them, and the glorious vision is over.

It is interesting to compare this vision with Isaiah's vision in the Temple, with the many visions of Daniel, and with those of John on the isle of Patmos. In all these visions we get glimpses of the World above us; that World where God reigns in all His matchless majesty and glory, where all is peace and

holiness. When this world gets to be too much for us it does us good to contemplate that other world to which we will soon be going. Paul says that the things which are seen are temporal, but the things which are not seen are eternal. Moses endured as seeing Him Who is invisible. We, too can endure best if we, like him, are sometimes caught up to heaven where we see things too awe-inspiring and too sacred to talk about.

Verses 9-13 tell of Jesus' command to His disciples as they were coming down the mountain. First, He told them to say nothing of what they had seen until He was raised from the dead, and then, when the disciples ask the question concerning Elijah, He explains to them that John the Baptist is the one who has come in the spirit and power of that great prophet.

II. In the Valley with Jesus: 14-18

Very seldom do we see a greater contrast than the one brought out in these two pictures—the one on the Mountain, and the one in the valley. The *world about us* is entirely different from the *World Above us*: the one is calm, beautiful, filled with light and glory and love; the other is disturbed and distracted, full of sorrow and trouble, torn and bruised by demons and disease.

A man came up to Him, and kneeling, said, Lord, have mercy on my son, for he is an epileptic, (Mark and Luke tell us that this trouble was caused by a demon, or spirit, a dumb spirit) and he often falls into the fire and into the water. He had already tried to get the disciples to cast him out and they could not.

Jesus exclaims, O faithless and perverse generation, how long am I with you? How long am I to bear with you? Bring him to me. One of the most discouraging and distressing experiences of our Lord's stay on earth is the lack of faith on the part of both the multitudes and often of His own followers. Unbelief caused Him to marvel; great faith also. He rebuked the demon and the boy was cured. Many modern writers try to explain away the fact of demon-possession, but it is plain from Scriptures that these cases are not ordinary diseases, but some supernatural manifestation of the presence and power of Satan. We have ample evidence of such possession in the shameful and blood-curdling crimes we see in our daily newspapers. I do not see how people, unless actually "possessed" of the devil could commit such crimes. Think, too, of the awful broadcasting of infamous lies over the radio by those in Russia and China, to say nothing about the rest of the world, including ourselves. Is not Satan in a very real sense back of these lies. To "believe the lie" is a mark of Satan.

The lesson for us in this whole story is plain. The World About us *needs Jesus*: He is the only answer; the Church without Him is as powerless as the disciples were. He alone can meet the needs of this

pitiful old world. "Bring him to me" is the word that ought to ring in the ears and hearts of thousands of broken-hearted fathers and mothers. Only Jesus can cure our sons and daughters.

III. Into our Hearts with Jesus: 19-21

The disciples were ashamed of their failure. No doubt the scribes and Pharisees had been sneering at them, rejoicing in their discomfiture. They came to Him privately and asked Him, Why could not we cast him out? He answered them plainly, Because of your "little faith." How often has "little faith" been the reason for the failure of God's people! "They could not enter in because of unbelief"; "little faith." It has been this same "little faith" which has handicapped the Church in all ages. "Little faith" is at the bottom of Modernism and indifference and failure today.

The World Within us needs Jesus; more faith in Jesus; more love for Him; more zeal in His service.

From Strength To Strength

"Do You Just Belong..."

Are you an active member, the kind that would be missed,
Or are you just contented that your name is on the list?
Do you attend the meetings and mingle with the flock,
Or do you stay away and criticize and knock?
Do you take an active part to help the work along,
Or are you satisfied to be the kind that "just belong?"
Do you ever go to visit or call a member that is sick?
Or leave the work to just a few, and call them the "Cliques?"
There's quite a program scheduled that I'm sure you've heard about,
And we'll appreciate it if you, too, will come and help us out.
So come to the meeting often and help with hand and heart,
Don't be just a member, but take an active part,
Think it over girls, you know right from wrong,
Be an active member and not "just belong."

—Author Unknown.

The Dying Church

An artist was asked to draw a picture of a dying church. He depicted a stately edifice, with a rich pulpit, a wonderful organ, and a beautiful stained window. But in the vestibule there was hung a small box with the words above it—"Collections for missions." And just where the contributions should have gone, the slit was blocked by a cobweb.

YOUTH PROGRAM FOR JANUARY 18

Across The World and Centuries

WORSHIP PROGRAM:

Hymn—"Lead On, O King Eternal"

Prayer

Hymn—"We've A Story To Tell"

Offering

Scripture—Luke 24:36-53

Prayer

Hymn—"O Zion, Haste, Thy Mission High Fulfilling"

PROGRAM CHAIRMAN:

Once again we take time to consider our missionary obligations and are brought face to face that the greatest task assigned to the church is that of making Christ known to all men. There have been those throughout the life of the church who have burned with missionary fervor, and through whom the gospel light has been carried to many dark and despairing lands. We are grateful for their labors, and are challenged by them, for there has never been an hour when there was greater need for missionary vision and missionary action than now. We have let our light grow dim, and have failed to put first what is first with God, the business of getting the gospel to every creature. Let us soberly and prayerfully consider our theme as our first speaker talks of the missionary motive.

FIRST SPEAKER:

All of us know that the basic motive for missionary endeavor is this: Christ commanded us to go, and if we love Him, we will keep His commandment. But why did He command us to go? The answer is so obvious, or so it seems, yet do we really see it? Christ sent His disciples forth to preach the gospel that men might be saved. But saved from what? Saved from eternal hell. Men are lost in sin. The wages of sin is death. Not physical death (though certainly physical death is the result of sin), but spiritual death, which means eternal separation from God in an endless torment. Jesus had much to say about hell, and what He said did not make it appear very attractive. In fact, hell is such a horrible place that our Saviour described it as a region "where the worm dieth not and the fire is not quenched." He told of the rich man, who "in hell lifted up his eyes, being in torments." He warned men to flee from the wrath to come, to find forgiveness and life through the blood of His cross. There is only one way of escape from hell, and that is through faith in Jesus Christ, who died for our sins, and through whom we have peace with God. The gospel of Christ is still "the power of God unto salvation to everyone that believeth," but how shall they believe if they have never heard, and how shall they hear unless we who know the gospel tell it to them? If we do not warn the wicked,

and they die in their sins, then God will call us into account. We must pray, and give, and go, because our Lord commanded us to share with others the truth committed unto us.

PROGRAM CHAIRMAN:

We cannot too often be reminded of our assignment to get the gospel out to the ends of the earth. If we neglect our responsibilities and fail to obey Christ, many will never hear, and thus will never have an opportunity to be saved. Whether we like it or not, the heathen are lost, and cannot be saved except through faith in Jesus Christ. But now let us listen to our second speaker.

SECOND SPEAKER:

Certainly the motive for missions is plain enough. But what of the missionary message? What do we have to tell a lost and dying world? One of the more modern missionary hymns has this stirring challenge: "Tell the world that Jesus saves!" Men need to know that God loved them, that Christ died to redeem them, and that those who come to Him in faith will be saved. How wonderful His invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest . . . Him that cometh unto me I will in no wise cast out." We have redemption through His blood, and life by His Spirit; "neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved." The missionary is not a social worker, devoted to bettering living conditions and providing cultural improvements. The missionary is a man with a message; a message of salvation for sinners! Wherever you find men, you find an altar, and you hear a prayer, for deep down in their hearts they are conscious of a need. How wonderful to be able to tell them of a Saviour whose blood was sprinkled in the holy place of the tabernacles of the most High as atonement for sin, and through whom we have access to the presence of God, saying, "Father!" This is the missionary message, whether delivered at home or abroad: "Christ died for sinners!"

PROGRAM CHAIRMAN:

There are many glorious truths set forth in our Bibles. All are to be taught. But there is just one message for sinners who have not been saved. Paul and Silas delivered it to the jailer at Philippi: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." But how shall we get this message out to men? Our third speaker will indicate something of the methods used in missionary work.

THIRD SPEAKER:

To really understand the basic missionary method, we must go back to the very beginning of missions,

and briefly trace the work down through the years. From the start of the missionary movement until the present hour, one basic method has been used. Christian volunteers have carried the message of salvation to the world. The "foot soldier" is the one essential item in the missionary program. Wherever we start to study the missionary work, whether in the days of the apostles or modern times, it is essentially a study of the work accomplished by individuals who have devoted their lives to carrying the message of salvation to those who have never heard. There have been outstanding forward movements in the work of missions, but each has been the result of God's Spirit working through a Christian who was willing to pay the price, laying all on the altar for service. The first century missionary story is primarily a story of the Apostle Paul. Then we have such lights as Columba, Raymond Lull, Zinzendorf, Carey, Brainerd, Morrison, Judson, Taylor, Livingston, and hosts of others who shine brightly along the King's highway in the missionary march. But again, the missionary story is not a story of inventions or devices to speed the progress of missions, but is a story of personalities through whom the Spirit of God has moved to further the work of Christ in reaching the lost with the good news of salvation. Three things are needed if the work is to continue. More volunteers to go; more volunteers to pray; more volunteers to give. The need is not for more modern methods, as advantageous as the radio, automobile, and airplane have proved to be, but rather the need is for servants of Christ who are willing to obey His command at whatever cost may be required. The cry is still, "Whom shall I send, and who will go for us?" God is waiting for us to answer: "Here am I; send me."

PROGRAM CHAIRMAN:

So we see across the world and through the centuries, the work of Christ has been carried forward by those who were willing to leave all and follow Him. May God give each of us the grace to see the fields so white unto harvest, and the grace to surrender our wills to Him that He might, through us, reach other precious souls with the gospel of Christ.

Women's Work

From Strength To Strength

(Letter written to Dr. and Mrs. C. P. Colmery, Edwards, Miss., from Mrs. Elizabeth W. Ross, mother of Dr. Emory Ross, during the yellow fever epidemic of 1897, in which 10 percent of the population died.)

"Mount Beulah"
Oct. 18, 1897.

Mr. and Mrs. Colmery,
My Cherished Friends:

We read that the disciples of old "feared as they entered into the cloud" but it proved to be, to them, the Mount of Transfiguration. So methinks it will be with all his faithful ones in Edwards; as you shall emerge from these dark clouds that have gathered over you, you will "look up and see Jesus only."

Our days have been days of anxious suspense for you and your little family, and over and over we have asked God to shield and care for you, and if it was His will to spare you yet. I can but remember the kindness of you and the Askews shown to the "stranger within your gates;" you have greatly helped me to bear the separation from my loyal friends in Christ at home. I have sung softly in my own room the song "God be with you till we meet again."

"When life's perils thick confound you
Put His arms unfailing round you
God be with you till we meet again."

And it has come to me with a new meaning as I've thought of you in the midst of such peril.

As the eagle soars out of reach of the hunter's aim, so I've seen you, in my mind's eye, soaring into serene heights and hiding in the Rock of Ages where no harm could betide, and remembering with every passing hour "whether we live or die we are the Lord's."

What a priceless comfort there is to the Christian in His precious promises! This household joins me in love and sympathy to you. May the eye that never slumbers nor sleeps, still watch over you and yours. I am

Sincerely yours,
(Signed) Lizzie W. Ross,

Prayer Groups For Four Years

After the Home-going of her mother, whose prayer life was a great inspiration to all who knew her, and a tower of strength to the work of Christ, one of our women began community prayer groups among the women of her Church. After four years she reports: "We have held prayer groups in 221 homes in our congregation and 27 homes of other denominations. Since we started we have held 27 union meetings at the Church. These union meetings were sometimes led by our own people, but in others we have had messages from foreign missionaries, home missionaries, two great world Christians, and other Church leaders.

"In the seven groups which are now organized in the various communities of our Church meeting each Monday, we have used 73 different women as leaders who are members of our Church, and eight women of other denominations. Ten other women of our Church have been used who have now moved away from our city. A number of our young people are helping with the leading of the groups; many homes have been opened to us, homes of shut-ins and where sickness is.

"At first many women were afraid to pray aloud; at least 25 women have learned to pray and some of these are now leaders. The women have learned the beauty and quietness of intercession.

"One Christian worker visiting our Church said: that he realized as soon as he entered our Church that there was power somewhere, and that after he had heard and seen our groups he realized where the power and sense of prayer came from.

"There are discouragements but the main thing is to hold fast to the Lord. There have been some tight places but He has opened the way. At first many homes were closed to us but in this fourth year some of these are asking us to come. We are glad. During our evangelistic campaign, we were praying and God wonderfully blessed us. Attendance at Church has been increased, and people have been won to Christ."

Prayer And Our World Task

As we move into the World Mission season let us go by prayer. A splendid guide to prayer has been prepared by Mrs. C. Darby Fulton for use by individuals or groups during the World Mission Season. Copy may be had by writing to the Board of World Missions, Box 330, Nashville 1, Tenn. While this booklet was written to guide in the special Week of Prayer and Self-Denial, it has valuable help for use throughout the season and beyond. The foreword suggests praying around the world each week, moving day by day from one country to another.

A similar plan of prayer has been used by some members of our church for years—others may wish to use this simple schedule of prayer for our whole world task: begin on Sunday with the home church and go from field to field alphabetically, day by day through each week:

On Sunday—The spirit of missions in the home church, her ministers and members, especially among our church's youth.

On Monday—The work and workers in Africa.

On Tuesday—The work and workers in Brazil and in Ecuador.

On Wednesday—China and her Christians, the work in Formosa.

On Thursday—The work and workers in Japan.

On Friday—The work and workers and suffering Christians in Korea.

On Saturday—The work and workers in Mexico and in Portugal.

This season is a good time to establish a workable plan to guide us in worldwide prayer day by day throughout the year.

More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,

If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

—Alfred Tennyson

Church News

Notes From The Mission Board

Dr. C. Darby Fulton, Executive Secretary of the Board of World Missions, will leave this country on December 27 to fly to Brazil on business with the East Brazil Mission. Dr. James E. Bear, Professor of Missions at Union Theological Seminary in Richmond, has been designated by the Board to accompany Dr. Fulton.

Missionaries of many denominations in Korea have been eager to see definite steps taken to help the many amputees who are facing life today with the handicaps that war has imposed upon them. A medical rehabilitation program has been outlined in which our own Mission will have a major part through our hospital in Chunju. The Board of World Missions has approved the sending of an occupational therapist for a three-year term to work with Dr. Paul Crane on this program in Chunju.

The General Assembly of 1952 instructed the Board of World Missions to use whatever means were at its disposal to influence the National Government to facilitate the entrance into and travel within our country of duly appointed representatives of churches of other lands. These instructions were given after some difficulty had arisen over getting Dr. Jose Borges dos Santos, an outstanding leader of the Presbyterian Church in Brazil, into this country for various meetings and appearances at the General Assemblies of the Presbyterian Church U. S. and U. S. A.

The Board presented the action of our Assembly to the Foreign Missions Division of the National Council. The Foreign Missions Division, through the Washington Office of the National Council, has communicated the Assembly's mind on the matter to the proper officials in the State Department of the Federal Government.

The Presbyterian Church of Portugal was organized in Lisbon in October. This Church is the outgrowth of the mission work of the Presbyterian Church U. S., the Presbyterian Church U. S. A. and the Presbyterian Church in Brazil. Dr. Charles W. Arbuthnot represented the Joint Committee of these three Churches at the organizational meeting. He reports the event as follows:

"The event (the organization of the Church) was one of the most touching in my life. When one sees



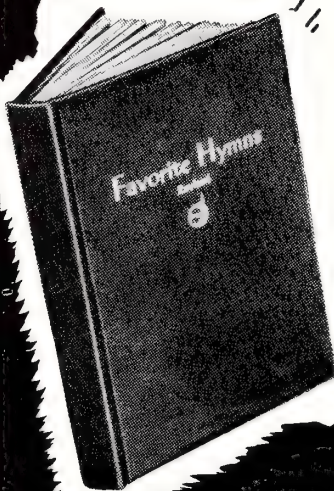
For Better Worship and Song!

FAVORITE HYMNS *Revised*

The New All-Purpose Songbook for

- SUNDAY SCHOOL • WORSHIP SERVICES • CONFERENCES
- RALLIES • YOUTH GROUPS • SPECIAL MEETINGS

**ONLY
\$102.50
per 100
not prepaid**



Favorites of

Yesterday—Today—Tomorrow

A truly favorite collection of 364 gospel hymns chosen from the albums of the past, from the best-loved favorites of today, and from a nation-wide prize song contest with its candidates for "favorites of tomorrow." Musical richness and spiritual appeal that will strengthen your congregational singing.

National Song Contest

Provides 30 Brand-New Selections

From almost 2000 new and unpublished gospel songs, submitted by over 1200 entrants, a total of 31 prize winners are included in a special section of this exciting new book. An excellent variety of singable numbers from the zestful, power-packed Sunday school song to the heart-warming, dignified church hymn.

CHECK THESE FEATURES

- Unexcelled classification for any occasion, including special days
- 364 selections, including 20 outstanding choruses, 72 numbers on Christ Jesus Our Lord, 76 on Christian Graces, etc.
- 27 choice Scripture readings for responsive use
- Topical and title indexes
- Large, clear type on hymnal-size pages
- Beautifully bound in maroon cloth, gold stamped
- Single copy price, \$1.25 postpaid

The Standard Publishing Co., Cincinnati 10, Ohio
Please send a returnable sample copy of FAVORITE HYMNS REVISED. We understand book may be returned for full credit within 30 days.

Name _____
Address _____
City _____ State _____
Position _____
Church _____

THE STANDARD PUBLISHING CO. 20 East Central Pkwy. Cincinnati 10, Ohio

KING COLLEGE

Presbyterian • Co-educational • Founded 1887

Sound liberal education under vigorous Christian influences. Fully accredited. Four-year liberal arts, sciences, business education. **FOUR TYPES OF SCHOLARSHIPS:** (1) Competitive, (2) Academic, (3) Grant in Aid, (4) Remunerative Work. Sixty-acre campus. Intra-mural sports. Dormitories. Summer session. Catalog and illustrated booklet.

R. T. L. Linton, President — Box 1, Bristol, Tenn.



the full sweep of the Joint Presbyterian work in the post-war years and sees it culminating in such a fine, united and faithful group as the one in Portugal, one can only rejoice and give thanks.

"The meetings of the newly constituted Synod were carried forward in a real sense of dignity and church order.

"The public meetings were fine, the churches in every case being so crowded that people had to be turned away. Mr. Silvair, the Brazilian layman and senator, gave a very eloquent address last Friday evening and inspired other laymen there to give more of themselves to daily evangelical Christian witness."

Dr. and Mrs. Herbert Codington, Jr., announce the birth of a daughter, Mary Page, in Kobe, Japan on November 28. Dr. Codington is engaged in medical work at our hospital in Kwangju, Korea while Mrs. Codington is remaining in Japan. Mrs. Codington is the daughter of Dr. and Mrs. Lewis H. Lancaster who were for many years missionaries to China. Dr. Lancaster is at present assisting the Executive Secretary of the Board of World Missions.

Davidson College's Y.M.C.A. Christmas Gift Fund

An intensive last-minute drive put the annual Davidson College YMCA Christmas Gift Fund over the top of its goal of \$4,500, "Y" President Hubert N. Cannon announced today.

The gift fund this year was in the form of a rehabilitation program for Korean amputee civilians.

Sponsored by the Board of World Missions of the Presbyterian Church, U. S., and by Church World Service, the project will provide money to be used in securing artificial limbs and in vocationally rehabilitating Korean civilians.

Davidson's YMCA Christmas Gift Fund is an annual major project on the campus.

Ernest Barry of Jackson, Miss., served as chairman of the drive, and Hunter Strader of Burlington and Leighton Green of El Paso, Tex., were solicitations committee directors.

Alston Elected President Southern Association Of Colleges For Women

Dr. Wallace M. Alston, president of Agnes Scott College, has been elected president of the Southern Association of Colleges for Women. He was chosen at the association's annual meeting in Memphis, Tenn.

Recommend The Journal To Friends

BOOKS

"Elijah, The Tishbite." By F. W. Krummacher. Zondervan Publishing House. Price \$2.95.

Dr. Krummacher carefully and reverently sets forth the Biblical history of Elijah in such a way as to make this Old Testament prophet come alive to the reader. Chronologically presented in the traditional biographical form, the history is a fascinating retelling in the Old Testament days and it covers Elijah's career from beginning to its ascension and what happened after that. For breathless action, for inspiring messages, this biography of Elijah, the Tishbite, chosen of God, cannot be excelled.

"Rays of Messiah's Glory." By David Baron. Zondervan Publishing House. Price \$2.95.

This book is written with all the fire and zeal of a man dedicated to the task of convincing his people that Jesus Christ is the Messiah. The great depth of spiritual understanding which the author brings to the writing of this classic on Old Testament prophecy will make this an unforgettable experience for Christians who are interested in the Old Testament prophecies pertaining to the Messiah. Here is not only an invaluable aid to Bible study but a stirring devotional book as well. It is one that will encourage and strengthen.

"The Typology of Scripture." By Patrick Fairbairn. Zondervan Publishing House. Price \$6.95.

This is a standard work on the subject of typology—not only as a Bible and theological subject but in connection with all Christian doctrine and with all dispensations. The author's discussion and treatment of this difficult but popular Bible topic is the most complete, thorough, and learned work the Bible student can own.

This work was formerly published in two volumes. Now it is offered by the publisher complete and unabridged in one volume. For many years the typology of Scripture has been a standard reference work and it is just as fresh today as when it was written. Any serious minded Bible student who is in search for knowledge and understanding concerning the Word of God will find great enlightenment in this classic work.

"A Presbyterian Church in the Old Southwest, 1778-1838." By Walter Brownlow Posey. John Knox Press. Price \$2.50.

This volume restates the importance and influence of the church as a strong social factor in the development of a new land. The author believes that in several respects the Presbyterian Church was admirably equipped to provide a satisfactory religious life for the frontier people but it failed if judged by numbers alone in comparison with the more popular Methodist and Baptist churches. On the other hand,

Presbyterian interest in education created a literate Church membership that stood for religion, virtue, and knowledge—intrinsic values of which the church enriched the rough and ready frontiersmen, and thereby gave tone and stability to Western life. Dr. Posey is now head of the Department of History at Agnes Scott College and professor of History at Emory University. He writes as a trained historian and the volume is well documented.

"Opening the New Testament." Dr. Floyd V. Filson. Westminster Press. Price \$2.50.

Dr. Filson believes that the Christian should primarily be a witness. A witness is someone who talks not about himself or his own opinions but about someone else or about what has happened. Thus he writes, "The basic task of the first Christians was to tell the Gospel story, to make it clear that they believed it, to tell what it had meant to them and to urge others to believe in Christ." This germinal thought is well developed in this volume and written in popular style to express the message and significance of each of the books of the New Testament. The book closes with a timely discussion of the book of Revelation affirming that instead of being a collection of queer symbols and frightening predictions, it faces man's most fearful doubts and declares triumphantly God's ultimate victory in the world.

"Nicolas Berdyaev - Captive Of Freedom." By Matthew Spinka. Westminster Press, Philadelphia, Pa. Price \$3.50.

Dr. Spinka concentrates on Berdyaev's basic tenets, particularly those aspects of his thought which constitute his contribution to religious philosophy. In two main sections, the book deals first with Berdyaev's background, his early interest in Marx, and subsequent repudiation of Marx's dogma, his arrest and deportation by Soviet authorities, and his life in exile, which included active participation in the ecumenical movement. A gradual development of his philosophy is traced through Berdyaev's books. In the second section Berdyaev's ideas are discussed in greater detail. This volume offers the reader the opportunity to become acquainted with the great Russian philosopher's thought.

"Scientism - Man And Religion." By D. R. G. Owen. Westminster Press, Philadelphia, Pa. Price \$3.50.

On recognizing the contribution of science to our world, Dr. Owen clearly asserts the grave danger inherent in our modern society from a misapplication of scientific principles. By "Scientism" the author means the pseudo-science which has arisen from a slavish worship of science and has become a modern religion with its own idols and prophets. Dr. Owen traces the growth of Nazi barbarism from the naturalistic scientism of Germany, and Communist totalitarianism from materialistic scientism derived from Hobbes, Kant, and Marx. He adds a third scientism, the empirical scientism of our own western culture which evaluates science as the only key to knowledge. This book closes with this warning: "In the absence of direction and purpose, our scientific knowledge,

power and freedom may be misused and bring us to disaster; but now if we recover the beautiful, profound and ancient wisdom of our faith, then science under the providence of God and within His cosmic purpose of redemption can play its important part in bringing us to 'the haven where we would be.'"

"The Structure Of A Divine Society." By F. W. Dillistone. Westminster Press, Philadelphia, Pa. Price \$4.00.

Professor Dillistone presents in this book a fresh and suggestive treatment of the doctrine of the Church. He demonstrates the fact that the two most fruitful conceptions for perceiving the structure of the Church have been the Covenant and the Organic theories. He does this by exploring the evidence in Scripture, the writings of significant theologians and the analyses of political thinkers. The first part of the book shows the Biblical background for "The Organic View Of Society" and "The Organic Ideas In The New Testament," and compares this interpretation with the ideas of "Community Through Covenant," and "The Covenant In The New Testament."

In the historical section, the Organic idea is developed in the chapters, "The Body Of Christ In The Early Church," and "Organic Ideals In The Middle Ages," "The Covenant Conception In Calvin" and "Federalism In The Seventeenth Century" trace developments of the Covenant idea. While this volume would not be agreeable to the viewpoint of all our readers due to its strong emphasis upon the ecumenical Church, yet all would agree that it is a constructive volume and should be commended for its bringing to our attention again the idea of the Covenant.

"Choice Sermon Notes." By Charles Haddon Spurgeon. Edited by David Otis Fuller. Zondervan Publishing House, Grand Rapids, Mich. Price \$2.95.

Here is the book of outlines that lovers of Charles Haddon Spurgeon's God-given genius and giant intellect have been eagerly awaiting. This second in a series of condensations of Spurgeon's sermon notes is the answer to the increasing demand for such a volume which greeted the first condensation of Spurgeon's Sermon Notes, now in its sixth edition.

Dr. David Otis Fuller, an authority on Spurgeon, has edited this volume. He has selected outlines that presented Spurgeon at his best.

"Fifty-Three Nature Study Talks to Children." By Joseph A. Scholfield, Jr. W. A. Wilde Company, Boston, Mass. Price \$2.00.

Here are fifty-three new religious talks to children—lively, appealing, and stimulating—for pastors, teachers and parents, for use in the pulpit, Sunday School, week-day religious education, Daily Vacation Bible School and in the home. There are suggestions for every week in a fifty-three Sunday year with particular emphasis placed on the special days of church and secular year. It is truly practical and entirely Biblical.



Am I My Brother's Keeper?

IN INDIA I asked myself this question when I saw thousands of homeless sleeping in the streets of Calcutta and Bombay. When I saw half starved children and "hunger limp" babies like the one above.

IN KOREA (My schedule did not permit me to examine the 28 orphanages in which CCF assists Korean children). There is only ugliness and misery in Korea. Wandering refugees, little ragged children, destroyed homes. There is hardly a family not broken, fathers taken prisoners or shot, mothers abused and carried off or left dead behind a broken wall. A destroyed country of rubble, rags, disease, hunger and human misery.

IN JAPAN in the Elizabeth Saunders Home for GI babies, deserted by their American fathers, and 18 other CCF orphanages, all over-crowded.

IN GERMANY where I saw some of the several million people who are refugees in their own country. Those who escaped from East Germany won their freedom at great cost. Few families escaped intact. Children, parents, wives and husbands shot down or dragged off to labor camps. Those who escaped are destitute. They can't find work and have inadequate food and shelter.

The sick little children of India, the wandering orphans of Korea, that flaxen haired German miss, who saw her father killed, does God charge me with their plight? I have returned from overseas with the realization that the Communists care enough to make very successful capital of democracy's failures and with the strong conviction that we Americans can not close our eyes or stop our ears to the cry of a hungry child anywhere in the world — black, brown, yellow or white. The hungry children of the world are more dangerous to us than the atom bomb.

CCF assists children in 97 orphanages in the following countries: Borneo, Brazil, Burma, Finland, Formosa, Indonesia, India, Italy, Japan, Jordan, Korea, Lapland, Lebanon, Malaya, Okinawa, Pakistan, Philippines, Puerto Rico, United States and Western Germany. You can adopt a child in any of these countries for ten dollars a month and the child's name, address, picture and information about the child will be furnished. Correspondence with the child is invited. Smaller gifts are equally welcome. God sees not the coin but the heart that gives it.

For information write to:

Dr. J. Calvitt Clarke
CHRISTIAN CHILDREN'S FUND, INC.
 RICHMOND 4, VIRGINIA

A Presbyterian's NEW YEAR'S RESOLUTION

Resolved:

- 1. To try to learn more about
Christian Higher Education.*
- 2. To care more about our own
Presbyterian colleges and seminaries
and their students.*
- 3. To pray more that God
will use these for His glory.*
- 4. To give more to these
instruments of His Church.*

Signed _____

January 1953

In order that I may carry out this resolution, I promise today to write for information to the Board of Christian Education, Box 1176, Richmond 9, Virginia, or to one of the colleges or seminaries listed below:

Senior Colleges	President	Location
Agnes Scott.....	Wallace M. Alston.....	Decatur, Ga.
Arkansas.....	Paul McCain.....	Batesville, Ark.
Austin.....	W. B. Guerrant.....	Sherman, Tex.
Belhaven.....	G. T. Gillespie.....	Jackson, Miss.
Centre.....	Walter A. Groves.....	Danville, Ky.
Davidson.....	John R. Cunningham.....	Davidson, N. C.
Davis and Elkins.....	R. B. Purdum.....	Elkins, W. Va.
Flora Macdonald.....	Marshall Woodson.....	Red Springs, N. C.
Hampden-Sydney.....	Edgar G. Gammon.....	Hampden-Sydney, Va.
King.....	R. T. L. Liston.....	Bristol, Tenn.
Mary Baldwin.....	Frank B. Lewis.....	Staunton, Va.
Montreat.....	J. R. McGregor.....	Montreat, N. C.
Presbyterian.....	Marshall W. Brown.....	Clinton, S. C.
Queens.....	Charlton C. Jernigan.....	Charlotte, N. C.
Southwestern.....	Peyton N. Rhodes.....	Memphis, Tenn.
Stillman.....	Sam Burney Hay.....	Tuscaloosa, Ala.
Westminster.....	William W. Hall.....	Fulton, Mo.
Junior Colleges		
Lees Junior.....	Robert G. Landolt.....	Jackson, Ky.
Lees-McRae.....	Fletcher Nelson.....	Banner Elk, N. C.
Mitchell.....	John Montgomery.....	Statesville, N. C.
Peace.....	William C. Pressly.....	Raleigh, N. C.
Presbyterian Junior.....	Louis C. LaMotte.....	Maxton, N. C.
Schreiner Institute.....	Andrew Edington.....	Kerrville, Tex.
Theological Seminaries		
Austin Theological.....	David L. Stitt.....	Austin, Tex.
Columbia Theological.....	J. McDowell Richards.....	Decatur, Ga.
Louisville Presbyterian.....	F. H. Caldwell.....	Louisville, Ky.
Union Theological.....	Benjamin R. Lacy, Jr.....	Richmond, Va.
Assembly's Training School.....	H. Wade DuBose.....	Richmond, Va.

PRESBYTERIAN EDUCATIONAL ASSOCIATION OF THE SOUTH

Hunter B. Blakely ... Secretary

P. O. Box 1176

Richmond 9, Va.

Carolina Room

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

JANUARY 14, 1953

JAN 15 1953

Where does your money go?

TO DEVELOP PEOPLE LIKE NTUMBI SAMUELI AND
TO BUILD CHURCHES LIKE THIS ONE AT BIBANGA
IN THE CONGO OF WHICH HE IS THE PASTOR



Is it worth it?

WEEK OF PRAYER AND SELF-DENIAL FOR WORLD MISSIONS
JANUARY 25—FEBRUARY 1

VOL. XI NO. 37

\$2.50 A YEAR

Library, Reading Room
University of N. C.
Chapel Hill, N. C.

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....Weaverville, N. C.
Dr. L. Nelson Bell, Associate Editor.....Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Phillips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw
Mr. W. R. Willauer

EDITORIAL

"Without"

(As A Condition For Being Saved)

There are some things which are absolutely necessary in order to be saved. Salvation is difficult; If the righteous be saved with difficulty, where shall the ungodly and the sinner appear?

1. A Savior must be provided: "without me ye can do nothing": John 15:5. We cannot save ourselves; our righteousness is as filthy rags. A Savior is absolutely necessary, a Savior Who is both God and man: Jesus Christ is the only Savior of lost men.

2. Blood must be shed: "Without shedding of blood there is no remission of sins, Not all the blood of beasts, On Jewish altars slain, Could give the guilty conscience peace, Or wash away the stain. But Christ, the heavenly Lamb, Takes all our sins away; A sacrifice of nobler name, And richer blood than they."

3. Faith is necessary: "Without faith it is impossible to please him"; Hebrews 11:6. Without faith it is impossible to please men; how much more, when we are dealing with God. We are saved by grace, through faith, and that not of ourselves; it is the gift of God.

4. Works are also necessary, "For faith without works is dead." Works are the evidence that our faith is a living faith, "saving faith," as our Catechism puts it.

5. Repentance is necessary; 'Except ye repent, ye shall all likewise perish.' God now commandeth all men everywhere to repent. Repentance is just the other side of faith; in faith, we turn to God; in repentance, we turn away from our sins. Any real turning to God must mean turning our backs on sin.

6. A New Heart is necessary; Except a man be born again, he cannot see the kingdom of God; so said Jesus to Nicodemus in that famous conversation

in the third chapter of John. Regeneration, the new birth, is the work of the Holy Spirit in our hearts, and we must be born again, born of the Spirit, born from above.

7. Chastisement is necessary; see Hebrews 12:8: "But if ye be without chastisement whereof all are partakers, then are ye bastards, and not sons." Chastening is not pleasant, but it is necessary and profitable.

Do we fully realize that without Christ and His saving grace there is no hope?

—J. K. P.

Witnessing— An Experience

The most unpromising prospects—the sinner apparently hardest to reach—may prove to be a person with an aching heart, longing for a word which is prompted by loving concern for that one's salvation.

This editorial will be unsigned but it recounts an experience from which many of us can profit.

For some years the writer has come in almost daily contact with a man of whom it might truly be said that he was a man of the world, steeped in its unregenerate ways.

For this individual there had developed a genuine affection and at the same time a deep concern for his soul. He has been a church member since a youth, but conversations brought out the fact that he had not the slightest conception of the meaning of Christianity, the saving love and grace of Jesus Christ, or of the Word of God.

This was a matter of prayer, with an earnest desire to have the leading and the help of the Holy Spirit, that anything said might be the right word, at the right time and in the right way.

A day came when there was a definite urge to peak and an earnest prayer went up that the circumstances of quiet and privacy might be arranged. In a way which showed the overruling of the One who has the power to arrange these necessary details the way was opened for a personal conversation alone.

At the first word, expressing affection for this one and at the same time a deep concern that he might not know the peace, joy and assurance of a right personal relationship with Christ, the reserve melted, the veneer of hardness vanished and there was an immediate expression of heart-felt need. There followed a conversation in which the Lord's direction was evident, with a reaction which was unquestionably the work of the Holy Spirit.

Weeks later this individual was led to write, "Surely it was Divine Providence which led you to speak to me at a time when I so desperately needed what you said to me." Where we had feared a rebuff God had prepared the way. In this the writer has learned a lesson. Love for the soul of an individual, combined with prayer for God's leading and help, will bring results which we are hardly prepared to expect: and they also bring joy to all concerned.

Calvin Said . . .

On Failing To Confess Christ)

"(Speaking of Peter's denial of Christ). As a bold and open confession edifies all the godly, and puts unbelievers to shame, so apostasy draws along with it the public ruin of faith in the Church, and the reproach of sound doctrine . . . The form of denial which is here set down, clearly shows that those wretched sophists who endeavor to escape when they are called to give an account of their faith, by ambiguous expressions which they turn to a variety of meanings, gain nothing by their fraudulent astuteness. Peter does not absolutely deny the whole doctrine of the Gospel; he only denies that he knew the man. But because he buries the promised redemption indirectly, in the person of Christ, he is condemned for base and shameful treachery. He had just heard from the mouth of the Lord that the confession of faith is a sacrifice acceptable to God; and therefore this mode of denying, which withholds from God his lawful worship, and from Christ the honour that is due to him, admits of no excuse. Let us therefore hold, that as soon as we depart from a plain and candid profession of Christ, we deprive

Him of the testimony to which He has a lawful claim."*

Calvin could have been looking ahead four hundred years when he penned these words. Not very long ago, if a man denied the basic, historic tenets of the Christian faith, he said so plainly. Everyone knew what the Church meant by its doctrines and you either did or you did not accept them. But here recently something new has crept into the theological picture. Realizing at long last that the concepts inherent in the Christian faith cannot be junked with impunity, men have been studying ways and means to accept these concepts while retaining their original skepticism regarding their literal interpretation. And a whole new school of theologians has arisen, claiming allegiance to the historic formulae and terminology, while denying the original meaning of the concepts. Thus Original Sin has returned to the theological stage, but dressed in a new costume and playing a new part; the Resurrection is once again counted a necessary part of a vital religious faith, but the word now means something else than a description of an empty tomb. Christ is "divine," but the Reformers would never have recognized the modern definition of "divinity." And historic Christianity is undermined and no one can do anything about it because you no longer know precisely what a man is thinking, when he opens his mouth and speaks. Calvin saw the danger and he flatly asserted that ambiguous expressions that can be turned to a variety of meanings constitute as flat a denial as an unequivocal "No!"

*From the Commentary on Matthew 26:70.

FOR ONLY \$5!

PELOUBET'S SELECT NOTES

By Dr. Wilbur M. Smith

(Regular Price \$2.75)

. . . best known . . . best loved . . . most used
Commentary on the Sunday School Lesson
and your choice of two of
the following books by

DR. WM. C. ROBINSON

Title	Reg. Price
Christ - The Hope Of Glory	\$3.00
Our Lord	\$3.00
Who Say Ye That I Am?	\$2.50
Christ - The Bread Of Life	\$2.50

Now available at these remarkably low prices by special arrangement with the publisher of Dr. Robinson's books.

Order Today From

The Southern Presbyterian Journal

Weaverville, N. C. — Postpaid

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 37, January 14, 1953.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

God The Creator

By Rev. Edward J. Young, Ph.D.

Westminster Seminary

Philadelphia, Pa.

You who read these lines can probably recite by heart the first verse of Genesis. But have you ever paused to ask yourself just what this verse means? And have you ever considered that the revelation to us by God of the truth expressed in these words is an act of wondrous grace?

How is the true God to be identified in contrast with the false gods which are the creation of men's minds? The answer to this question is clearly revealed in the Scriptures. In Psalm 96:5 we read, "For all the gods of the nations are idols: but the Lord made the heavens." This verse deserves careful consideration.

The True God Can Create

In this verse from the Psalms we see that the Psalmist has introduced a contrast. He intends to tell us in the first place what is the true nature of the gods of the nations, and then, in the second place, to go on and state what is the true nature of the Lord. And in very succinct words he makes his point. The gods of the nations, he says, are idols. By the phrase "gods of the nations" he has in mind all gods except the God of Israel. If we were to visit those ancient nations, we should soon meet their gods. We would find hideous statues, frightening in their aspect, and we would be told that these were the gods to be worshipped. Or we might find degrading female statues and be told that we should worship them. We might journey westward from the Near East and come into Greece, where we would find, not hideous statues, but the philosophies of men. We would be told that matter was eternal. We would hear that the idea of creation out of nothing is "very silly" and that we should not pay any attention to it. And so, in our various travels, we would meet different kinds of gods among the nations. Some of these gods we would see represented by wood and stone; others would appear in the form of ideas, ideas to which men bowed down and to which they did obeisance and by which their lives were guided.

Now the Psalmist has a word for all these gods of the nations. According to him—and let us remember that he spoke under Divine inspiration—all these gods are simply idols. That is, they are but vanities,—emptiness, thin air, if you will. They are not real; they do not have real existence. They were made by man. Men have made idols and then bowed down to them and devoted their lives to them. That is silly—to bow down to that which one has himself made. But men have also thought out finely-spun philosophies and then have bowed down to those philosophies. That also is silly. In both cases, men have made something, and then have become subservient to it. And this is the more strange, when we read that these gods are idols.

Now if the gods of the nations are idols, it follows that they are without power. If they do not exist, they cannot see, nor hear, nor speak. And above all, they cannot create. Idolatry, this verse would imply, is utter folly. Not so the God of Israel. He is the LORD, and He has created. These

words are filled with meaning. In the first place they teach us that GOD IS. God does exist. This is what the Bible means when elsewhere it speaks of Him as the LIVING God.

To the nations of antiquity this thought was folly. Their notions of God were very vague and hazy. It is at this point that we may see clearly the true distinction between the LORD and the vain idols of the nations. The LORD exists, and He has created the heavens. Now that which does not exist cannot bring anything else into existence. An idol which is not real cannot produce the world, but God Who is real has done just that. Hence, the work of creation is an evidence of the fact that the LORD does indeed exist.

In this fact, Israel of old could truly exult. The devout in Israel knew that the God whom they worshipped was not just one among the Gods. He was not merely a few steps ahead of them, so to speak. He was, rather, the only God. The other gods were not. The people, then, were ensnared in delusion. They were caught in the net of vanity and superstition. They were in bondage to a religion which they themselves had created, and they were in great need of deliverance. Israel on the other hand, through the sovereign grace of the one living and true God had been delivered from such delusion. Israel knew that her God was a God to whom worship was due. He it was who had created the heaven and the earth. He is the true God.

The Meaning Of Creation

When the Bible tells us that the LORD made the heaven, we need be in no doubt whatsoever as to its meaning. It does not mean that in creating, God somehow used, as it were, a part of Himself, so that the creation is a part of God. If there is anything that is clearly taught in the Bible, it is the utter and absolute separation and distinctness between God and the creation. God is utterly independent of that which He has produced.

Nor does the Bible mean that in creating God used material which was already in existence. For had such been the case, there would be no true creation. When, therefore, the Bible says that the LORD made the heavens, it does not mean that the heavens had already been in existence in some other form, and that now God wrought that previous form into the present heavens. Not at all. That would not be creation. The Bible means something entirely different.

Our Confession of Faith has very succinctly put the matter when it says, "It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom and goodness, in the beginning, to create or make of nothing the world, and all things therein, whether visible or invisible, in the space of six days, and all very good" (VI, 1). This hits at the very heart of the matter. To create is to make of nothing. It is exactly this which the Bible intends us to understand when it tells us that the Lord made the

heavens or that "In the beginning God created the heaven and the earth." This stands out with particular clarity in the Bible's first verse. Here the purpose of Moses is to state that the beginning or origin of all things was through a creative act of God.

Hence we are to understand that God has made the heaven and earth out of nothing. But what does this mean? It merely means, does it not, that God, by the power of His will brought into existence that which previously did not exist? Thus we read in the Psalms, "For he spake, and it was done; he commanded, and it stood fast" (33:9). The ease with which this work was accomplished astounds us. God spake, and the heavens appeared. Previously, they had had no existence; they had not been. But God spake, and there they were.

How can this be? we may ask. Is it not impossible? In answer we may say that the infinite God is not to be measured by the puny standards of measurement which we men employ. We cannot create, but then we are only men. God can create, for He is God. And God, let us never forget,—is exalted infinitely above us. His ways are not our ways. They are past finding out. He is incomprehensible to us. Of course we do not know how God created. If we knew that, we would be His equals. But when God tells us that He did create, let us fall before Him in adoring reverence and belief. God does not require of us that we understand how He created. But He does require us to believe His Word when He tells us that such was the case. "By faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Hebrews 11:3).

The Glory Of This Faith

As Christians we should be greatly strengthened by the revelation of the greatness of our incomprehensible God. He is on the throne. He IS. This world on which we live is His creation. In this confidence, we may face the storms and the temptations of life.

But there are many who refuse to believe this sublime teaching of the Bible. To Israel God had said, "The gods of the nations are idols." That statement holds good also today. Even now the gods of the nations are idols. It is true that at present, and particularly in our own country, we do not find many idols of wood and stone. But there are idols none the less. What about modernism with its obliteration of the distinction between God and man and thus its denial of the doctrine of creation? What about the various "theological" movements of our day, dialecticism, neo-orthodoxy, Barthianism, etc.? If we examine them carefully, will we not discover that they do, despite the frequent use of orthodox terminology, deny creation in any true sense?

Are not these idols;—idols which influence the thinking and life of many whose allegiance should belong to the Lord our God and to Him alone? Yes, round about us are the gods of the nations. Let us as Christians exercise discernment that we may know to choose between the true and the false. Let us beware of any teaching which does not set forth the Lord as the true Creator of Heaven and Earth.

Of course, if we do take our stand, if we draw the lines sharply, so that the world will know we mean business when we state that we believe in God as the Creator, we shall meet with opposition. We shall be told that we are too narrow,

STILLMAN COLLEGE

NEEDS

\$15,500.00 THIS SCHOOL YEAR FOR 105
PART-TIME SCHOLARSHIPS

You Can Help

These Worthy Youths Get An Education
That Is Soundly Christian By
Sending Your Check To

Stillman College Scholarship Fund

CARE

Samuel Burney Hay ... President

P. O. Box 483

Tuscaloosa ... Alabama

GOWNS



• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES

Church Furniture • Stages
Embroideries • Vestments
Hanging • Communion
Sets • Altar Brass Goods

National CHURCH GOODS
SUPPLY COMPANY

821 - 23 ARCH STREET, PHILADELPHIA 7, PA.

CATALOG ON REQUEST

ACCORDIONS

FAMOUS ITALIAN MAKES

Available to Students, Teachers, Christian
Workers and Missionaries at

SPECIAL DISCOUNTS

Write Today for FREE Literature

Accordion Manufacturers & Wholesalers Outlet
Dept. 5P, 2003 W. Chicago Ave., Chicago 22, Ill.

and that we are out of the main stream of modern thought. Be it so! God does not command us to be in the main stream of modern thought. He commands us to be witnesses unto Him. And if we do witness to Him, we shall discover that, not only will He richly bless us, but also He will use our witness to turn the hearts of weary men from the vain and vague babble of "theological" voices that is now beginning to engulf the churches, back to Himself, the true God. When next we meet in the house of God and repeat the words of our sublime creed, "I believe in God the Father Almighty, Maker of Heaven and Earth," let us solemnly resolve never to do or say anything that will in any sense deny that holy confession.

A Just God

By Rev. J. E. Flow, D.D.

"... of them that hate me." Exodus 20:5. In the second commandment God tells us that there is a class of people who hate him as well as a class who love him, and he deals with each class according to his righteous judgment.

In the Gospel of John the 15th chapter, Jesus says, "They hated me without a cause." And "He that hateth me hateth my Father also." And he said to his disciples, "If the world hate you, ye know that it hated me before it hated you."

When Jesus was upon earth there was a class of people who hated him and they finally crucified him—"they hated him with a cruel hatred."

Is it possible that any man made in the image and likeness of God should hate the God who made him and preserves him and in whose hand is the breath of every living thing? Is it possible that any man can hate the "God who so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life?"

The verdict of history is that in all ages there are some men and women who hate God. But who are they?

"The fool hath said in his heart, there is no God." That is wishful thinking. He wishes there were no God to call him to account for his sins. His heart is in rebellion against God. He is under the power of "the carnal nature that is enmity against God."

The infidel hates God. In I John 5:10 we read, "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." Where is the record that God gave of his Son? It is in the Scriptures of the Old and New Testaments.

Voltaire, Tom Paine, and Bob Ingersoll rejected, repudiated, and even ridiculed the teachings of the Scriptures and tried to make out that God was arbitrary and cruel because he punished sin. But they did not pretend to believe the Scriptures and were honest and decent enough to stay out of the church.

There are unbelievers, many of them, within the church who pretend to be Christians who make "God a liar because they believe not the record that God gave of his Son." The record in the Gospels says that the Son of God became man by being born of the virgin Mary, wrought miracles by his own Almighty power, by his sacrificial death made atonement for the sins of the world, rose again from the dead in the same body in which he was crucified, ascended into heaven and from thence he is coming to judge the world.

The record also says that "All scripture is given by inspiration of God and is profitable, etc." But the Modernists say they can not believe in verbal inspiration of the original manuscripts, that they can not believe in plenary inspiration. Plenary means all. God's word says, "All" and they say **only a part** is inspired. They claim they cannot believe the historical parts of the Old Testament—and the reason is they want to get rid of the God

who is revealed in the Old Testament because he punishes sin. They scoff at the destruction of the world by a flood. They claim God was arbitrary and cruel to punish them for their sins. Only the devotional parts of the Old Testament are they willing to admit are inspired or even true.

They try to find God as revealed in the New Testament as a God who will not punish sin. All that Jesus says about hell, and he says more about it than any one else, they explain to be figurative language, while they set aside all the lurid pictures of the punishment of the wicked in the book of Revelation to be symbolic and unreal. They press the parable of the Prodigal son to mean that the Father will under no circumstances punish sin, and they take the Parable of the Good Samaritan to mean that all men are brothers in the same sense, and so they have conceived or evolved their fondly cherished doctrine of the "Universal Fatherhood of God and the Universal Brotherhood of Man." And they quickly jump to the conclusion that they now have a God who will not punish sin. They are bold to deny that there is a hell. It is not far to another conclusion that all men will be saved regardless of what they do or do not do. Since they regard the Bible as full of errors and untrustworthy they can explain away anything they do not want to believe, though they make God a liar. It seems to me it will be a serious thing to spend one's life, denying God's word and making him a liar, when one stands before the great White Throne in the Judgment Day to give his final account to God.

The unbeliever, the skeptic, and the infidel claim they cannot believe in the God as revealed in the Old Testament because of "intellectual difficulties." A patient who diagnoses his own case is very apt to be wrong. In this case they **are** wrong. They have "**heart trouble**." The unbelievers in Noah's day had **heart trouble**. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5.

The people in the days of Jeremiah had **heart trouble** according to God's diagnosis. "The heart is deceitful above all things and desperately wicked, who can know it? I the Lord search the heart, I try the reins even to give every man according to his ways, and according to the fruit of his doings." Jer. 17:9-10.

A nation has no existence except in this world and must meet its reward or its judgment on earth.

The men of Nineveh humbled themselves and repented immediately at the preaching of Jonah and God spared them and forgave them immediately. God is always ready to pardon the penitent sinner, and to all such he is a God of loving kindness and of tender mercy.

God was long suffering and patient to the men of Noah's day when he gave them 120 years to repent at the preaching of Noah, while the ark was being prepared, but he revealed himself as a God of righteousness, justice, truth, and holiness when he destroyed them with the flood **because of their sins**.

Who are we to say that the Judge of all the earth did not do right?

Jesus Teaches Humility And Forgiveness

Background Scripture: Matthew 6:14;

18. Devotional Reading: 1 Peter 2:19-25.

"That ye should follow His steps". All that some teachers can say is, Do as I say: Jesus could say, Do as I do. He was not only our perfect Teacher; He was also our perfect Example, and perfect Savior. There are some places where we cannot follow, and some things we cannot do. He did no sin; all of us have sinned, and come short of the glory of God. He bare our sins in His own body on the tree, making atonement for those sins; no one of us can redeem his brother, or pay a ransom for his soul.

But Jesus manifested in His own life the graces of Humility and Forgiveness, and we can follow His steps as far as it is possible for finite human beings to follow. In our Devotional Reading Peter says, "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously". Paul in Philipians 2:7,8 says; "But made himself of no reputation (emptied himself), and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross". The Shorter Catechism puts it this way: "Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross, in being buried and continuing under the power of death for a time."

His compassion and Forgiveness are shown in many ways. His prayer, as they nailed him to the cross, Father, forgive them, for they know not what they do, is a supreme example of this. Stephen was following "in His steps" when he prayed for those who were stoning him, Lord lay not this sin to their charge. So we are to be patient and forgiving in times of persecution and trials.

Our Lesson naturally falls into the two parts suggested by our Topic: 1. Humility, and 2. Forgiveness.

I. Humility: 1-14

This question, Who is the greatest in the Kingdom of heaven, was continually bothering the disciples. They discussed it often, and it caused friction and quarreling. When James and John with their mother made the request that one of them should have the place of honor on the right, and the other on the left, the ten were naturally much displeased. This question persisted up to the very last for they had been discussing it the very night in which our Savior was betrayed. (See Luke 22:24) This seems strange to us, but if we will read Church History we will see that this same self-seeking pride shows itself over and over again. It is not yet dead, but still plagues and

hinders and disgraces the Church. When will we ever learn the lesson of Humility and follow the path that leads to true greatness in the kingdom of Heaven — the path of Humility, Service, Sacrifice.

Jesus takes a little child as an example of true humility and sets him in the midst of them and warns them that they must be converted and become as little children if they are to enter the Kingdom. Humility is well illustrated by a "little child", unless that child has already been spoiled by the contact and influence of older persons.

Then He warns them against offending one of these little ones that believe in Me. (This can also be taken as a warning against offending "babes in Christ"; those who have recently been born again). Children were loved by the Savior. He took them in His arms. He rebuked those that would keep the children from Him. It is a terrible sin to cause a little child to go astray. Just the other day one of my elders was telling me of seeing a mother forcing her little girl to drink beer. The child did not like the taste of it and the senseless woman was making her drink it. One of the most pitiful sights I ever saw, said one of my friends, was a child going to the liquor store for more liquor draining the bottle as it walked, of the dregs in the bottle. I wonder what the Judge on the throne will say to some of the mothers and fathers of our time. Jesus said it were better for them to be drowned in the depth of the sea. Woe be to all those who lead little ones in the wrong paths!

Despise not one of these little ones. Their angels do always behold the face of My Father! and it is not the will of your Father that one of these little ones should perish. Here we have strong proof of what we believe, namely, that children who die in infancy are saved. They are saved, however, not because they "have no sin", but because the redemption purchased by Christ is applied to them in an extraordinary way. We have a very beautiful Hymn beginning, "Around the throne of God in heaven, Thousands of children stand." The question is asked, "What brought them to that world above, That heaven so bright and fair"? and that question is beautifully and adequately answered in Verse 4:

"Because the Savior shed His blood
To wash away their sin;
Bathed in that pure and precious flood,
Behold them white and clean,
Singing, 'Glory be to God on high.' "

There is for us a double lesson; the lesson of Humility and the lesson on the value of little children. It would be well to compare with these verses the others in this Gospel, (Matthew 20:27 and 23:11) and also the corresponding passages in Mark and Luke.

Augustine, when asked which were the three greatest Christian graces, replied, The first is Humility, the second is Humility, and the third is Humility. The branches of the fruit tree that bears the most fruit hang low toward the ground. D. L. Moody said: "A man can counterfeit love, he can counterfeit faith, he can counterfeit hope, and all the other graces but it is very difficult to counterfeit humility. You can soon detect mock humility. They have a saying among the Arabs that as the tares and the wheat grow they show which God has blessed. The ears that God has blessed bow their heads and acknowledge every grain, and the more fruitful they are the lower their heads are bowed. The tares lift up their heads erect, high above the wheat, but they are only fruitful of evil." Hudson Taylor, the great missionary leader, once said, when someone asked him how he was chosen for the work in China, that God chose a little man so that men might see what a great God we have."

II. Forgiveness: 15-35

In verses 15-20 Jesus is telling the disciples how to deal with those who wrong them. Notice that the person injured is to take the initiative in bringing about a reconciliation: "If thy brother trespass against thee." There are several steps to be taken. The first is to go to him and talk face to face with him, telling him his fault, and if he hears you, then you have gained your brother. (And also prevented the matter from spreading any further). Oftentimes there is perhaps no intention of hurting you, and the trouble is quickly adjusted. Many a wound would be cured before it began to fester, if this were done. But, if he will not hear you, then take two or three others with you and try once more. Perhaps your friends can help. If this fails, then "tell it to the church", and try to have it settled by the brethren of the congregation. If all three methods fail, then all you can do is to "let him alone."

This suggested to Peter the question, How often shall my brother sin against me and I forgive him? till seven times? In many cases some careless or troublesome "brother" will repeat the performance, and offend again and again. Jesus' reply, put in these words, I say not unto you, until seven times, but seventy times seven, would indicate *unlimited forgiveness*. In Luke 17:4 Jesus said, "And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent;

RADIO

Facing These Days Without Frustration"

SYNOD'S EVANGELISTIC SERIES

WEEK OF JANUARY 14

Synod

Speaker

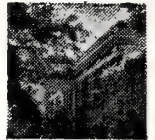
North Carolina Rev. Samuel D. Maloney
Georgia Rev. Bonneau H. Dickson
Arkansas Rev. George T. Faison
Mississippi Rev. B. I. Anderson

Check Local Station For Time

Produced In Co-operation With
DIVISION OF RADIO & TELEVISION
BOARD OF CHURCH EXTENSION

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

Christian Emphasis

Educational Excellence

Friendly Personal Attention — Small Classes

Tests And Guidance

College — Business Administration — Preparatory

Apartment For Married Students — Korean Veterans

Second Semester Begins January 28, 1953

Presbyterian Junior College

Box 38-W

Maxton, North Carolina.

\$5.00 WILL BUY CHRISTIANITY AND LIBERALISM

By Dr. J. Gresham Machen

(Reg. Price \$2.50)

and any two of the following

By Dr. Wm. C. Robinson

Title	Reg. Price
CHRIST - THE HOPE OF GLORY	\$3.00
CHRIST - THE BREAD OF LIFE	\$2.50
OUR LORD	\$3.00
WHO SAY YE THAT I AM?	\$2.50

The Southern Presbyterian Journal

Weaverville ... North Carolina

thou shalt forgive him. Does not this greatly encourage us in our repeatedly asking God to forgive us? Will not our Heavenly Father be more forgiving than He asks us to be? I, for one, find lots to comfort me in these words.

Jesus follows this by one of His most striking Parables, that of the Unmerciful Servant. I do not have space to deal very largely with this parable. It is easy to read and easy to understand; the practicing of the principles taught is the hard part, and yet it ought not to be hard, for no man in the world has sinned against us, or owes us, as we have sinned against God, and owe Him. The proportion in the parable seems to be about ten million dollars to twenty dollars, if we are right about the value of a "talent" and a "denarius." Let us study the parable, and heed the warning!

Africa Arrival

WORSHIP PROGRAM:

Hymn: "Lead On, O King Eternal"

Prayer

Hymn: "The Morning Light Is Breaking"

Offering

Scripture: Psalm 96

Prayer

Hymn: "Jesus Shall Reign"

PROGRAM CHAIRMAN:

Our program tonight takes us to far off Africa where we will be introduced to the missionary work on the "Dark Continent." Of course all that we see will be new to us, so let us imagine that we are a missionary arriving for the first time on the field where we will labor for the Lord. Naturally, we are all eyes and ears, as we learn from others and as we see for ourselves something of the work that must be done. Let's begin with the departure from the States, and get the feel of leaving home for our new work.

FIRST SPEAKER:

(Seated at desk. Pen in hand. Then quietly begins to read the letter just finished for the folks at home.) Dear Mother and Dad, We are nearing the coast of Africa, and at last the dream of my life to serve the Lord in this strange land is beginning to seem a reality. How I thank God for counting me among those privileged to serve Him, and perhaps to preach the gospel where Christ has never been known! I felt a little lonely, and perhaps just a bit afraid when the ship left the dock, and I watched your faces seemingly slipping farther and farther away, finally to disappear entirely as we headed for open sea. But then I remembered that you would follow me with your prayers, and that daily we would meet before the throne of grace. I know now that for those who abide in His presence there is never any separation that really matters, for we are one in Him. The ship seemed awfully slow, but the trip was a blessing, for I found much time to pray and to prepare my heart for what lies ahead through many hours of study in my Bible. Sometimes I hold my Bible in my hand, realizing that it is the Word of God; that it will bring light to even darkest Africa, as through it God shines into men's hearts, bringing "the light of the knowledge of the glory of God in the face of Jesus Christ." Pray that I may use it faithfully and well. (Places letter on desk. Picks up pen. Begins to write.)

PROGRAM CHAIRMAN:

Let's interrupt for just a moment and let our missionary finish his letter home. Perhaps the family will let us hear a bit of what he has to say as he writes from time to time. Surely Africa, with its

darkness, superstition, ignorance, and disease, should challenge our hearts and make us want to join the faithful band who through the years have labored there. Now let us listen again, as we hear another voice.

SECOND SPEAKER:

(A lady. Holding letter in hand. Approaches gentleman seated, reading.)

Look, another letter from John! Let me read it to you. "Dawn was just breaking; the African Christians had gathered in one of the Luebo churches for their regular morning service. In a few moments they sang: 'Mulunda, Mulunda, Muimpe, Yesu udi Mulunda;' which means 'What a friend we have in Jesus.' The wonderful meaning of these words thrilled our heart. These people, whose recent ancestors were cannibal savages, had found the Great Secret. They knew Jesus, their Friend. Somehow it seemed as if you were very near just then, for you sent me to these needy people of Africa with the message of salvation." Oh, but this next paragraph nearly breaks my heart. Listen: "We were visiting with saintly Pastor Kalombo one afternoon, and he told us this tragic story. 'An African chief was getting on in years and knew that he had not long to live. Having a great desire in his heart to find the source of life, eternal life, he began to travel. He stopped at many villages, always asking if anyone could tell him where to find this life. He came one day in his travels to a "house on the water" (a river boat), where there were people with white skin. These people, the chief thought, will surely be able to tell me the secret. But they did not know the way. Giving up in despair, the aged chief died, never having heard the story of salvation through faith in Jesus Christ.' This sad story made me all the more eager to learn the language, that I might tell them of His precious, cleansing blood, and of His gift of life eternal." (Lays letter aside. Bows head in hands as if to pray).

PROGRAM CHAIRMAN:

Hearts should be heavy as we realize that there are millions around the world who have never found the way, who have never heard the story of God's redeeming grace. God is holding us responsible. Our job is to get the gospel out to the ends of the earth. We spend so much on ourselves and the work at home, and so little on missions, that our faces should be hidden in shame. We speak of the week of prayer and self denial for foreign missions, but I wonder how much we really pray and how much there is of self denial. But let us get back to Africa to see what our new arrival is doing.

THIRD SPEAKER:

(Seated on floor, as in a tent. Writing with pad on knee. Dim light as a lantern.) Dear Mother and Dad: My heart is heavy tonight. I visited a native hut today. It was very still and quiet. The father and mother, sorrow-stricken, sat by the body of a little baby. The two other children, both small, were shyly looking on, not understanding the grim mystery of death. Another missionary spoke of hope beyond the grave, through Him who conquered death and brought life and immortality to light through the gospel. A hymn was softly sung, and little brother, in a tiny hand-made coffin, was put to rest in a grave just outside the hut. As I left that solemn scene I realized anew the need of the message of life in this land where death prevails, where there is so much of misery and fear. The devil is bidding hard for Africa. The surge of evil is appalling, but he is fighting for a lost cause, for the Lord Jesus Christ will claim His own. I am deeply impressed by God's promises of the Spirit's fullness, if the conditions of surrender and obedience are met. Pray for me, that I might be close to Him who never knows defeat, and through whose power we must overcome. This is a time in which to plead the promises of God, for He has said: "When the enemy shall come in as a flood, the Spirit of the Lord shall raise up a banner against him." O that we might truly trust, being "fully persuaded that what he has promised he is able to perform." I'm happy in Him tonight, even though my heart is burdened for these poor, benighted souls. I'm beginning to understand a little of what Paul meant when he spoke of being "sorrowful, yet always rejoicing." I must call it "quits" for tonight. I want the runner to carry this back to the station tomorrow, so I'll close and give it to him. He will leave before daybreak. Pray for me, and I'll not fail to remember you daily before His throne. God bless you. Write, please. It means so much to hear. All my love, John. (Lights out for just a moment.)

PROGRAM CHAIRMAN:

These letters you have heard are almost altogether excerpts from letters actually written from the Belgian Congo by our own missionaries. We have just pieced them together in order to provide something of an introduction to the life and labors of those who have answered God's call to go and preach the gospel to every creature. May God give us the grace to daily pray for them, and for all who labor in every land as missionary volunteers, "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Let us pray the Lord of the harvest to send forth laborers. Perhaps He will answer our prayer by sending us to follow in the steps of those who have already answered the call and obeyed the command. (Season of prayer. Closed by Program Chairman.)

Recommend The Journal To Friends

Women's Work

I Have A Stewardship Of My Influence

I awakened on my eighteenth birthday in college—my first away from home—feeling that I had now passed that mysterious dividing line between youth and adulthood, and that it was time to put away childish things. Noticing that a note had been slipped under the door I got up to get my first Gift of the Day. It proved to be the Gift of a Lifetime, for long after the anniversary cake was eaten and the festive candles had burned, and the other remembrances were forgotten this one remained. My friend had written, "Silver and gold have I none; but such as I have give I thee." This is my verse for you today: *"The King's daughter is all glorious within: her clothing is of wrought gold."*

In those days Hoflin Middy Suits were almost a uniform. Mine had already served one college girl for her generation and was beginning another round of hard usage. But I knew that it was not the clothes without that made a Princess. It was the wrought gold of Christ's righteousness gleaming from within. On that significant anniversary my Freshman year, I determined that I would enter into my royal inheritance, for my Father was the King of Kings and the blue blood of Heaven was in my veins. What I would let Him make of me within would determine my relationships without. Hence, the "all glorious within" could make my surroundings, too, all glorious.

A noted artist was wont to say, "It's the light in the sky that gives the earth its meaning, not an inventory list of objects." How truly he spoke, for it's the light in the heart that gives to the world the true meaning of Christianity, not an inventory of the things we do!

Hear the legend of the old saint upon whom the Lord wanted to bestow His best earthly gifts, but the son always responded to His Heavenly Father, "All I want is *you*." Then the angels decided they would give him a gift anyway, a gift he would never know about, so they made his shadow a blessing upon whomsoever it fell. And ever after, the old man walked the rugged road of life unaware that those who were blind crept close to him and were thus able to see the invisible. Many who were deaf came near that they might hear the still, small voice, and many who were crippled became, because of his influence, leapers for joy.

A great British preacher was once asked what led him into the Christian ministry.

"*A Woman's Face*" he unhesitatingly answered.

And then he explained. "One day I was walking down the street greatly discouraged, for I had made a miserable failure of my life, and I passed a woman

by the way. She was not elegantly gowned nor was she beautiful but she was radiant, and the light from heaven that shone upon her face lighted up the heinous sins in my own heart. For the first time I realized that I was a sinner in need of a Saviour and I went to my room and prayed, "Lord, if you can make *her* like that, make me like *her*." I never saw her again, but the Christ in her is now living in me.

The woman whom this King's son met was a King's daughter, "all glorious within." May our walk along The King's Highway be regal, too, and may our very presence there lead others who are on the low road into the Paths of Righteousness and Peace.

"I saw a human life ablaze with God.
I felt a power Divine as through an empty vessel
Of frail clay I saw God's glory shine!
Then woke I from a dream and cried aloud
"My father give to me the blessing of a life
Consumed by God, that I may live for Thee."

—Sent from India.

—(Mrs. E. R.) Julia Lake Kellersberger

Magic Medicine

In the land of medicine men and witch doctors, the hypodermic needle is still looked upon by many Africans as the "magic needle" which cures anything and everything. No matter what the illness, many patients beg for the needle and are upset if they are given medicine in a different form.

When the sulfone drugs became available to the thousands of leprosy patients in our 83 African leprosy colonies, the hypodermic needle became truly a "magic needle," and as a result of its magic (as well as that of the pills taken by mouth) almost a thousand patients a year are being discharged from the colonies. Much of the phenomenal growth of the African colonies during the last five years, from 10,000 to more than 25,000 patients, can be attributed to news of the "magic medicine," spreading like wildfire among African villagers and tribespeople.

Because of a limited budget this year, however, facilities for treatment cannot keep pace with the increasing demands from thousands still suffering from leprosy in Africa and elsewhere. They, too, have a right to the "magic medicine," and you can help them. Among the special needs listed in the world leprosy program for 1952-53 is Soonchun, Korea, our Presbyterian U. S. mission area and leprosarium: "New buildings and repair of damaged ones are badly needed as a result of the war. Repairing the orphanage, rebuilding a bathhouse, the construction of a garage for the colony trucks, and enough galvanized tin to reroof 20 buildings will cost \$3,000." The needs of lepers can be met only with your help, and the help of all who are interested in ridding the world of leprosy.

—From Leprosy Missions *DIGEST*.



GIFTS THAT LIVE AFTER YOU

IN YOUR WILL—Your will is the last message you will give to the world. By including a bequest to Foreign Missions, this message can be made one of love for all mankind.

FOR A MEMORIAL FUND — You could create no finer memorial, in your name or in memory of a loved one, than to establish a fund on our books, the interest from which will contribute each year to the spreading of the Gospel.

Is there any better way of signifying our love for Him than by devoting as much of our property as may be practicable to the advancement of Christ's Kingdom?

For full information on how to make such Christian legacies or memorials, write the undersigned today. The Board will welcome the opportunity of discussing plans with you, and will be happy to assist you in any possible way.

CURRY B. HEARN
Treasurer

BOARD OF WORLD MISSIONS
PRESBYTERIAN CHURCH IN THE U. S.
P. O. BOX 330 NASHVILLE 1, TENN.

THE BIBLE and the WORLD TODAY

By Wilbur M Smith

Professor Of English Bible In Fuller Theological Seminary

Editor Peloubet's Select Notes On The International Sunday School Lessons

A well documented and challenging analysis of the attitude of our Western Culture toward the Word of God.

This booklet of 78 pages should be read by every minister and adult Bible Class teacher.

FREE FOR THE INDIVIDUAL ASKING FROM
THE EVANGELICAL FELLOWSHIP, INC.

617 MARKET ST. — SCOTTDAL, PA.

Church News

A Pentecost Comes To Troy, N. C.

An old fashioned outpouring of the Holy Spirit descended upon Troy in recent weeks. Our new pastor there is Rev. R. G. Balnicky, who has witnessed miraculous things. The congregation had planned for a meeting and in order that it be not an ordinary meeting but a revival meeting—they prayed. During the whole month of September there were two weekly cottage prayer meetings in addition to the orthodox Wednesday evening one. In those meetings all prayed.

The prayer meetings were continued in the church daily October 1-11th. For a week there were daily radio broadcasts. October 8-10th were days of visitation evangelism with six teams going out.

The preaching began in the church on October 12th and continued through the 19th. At noon evangelistic services were held in the Montgomery County jail, the mills, laundry and schools. There was a Bible study each morning at ten o'clock. Rev. Ned Iverson, of Augusta, Georgia was the evangelist. After all this prayer preparation the heavenly fire fell and hard hearts were melted. There were 338 first decisions for Christ (not re-dedications) and among them were the two town drunks. On the last night of the meeting, with about two hundred present, there was about 100% commitment to conduct family worship.

The churches of the area have been strengthened and revitalized. Our Troy Church has received seventeen new members. At a youth rally, there were twenty-four young people who signified their intention to give the Lord their full time service.

Splendid by-products of the Troy Pentecost are the organization of twenty-five men into the Fisherman's Club and the women are being organized into a soul-seeking group. The preachers disclaim any credit and give God all the glory, to Whom it belongs.

Pensacola, Fla.

The Rev. Robert Strong, S.T.D., minister of the First Presbyterian Church of Augusta, Georgia, was featured in a unique program, "Radio's Religious Question Week", early in December at Pensacola, Florida. Sponsored by McIlwain Memorial Presbyterian Church, of which the Rev. Donald C. Graham is minister, instead of its usual series of Fall services in the church, the program included sixteen special broadcasts between Monday and Saturday over the three local stations. The entire endeavor proved to be tremendously popular and brought wide and appreciative comment throughout the city area. Dr. Strong proved to be unusually adept at handling the most difficult questions which fairly deluged him at the studio telephones and which he answered in immediate broadcast.

Take Your Choice ... For Only \$5.00
The Reformed Doctrine Of Predestination

By Loraine Boettner

(Regular Price \$4.50)

And Any TWO Of The Following Books

By Dr. Wm. C. Robinson

Christ - The Bread Of Life (\$2.50)

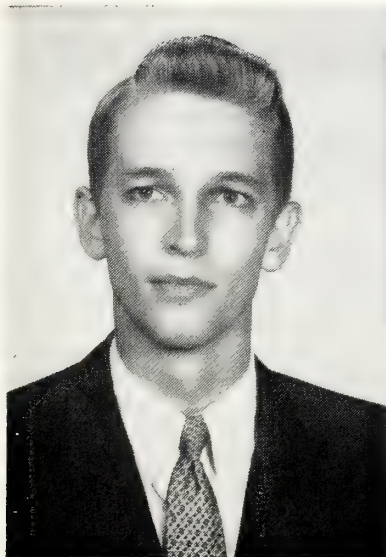
Christ - The Hope Of Glory (\$3.00)

Our Lord (\$3.00)

Who Say Ye That I Am? (\$2.50)

Order From

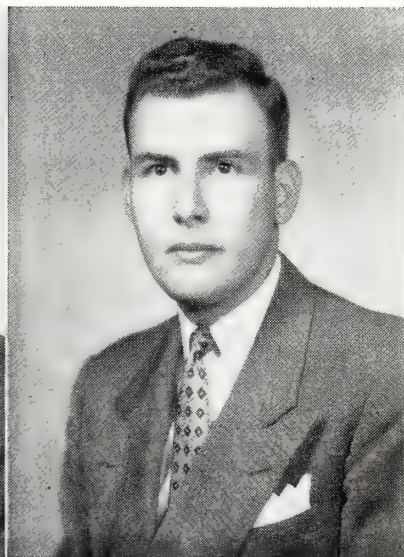
The Southern Presbyterian Journal
Weaverville ... North Carolina



WILLIAM M. GOULD, JR.



JOSEPH A. SLICKER



THOMAS HENRY STAFFORD

Graduate Scholarships Awarded

President David L. Stitt and Austin Seminary faculty recently announced the winners of three annual graduate study scholarships. These awards are made to qualifying seniors on the basis of scholarship, Christian character, personality, and ability.

Joseph A. Slicker, Cisco, Texas, was awarded the Alumni Graduate Study Fellowship. Slicker is a graduate of Texas A. and M. College with degrees in Mechanical and Petroleum Engineering. He spent three and one-half years in the Army and was a petroleum engineer for four years before entering seminary. Slicker has taken a leading part in all student activities, and served last year as president of the student body. He has made no definite plans for graduate study. Slicker completes his work for the B.D. degree in February.

Thomas Henry Stafford, Dallas, was awarded the Board Fellowship, given each year by the Board of Trustees of Austin Seminary. Stafford is a graduate of Southern Methodist University, where he majored in English. He has been active in Presbyterian youth and student work, serving on Assembly's Youth Council in 1948 as representative to Westminster Fellowship section from the Synod of Texas. Upon completion of his seminary work in February, Stafford will become Assistant Minister in First Presbyterian Church, Mirland. He has not made plans for further study.

William McIntyre Gould, Jr., student body president, received the W. P. Newell Memorial Fellowship. Gould is a graduate of Austin College where he was active in many campus activities. He received a B.A. degree, with a major in philosophy.

During this past summer Gould attended a seminar in pastoral psychology at Andover-Newton Theological Seminary, Boston. He expects to enter some phase of the educational ministry upon graduation in May, but has not made definite plans for use of his scholarship.

Harvey H. Walters Resigns

Harvey H. Walters has resigned as director of publicity for the General Council, Decatur, Ga., to establish his own public relations firm. His resignation will take effect March 1.

Walters said he is resigning because he feels ground work has been completed for an expanding program of publicity. "From now on," he said, "the program will be enlarged and improved as the Council's budget is increased."

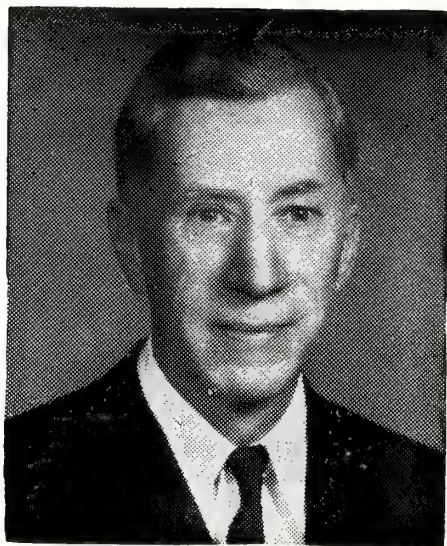
His resignation marks the completion of five years service with Assembly agencies. At the Board of Christian Education he was first personnel director, second director of young adult work and first director of Christian family life education. He was the Council's first director of publicity.

Walters said he believes the Church stands on the threshold of undreamed-of popularity and public acceptance. He said this is true because of a tense world situation (giving all men a sense of inadequacy), better programs of stewardship and evangelism, and God's own hand in shaping the destiny of men and institutions.

"I wish all lay folk might have a similar opportunity for full-time service," Walters said. "It is

a tremendously rewarding experience, and one can not help feeling he has shared in the most important of all undertakings."

He is president of the Atlanta chapter of the National Religious Publicity Council and vice president of the national organization. He is on the publicity committee of the National Council of Churches of Christ in the U. S. A.



Dr. Julian Price Love, Professor of Biblical Theology, Louisville Seminary, Louisville, Ky. He was one of the speakers at the Minister's Convocation of the Synod of S. C., January 12th and 13th, at the First Presbyterian Church of Columbia.

Other speakers were the Rev. Hubert Vance Taylor, of Atlanta, Ga. and Dr. A. Kemp Fiddler, of Beaufort, S. C.

Grace Covenant Presbyterian Church, Birmingham, Ala.

The Grace Covenant Presbyterian Church in Birmingham celebrated the birth of our Saviour in many interesting and helpful ways:

On December 8th, the Women of the Church had a Christmas party and devotional service at the manse. Each woman brought a gift for the church's nursery. Then on December 17th, everyone gathered for a family night supper and party. The Joy Gift play, "A Modern Carol," was presented and the offering taken, and then there were gifts for all—young and old—on the big Christmas tree. On the evening of Sunday, December 21st, the choir—a new choir in this new church—presented its first full evening of music under the direction of Mrs. Frank Morse with Mrs. E. Stuart Green at the organ. The organ, too, a two-manual Connsonnatta, is the latest material addition to the church's equipment. It is another ex-

ample of the faith of the members of this church and their belief that "with God all things are possible." Then on Christmas Eve at 7:00 P. M., the play "Something Special" was presented, with the following people taking part: Miss Elizabeth Morse, Miss Janice Mount, Miss Mary Hutchins, Mr. Jack Black, Mrs. Frank Morse, Mr. James Rodriguez, Mr. Earl Bonds, Jr., Mr. E. S. Green, and Mr. Joseph P. Fraser, Jr., Stage Manager.

People passing by the Grace Covenant Church during the Christmas season saw a beautiful, life-size Nativity scene which was designed and made by one of the members, Mrs. Robert Boone. As a background for this, the Christmas carols rang out from the audio-system in the steeple. Rev. Frank R. Morse is pastor of the church.

Mid-Texas Presbytery To Meet

Haskell-Mid-Texas Presbytery meets in the First Church, Cisco, Tuesday, January 20, 9:30 A. M. This is a self-entertaining meeting.

—R. K. McCall, S.C.

BOOKS

"*Apostle To Islam—A Biography of Samuel M. Zwemer.*" By J. Christy Wilson. Baker Book House. Price \$4.00.

Dr. Zwemer was one of the most brilliant and colorful of missionaries of our time. In him were elements of real greatness. This reviewer shall never forget the first time he met and heard Dr. Zwemer speak. He spoke with titanic power. He was a tremendous personlity.

As Dr. Kenneth Scott Latourette states in the introduction to this biography, it is highly appropriate that Dr. Wilson who succeeded Dr. Zwemer in teaching missions at Princeton Theological Seminary should be the biographer. Dr. Wilson has done an excellent job giving us the life story of this celebrated missionary to the Moslems.

Dr. Zwemer came from Dutch pioneer stock. He recognized the sterling qualities of his forebears and paid them tribute in his address which he gave at an anniversary at Hope College. He said, "They never steered by the weathervane of public opinion but by the compass of conviction. The whole policy in the new colony was based on thrift and industry, on education and self-reliance, on a home and a church and a state where true liberty was enthroned."

Early in life Dr. Zwemer became a Bible-believing Christian. To him the Bible was the veritable utterance of God. He not only believed in it in some vague manner but he believed in "the verbal inspiration" of the Bible. He found this doctrine verified

in many of his experiences as a missionary.

Dr. Zwemer learned to have an implicit trust in God's specific providence. He said that all of his life God dealt with him as He did with the people of Israel in the wilderness. He gave to him manna sufficient for his needs but there was nothing left over. On various occasions he made the remark, "I have always lived from hand to mouth but it has been the Lord's hand and my mouth." It is interesting to note that though Dr. Zwemer belonged to the Reformed Church of America, his sponsor was a Southern Presbyterian who under-wrote his salary in Arabia and also in Egypt.

As a Christian missionary, Dr. Zwemer learned that the basic Christian truths are offensive to the unregenerate mind. He defined these basic truths as the inspiration of the Bible, the Deity of Christ, the virgin birth, the death and resurrection of our Lord. He said that these fundamentals should be presented in a spirit of love to unbelievers but "should never be toned down to avoid giving offense to them." He felt that to tone down any of these articles of the Faith would be tantamount to presenting an emasculated Christianity.

Dr. Zwemer's theology was conservative Calvinism and he believed with all his heart in the whole of the Bible as the Word of God and in the Reformed Faith. Dr. Wilson writes, "He had little patience with the higher critics of Scripture. He said they were like the ants in Africa who would bite the life-germ out of the seed before they took it underground in their hill so it could not sprout." He was a staunch Protestant and espoused the great doctrines of the Reformation. He remarked that if all the popes had wives like Peter, whom they claimed was the first pope, they would never have dared to say they were infallible.

Realizing that the night comes when no man can work, Dr. Zwemer was always in haste to accomplish all that he could for the cause of Christ. He could never sit quietly and do nothing as was the habit of many in the East. He was always ready for every occasion and opportunity. As a matter of fact, he was known to be ready a little ahead of time to meet his engagements. His wife asserted that on the Resurrection Day, Sam would have on his robe and crown and would be standing and waiting for Gabriel to blow his horn.

The biographer has pointed out that though Dr. Zwemer had his share of enemies, he also possessed a remarkable capacity for friendship and numbered in the circle of his friends many of the greatest Christians of his day including such British leaders as Lord Kitchener, Lord Curzon, General Allenby and Colonel Lawrence.

Dr. Wilson closes this most interesting volume with these words, "And so another life of major proportions has been written into the annals of the missionary enterprise, The Twentieth Century Acts of

the Apostles. It was a life ever vibrant, filled with the Spirit, that of a joyful warrior in a great cause—the greatest cause, down to the last day—on the verge of his eighty-fifth birthday; when he went home—when he was translated to a higher and nobler service."

Lovers of biography, especially Christian biography, will be delighted with this recent volume.

—John R. Richardson.

"The Gospel Of God." By Anders Nygren. Westminster Press. Price \$2.00.

The author of this slender volume is now well known in America. His "Commentary on Romans" and "Agape and Eros" have been well received in our country.

It is the custom of the church of Sweden that when a minister assumes the office of bishop, he should send out to his diocese a pastoral letter. This present volume is a translation of Bishop Nygren's pastoral letters to the Diocese of Lund. This book, therefore, is intended primarily for ministers. It contains eight chapters and all deal with some aspect of the Gospel.

There are many fresh statements in this volume that will delight the heart of any Christian. It should be pointed out, however, that there are some notions of Bishop Nygren's which are unacceptable to the evangelical Christian. For example, the historicity of the fall of Adam is thought of rather as a racial fall and the story of Christ, the second Adam, is made of that redeemed humanity. It does not seem quite logical that we can be guilty in Adam without a historical Adam. Bishop Nygren has failed to make this point clear.

We like the Bishop's insistence that Christian ministers are to be heralds and ambassadors of Christ. Such a conception puts us in our proper place. Apart from his message, the herald is nothing particular. It is not upon him and his person that the importance lies, but upon the message which he has to proclaim. Every servant of Christ should remember this thought.

Again we are indebted to Nygren for saying "This is the gospel we are to give out. The power does not come from us. Rather, it lies within the Gospel itself. We are but those who deliver it. We are heralds. That is the sacredness of our call."

With truth, this Swedish author points out that "the problem of 'the last things' has in recent times often been handled with an unusual lack of sympathy." He believes that the Christian hope is an integral part of the Christian Gospel, and moreover, a Christianity which no longer has its perspective open toward eternal life is no longer a real Christianity.

"The Gospel of God" is a provocative book. It has a message to enrich the lives of Christian ministers but should be read while wide awake.

—John R. Richardson.

SHALL WE CURTAIL OUR WORK?

Dear Sirs:

I do not wish to argue with you on the pros and cons of the proposed union of our Church with the Northern Presbyterians, but, I have before me a bulletin from the National Council of Churches showing the relative giving of Protestant denominations in the United States, statistics completed on November 15, 1952.

According to this bulletin the per capita giving for benevolences in our Southern Church is \$16.22. In the Northern Church it is \$7.43.

To me this poses a serious problem. Suppose that the two Churches are merged: there will of course be one Central Treasurer into which the contributions from the two present Churches will go. Will that Treasurer follow the basis of giving and allocate to our present work approximately 55 percent more of the funds? Of course not. They will be pooled, the only feasible method.

Do you see what this will mean? It will mean that a large percentage of the funds we now give for benevolences will be taken from their present allocation and be used to support work now undertaken by the Northern Church while our present work will suffer just that much.

I can sense the *heartaches* and the *great dismay* of our people when they find out that union has brought about a *curtailing of our present work*.

Oh, I know that it will be said that our work will be protected but I have been in business long enough to know that in the long haul those who own four-fifths of the stock determine how the business is to be run and we might as well face this before we wake up some morning and find it is too late.

Can you answer this?

Sincerely yours,

NAME WITHHELD

* * * * *

Comment: The writer of the above letter has put his finger on a situation which might as well be generally known. Its effect on our work is obvious and no further comment seems needed.

Note: Have you secured a copy of "The Reason Why," a pamphlet prepared to show why we must PRESERVE the Southern Presbyterian Church?

W R I T E

THE ASSOCIATION FOR THE PRESERVATION AND CONTINUATION
OF THE SOUTHERN PRESBYTERIAN CHURCH

H. B. Dendy, Secy.

Weaverville, N. C.

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

JAN 22 1953

JANUARY 21, 1953



THE COST OF SUPPORTING OUR WORLD
MISSION WORK THIS YEAR AS APPROVED
BY THE GENERAL ASSEMBLY IS..... **\$2,278,694**

LAST YEAR'S CONTRIBUTIONS FOR SUPPORT
OF WORLD MISSIONS CAME TO ONLY..... **\$1,579,182***

IF WE ARE TO MEET OUR RESPONSIBILITIES,
OUR GIVING WILL HAVE TO BE INCREASED
THIS YEAR BY **\$699,512**

This will be done only through prayer and self-denial

*An additional \$442,123 was contributed to World Missions last year through the special Program of Progress Campaign. Even when this is included, the total receipts for the year were \$2,021,305 which is \$257,389 less than is needed for this year. However, the Program of Progress is over, and contributions from this source are no longer available.

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....

Weaverville, N. C.

Dr. L. Nelson Bell, Associate Editor.....

Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw
Mr. W. R. Willauer

EDITORIAL

Correction

In the Dec. 24th issue we carried an editorial entitled "*The N.C.C. and Pronouncements*". The meeting in 1954, to which we referred, is one of the World Council of Churches, not the N.C.C., and should have been so indicated.

—H. B. D.

Not Flesh And Blood But THE SPIRIT OF GOD

Dr. Wilbur Smith writes: "Logic and processes of intellect can be used in discussing the deity, the person, the work, and teachings of Christ, but mere intellectual acumen does not lead a man to faith in Christ and to Christ as his Savior and the Son of God. Many brilliant men are the bitterest opponents of Christ, *e. g.* H. G. Wells, Julian Huxley, Bernard Shaw. There must be the work of the Holy Spirit in His revealing power."

One of the hardest things a man has to do is to submit his mind, his intellect, to Christ. But, there can be no reconciliation of the fact that until we are willing to say, "Speak Lord, for thy servant heareth", we have not placed ourselves in the way to be taught of Him.

Christian truth is a revelation from God. Experimental religion has its wonderful place but it comes after we have taken a step, no matter how feeble, in opening our hearts and minds to God and His teachings.

There are those who misunderstand the relative places of the human intellect and divine revelation and who proudly say, "Intellectual honesty will not permit me to accept so and so." Would it not be more rewarding to say, "Lord, I do not understand this, nor do I see how it can be so, but I am willing to be taught of the Holy Spirit." Such an attitude of

mind and heart will be rewarded by a supernatural work of God's Holy Spirit. "*If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.*"

The plea of this editorial is to those who have doubts and who are disturbed by those doubts: give God a chance to resolve them. Open up the heart and the mind and be willing to receive the teaching of His Holy Spirit.

As this is being written we know of a young Seminary student who is on the verge of giving up the ministry because of the doubts with which he is assailed. This is written to him and to all others in like predicament. God through His Spirit will show His truth if you will only surrender your heart and your mind to His teaching.

Neo-Christianity

One of the serious problems with reference to disease is the insidiousness, often, of its onset. We all know from our own experience, or that of others, that an illness may be far advanced before its presence is discovered.

This is equally true in the Christian realm for we find that questioning merges into doubt, doubt into denial and denial finally into open unbelief, before we are aware of the seriousness of the situation which is faced.

Those of us who live in the South are often unaware of the blatant unbelief which is abroad in other parts of our own land and in the Christian world in general, an unbelief which still carries the label of Christianity but which is only too often far from being the Christian faith.

The writer has recently been reading some of the books, articles and publications of some of the outstanding exponents of modernism, men who are called Christian thinkers and who have come face to face with some of the unbelief which is now being

propagated in the name of Christianity. More than ever do we realize that Christians must have a reason for their faith and a willingness to stand for and witness to that faith.

There are several characteristics of this neo-Christianity which have crept like a paralysis across the Christian Church and which, where accepted, have destroyed its spiritual power, leaving it an organization dedicated primarily to humanitarian and social betterment.

Let us examine a few of these tell-tale symptoms:

This so-called Christianity denies the fact of the utter sinfulness of the human heart. Sin is not an inherent trait of man which separates him from God but rather a maladjustment or an economic or social disability which does not require a supernatural remedy, the shed blood and atoning work of the Lord Jesus Christ. Rather this disability lends itself to self reformation, social adjustments and economic betterment by the help of men. Those who hold this view in the theological world have their counterpart in the Christian Scientist, (who neither Christian nor scientific), deny the reality of disease and therefore refuse accepted medical remedies.

Having denied the inherent sinfulness of the human heart the atoning work of the Son of God is also denied and for it is substituted the theory of His example in life and in His death.

This type of theological liberalism exults in having been "released from the world of fundamentalism" but finds that it has attained not liberty but license, not certitude but quick-sands. The authority of the Word of God has been discarded for the pronouncement of individuals or organizations. The reason of man has supplanted God's revelation and a program has been substituted for a person, *a program of world reform instead of a Gospel of personal redemption.*

Brethren—the religion and the program of the modernist is not Christianity and it is high time that the liberals recognize that fact and react against it.

On the other hand, the trouble with fundamentalism is not the faith and the doctrines which it affirms; rather the trouble is with too many who have become "Fundamentalists", going forth breathing out threatenings and slaughter in the name of the Lord and the Book they would defend. By a lack of love, tact and judgment they have only too often given an evil name to the word, "fundamentalism".

But, what are the fundamentals of the faith? They are stated in accepted standards of the major Protes-

tant denominations, based in the clear affirmations of the Scriptures.

It behooves the theological liberal to take stock of where he is going. Modernism always begins in a breaking away from the authority and reliability of the Word of God and the steps to it are in degree and proportion as one turns away from faith in the Book. The entertaining of doubts is a *dangerous* practice for unless those doubts are resolved by prayer and by the teaching of the Holy Spirit they will almost certainly merge into unbelief and when unbelief is fully developed open denial is the inevitable end.

Finally, if any man wishes to test the *effect* of denial let him examine his own work or the work of others, for when one becomes committed to the modernistic position *he has lost his power to win souls.*

A man may claim to be a great artist—let him paint a picture to prove it.

One may claim to be a surgeon—let him show that he is capable of performing a major operation.

One may say that he is an engineer—let him show that he can run a sextant or prepare blue prints or proceed to carry out a building program.

But, claiming to be a Christian minister a modernist denies the reality of inherent sin and denies the necessity of God's redemptive act and he finds himself powerless to deal with a sinner who needs Christ. Oh yes, he can get him to join the Church; he can enlist his interest in a program; he can often get him to go through the motions of religious activity; but, *he cannot bring him to faith in the Lord Jesus Christ as his only Savior from sin.*

The great eternal truths of the Christian faith, are clearly affirmed in the Bible and reaffirmed in the accepted standards of Protestantism and a departure from these truths, with an open denial of them, is now part and parcel of this new-Christianity. If anyone doubts this statement he has only to read the writings of some of those who seem to be the thinkers and who assume to speak for this new liberalism.

It is high time that the theological liberal reexamine his faith in the light of God's Word and where he questions or doubts let him get down on his knees and through faith and surrender have restored to him the joy and the power of his salvation.

It is high time that the fighting "Fundamentalist" remember that one not only needs to accept Chris-

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 38, January 21, 1953.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

tian doctrine but he also needs to give evidence of the transforming power of the gospel he defends. Certainly some of the attributes of such a transformed life include love and humility, without which one's witness can have little effect. Contending for the faith is a duty of Christians but contentiousness for the faith can be a work of the flesh, driving men away from Christ rather than winning them to Him.

Finally, and we say this in love, humility and in deep earnestness—for these neo-Christians there is but one course, repentance towards God and faith in His Son Jesus Christ. Conversion, a term they deplore and a fact they deny, is their only hope.

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? - - - - He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace. - - - - It is a fearful thing to fall into the hands of the living God."

"He" And "I"

**"He must increase, I must decrease."
(John 3:30)**

John the Baptist was a great man and a great preacher. One of the grandest things he ever said is the verse quoted above, for it shows the magnitude of the man; his deep humility and the absence of the spirit of jealousy which has spoiled some other men. John had been very popular and successful, but he had fulfilled his mission, and was to step down and let Jesus take first place. This is not always easy for us to do.

I feel that there is a lesson for us in these words of John. If we are Christians Christ is living in us. Who is to have first place? "He" or "I"?

Is it to be Self-righteousness, or His-righteousness? Before Saul of Tarsus surrendered to Christ he was proud of his own righteousness, the righteousness of the law, but when he let Christ come into his heart and life, he boasted no longer in his righteousness, but in the righteousness of Christ. How is it with us?

Is it to be Self-will or His will? Not my will, but thine be done, said the Master, as He knelt in agony in the Garden. "The will of God used to be a sigh but now it is a song," said one of our great hymn writers. Is the will of Christ a "sigh", or a "song"? Can we say, "I delight to do thy will, O my God"?

Is it pleasing self, or pleasing Him? I do always those things which please Him, said the Master, in speaking of His relationship with the Father. Do I ask the question, Will what I am going to do please Christ? I am satisfied with Christ, for He is all the world to me, but is He pleased, is He satisfied, with me?

Is it self-glory or His Glory? In the pulpit, in the workshop, in the store, in the home, am I trying to crown myself with honor, or am I trying to crown Him? Do men see our good works and glorify us, or glorify our Father and our Savior?

These are some of the simple, but heart-searching questions, which were suggested to me as I read these words of John. May Christ be magnified in our hearts and lives; May He increase, and I decrease, as the days of the New Year go by!

—J. K. P.

"WITHOUT"

(As An Exhortation To Be Saved)

A Christian must lay aside the "rags" and put on the "robes"; there are some things which the Christian can well do "Without".

1. Without partiality and without hypocrisy; James 3:17,18; Without prejudice or dissimulation; "Without wax"; for example, the sculptor makes a statue and does not try to cover the flaws with wax. The men of the world are full of prejudice; the Christian must be free from this. The hypocrite is one who wears a mask; the Christian must not pretend.

2. Without Carefulness; I Corinthians 7:32; free from distractions, worry and fretting. Jesus taught this in a beautiful way in the Sermon on the Mount; we are not to be anxious saying what shall we eat, or drink, or wherewith shall ye be clothed; your Heavenly Father knoweth that ye have need of these things; seek first the kingdom of God and His righteousness and all these things shall be added unto you.

3. Without blame or blemish; "Blameless"; see Ephesians 1:4; 5:27; Philippians 2:15; I Tim. 6:14. The world delights to pick out blemishes in the Christian. We are to strive to keep ourselves free from these.

4. Without Fear: Philippians 1:14, For God has not given us a spirit of fear, but of power, and of love, and of a sound mind; Fear not, little flock, for it is the Father's will to give you the kingdom. In a world paralyzed by fear, we must trust Him and not be afraid.

5. Without Murmurings and Disputings; Philippians 2:4; I Peter 4:9. The sin of murmuring was characteristic of Israel! I am afraid that Christians are guilty too. Disputes are common even among those who call themselves Christians; let us seek the peace as well as the purity of the Church. We must defend the faith, but let us always do it in the spirit of love; let us never argue just for the sake of arguing.

6. Without wrath and doubting: I Tim. 2:8. Sinful anger is unbecoming a child of God. God gave us grace to control our tempers! If we doubt not, but have faith, we can obtain power to do this.

7. Without Wavering: Hebrews 10:23; see also James 1:6 and 8. We are to be steadfast, unmovable, always abounding in the work of the Lord.

8. Without Covetousness: Hebrews 13:5. This is one of the great sins of our time and of all time. "Take heed and beware of covetousness" said our Master.
—J. K. P.

"Stand Up And Be Counted"

Time magazine recently quoted President Oliver C. Carmichael, ex-Chancellor of Vanderbilt University, declaring himself flatly for stronger convictions in his annual report to the Carnegie Foundation. Higher education, he said, has fallen for "the cult of objectivity, (which) has resulted in a generation of irresponsible intellectuals, of men without convictions. As a warning, Germany is cited. There scientific learning reached its peak. . . . Yet it was also there that the leadership . . . was unable to resist a fanatic who led the nation to a ruin more tragic . . . than that suffered by any other in modern history." Present-day education, he declared, fails to lead "students to face issues . . . tends to produce men and women who are spectators rather than actors. . . . They view both sides of questions with equanimity, seeing the strengths and weaknesses of each . . . but never aligning themselves with either of the contending forces. Surely the effective citizen . . . must be willing to stand up and be counted, to make a commitment, to throw his weight on the side of truth."

This is likewise the weakness of much of present-day religious education, from seminary to kindergarten. Many theologians are adept at presenting all the varied viewpoints held by scholars of the past concerning some Scriptural doctrine, but never commit themselves. They never come to expressed conclusions or convictions of their own, either because of the confusion within their own minds, or because they are too cowardly to "stand up and be counted." They produce a generation of students like unto themselves. Christian education at any level, in Sunday school or in college, is more than an accumulation of Biblical facts. It is quite ineffective until it is inspired by a supreme devotion to Jesus Christ, and a courageous faithfulness to the revealed Word of God. Are we producing men and women of courageous convictions in our seminaries, colleges, churches and Sunday schools?

—The Church Herald

World Missions Receipts

Apr. 1, 1951, to Jan. 1, 1952	\$771,686.41
Apr. 1, 1952, to Jan. 1, 1953	900,788.11
Gain	\$129,101.70

Program Of Progress Net Receipts

Apr. 1, 1951, to Jan. 1, 1952	\$161,659.61
Apr. 1, 1952, to Jan. 1, 1953	102,113.13

RADIO

"Facing These Days Without Monotony" SYNOD'S EVANGELISTIC SERIES

WEEK OF JANUARY 25

Synod	Speaker
North Carolina	Dr. Samuel M. Glasgow
Georgia	Dr. Arthur Vann Gibson
Arkansas	Dr. T. B. Hay
Mississippi	Dr. S. E. McFadden

Check Local Station For Time

Produced In Co-operation With
DIVISION OF RADIO & TELEVISION
BOARD OF CHURCH EXTENSION

STILLMAN COLLEGE NEEDS

\$15,500.00 THIS SCHOOL YEAR FOR 105
PART-TIME SCHOLARSHIPS

You Can Help

These Worthy Youths Get An Education
That Is Soundly Christian By
Sending Your Check To

Stillman College Scholarship Fund

CARE

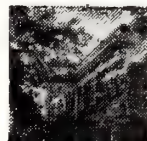
Samuel Burney Hay ... President

P. O. Box 483

Tuscaloosa ... Alabama

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

Christian Emphasis Educational Excellence
Friendly Personal Attention — Small Classes
Tests And Guidance
College — Business Administration — Preparatory
Apartments For Married Students — Korean Veterans
Second Semester Begins January 28, 1953

Presbyterian Junior College

Box 38-W

Maxton, North Carolina.

First Conference On World Missions In First Presbyterian Church, Chattanooga, Tenn.

By Dr. J. P. McCallie

Dr. John Harold Ockenga last spring spoke for a week to the First Presbyterian Church of Chattanooga and gave a thrilling account of the great missionary conferences that had been held in his own church, the Park Street Congregational Church in Boston, Massachusetts. Dr. Oswald J. Smith, who had built up the People's Church in Toronto, Canada, to a support of over 200 missionaries in over twenty countries with a last year's total of over \$250,000 given for their support, had assisted Dr. Ockenga for several years, and now the Park Street Church has over 100 missionaries. The First Presbyterian Church of Chattanooga had thought it was doing pretty well with eight missionaries on the fields of Africa, Brazil, and Japan, and an annual gift to the Foreign Missions of \$16,500 in 1952. But we saw we were really playing at the job. Nobody had made any sacrifice to send the Gospel to "the uttermost part". It is true two of our eight, George Stuart and Bill Moseley, were sons of the First Presbyterian Church and one of the Men's Bible classes was supporting Bill and Ruth Moseley in Brazil and the Layman's Club had for forty years supported missionaries in Africa.

After a conference with Dr. Ockenga it seemed good to the pastor, Dr. Jas. L. Fowle, to appoint a World Missions Committee from the Session, empowered to select others, twenty-seven in all, representing every organization and age group in the church. This committee planned and carried out a Conference on World Missions in the First Presbyterian Church Wednesday night through Sunday night, December 3-7, 1952, with fourteen sessions. Dr. Oswald J. Smith agreed to leave a conference in his own church in the hands of others and fly down from Toronto to Chattanooga for the Thursday night through Sunday night meetings. Dr. C. Darby Fulton opened the Conference on Wednesday night and spoke again Thursday morning, Saturday night and Sunday morning. Dr. Oswald Smith spoke seven times. Meetings were held at 10:30 a. m., at 12:00 lunch at the church, and at 7:30 p. m.

It was decided to invite through Dr. D. J. Cumming, our Educational Secretary of the Board of World Missions, seven missionaries of our Southern Presbyterian Church who were on furlough, and through the Candidate Secretary, Rev. Eugene Daniel, ten appointees whose support had not yet been raised. At first it was planned to have only six appointees, but Mr. Daniel wrote of twelve such attractive young candidates that it was decided to invite the ten that were able to come and possibly we could get six. Nine of the ten candidates came and

as the other one was the wife of one of the nine, now a nurse in a hospital, and could not get a leave of absence, she was counted in as one of the ten. Each appointee and each missionary was entertained in a home of the church membership. The missionaries spoke a half hour each and the appointees for five minutes, giving a simple testimony as to why they wanted to go as missionaries.

The attendance at the Conference was increasingly good. Every speech was stirring. Dr. Oswald Smith is undoubtedly the greatest of modern missionary advocates. At each major address Dr. Smith gave a slogan to remember if we remembered nothing else. Among them were these:

1. "Why should anyone hear the Gospel twice before everyone has heard it once?"
2. "This generation only can reach this generation."
3. "Every Christian is a missionary and is obliged to go himself or send a substitute."

The impression grew stronger with each meeting that so far from congratulating ourselves on our missionary interest and giving, we had hardly scratched the surface and that missions is a "now or never" task as doors are fast closing. China, the greatest of all mission fields, has been blacked out. Our opportunity there is over, at least for years to come apparently.

Dr. and Mrs. Fulton, who had just returned from Africa, gave thrilling accounts of what they had seen and heard.

The missionaries who greatly blessed us with their enthusiasm and consecration were: Mrs. Myrtle Sydenstricker, Mrs. Kitty Farrior, Rev. John Talmage, Miss Charlotte Dunlap, Dr. R. P. Richardson, Dr. Wm. A. McIlwaine, Dr. Langdon Henderlite. The ten appointees, who endeared themselves to the whole congregation and who were commissioned to the fields on the final Sunday night when all of them spoke briefly, were: Rev. Benson Cain, Montgomery, Alabama; Mr. Thomas Cleveland, Dinero, Texas; Mr. and Mrs. Earl King, Richmond, Virginia; Mr. Robert Montgomery and Mr. Lardner Moore, Decatur, Georgia; Dr. and Mrs. David Seel, New Orleans, Louisiana, Rev. and Mrs. H. L. Thomas, Clayton, Alabama.

A Missionary Support four-page folder was printed giving the picture and a brief biographical sketch of each of these appointees and on the final page an emergency Fund of \$7,000 approved by the North Brazil Mission and the Board of World Missions for Bill Moseley's field in Ceara state in North Brazil.

The effort to raise the \$15,000 annual fund for the support of the ten appointees and the \$7,000 Emergency Fund as a one-time gift was made at the Sunday afternoon meeting and again at the final Sunday night meeting with pledge cards and envelopes. It had been expected that the Missionary Support Fund Committee would have to follow up the Conference with letters and pledge cards to all the 2,000 members of the Church, for this was an additional fund to all the other budgets of the Church, which amounts to a total of something over \$175,000 annually. But this was not necessary. Before the end of the night meeting the \$15,000 for the ten new missionaries was raised and in the next few days the \$7,000 Emergency Fund was subscribed and is now already in hand.

The best result of the Conference is the joy felt by all in this new witness to Christ. Real sacrifice has been made by many and this whole extra amount of \$22,000 has been pledged by people of modest means and not by the wealthy. Dr. Smith said, "This First Presbyterian Church ought to have 100 missionaries in the field." There are many that believe he is right. We now have eighteen missionaries and another World Missions Conference planned for next year. There are 40,000,000 for whom our whole church is responsible and "why should anyone hear the Gospel twice before everyone has heard it once?"

A Great Missionary Prayer Psalm 67 In A.S.V.

A Study By M. A. Hopkins

Theme: God's people pray for blessing that they may be a blessing to others, basing their prayer on God's past blessings.

This Psalm is one of the great missionary passages of the Bible. We don't know who this Psalmist was, and it is vain to speculate; but we do know that he was a man of God, a man of prayer, who had wonderful spiritual insight and world-wide horizons—a man of vision. Note the expressions he uses: upon earth, all nations, all the peoples, the nations upon earth, all the ends of the earth. There was nothing narrow or selfish, or merely nationalistic about him. He was no isolationist. He wanted to share all his blessings with the whole world. He could say with Wesley: "The world is my parish." But he antedated Wesley by 2500 years!

I. The Prayer for Blessing. Verse 1.

How often we pray, 'God bless us', without knowing just what we mean! And sometimes without meaning anything! We sing 'God bless America' without asking what has America done to deserve God's blessing? How common this song and how meaningless this prayer! Why does it go unanswered? God would stultify Himself and encourage men to sin if He answered some of our prayers. Cf. James 4:1-4.

"From prayer that asks that I may be
Sheltered from winds that beat on Thee,
From fearing when I should aspire,
From faltering when I should climb higher,
From silken self, O Captain, free
Thy soldier who would follow thee.

"From subtle love of softening things,
From easy choices, weakenings,
(Not thus are spirits fortified,
Not thus went the Crucified)
From all that dims Thy Calvary,
O Lamb of God deliver me.

Give me the love that leads the way,
The faith that nothing can dismay,
The hope that no disappointments tire,
The passion that will burn like fire,
Let me not sink to be a clod:
Make me Thy fuel, Flame of God."

—Amy Carmichael.

II. The Purpose of Blessing. Verse 2.

The highest purpose of prayer for blessing is the sole glory of God in the salvation of a lost world. Prayer is not some magic device for getting man's way done in heaven; but God's appointed and fore-ordained means for getting His own blessed and holy will done on earth. Prayer is not intended to change God's will, but to accomplish God's will. "If we ask anything according to His will He heareth us," I John 5:14. This is the most profound sentence about prayer that was ever uttered.

If Christians are going to really pray, some drastic changes in our conception and practice of prayer will have to be made. I can only briefly touch on them:

1. Amplification of the sphere of prayer till the whole world is included.

2. Specifications of the objects of prayer: lists of persons and things as reminders.

3. Intensification of the effort put forth in prayer: "agonize" Col. 4:12; "energized" James 5:16b—"in its working" should be 'when energized'. Christ's prayer in Gethsemane, Lk. 22:44. This is necessary not because God is reluctant to hear and bless, but because men are bound in the shackles of Satan and sin. "Such come not out but by prayer and fasting", Matt. 17:21; Mk. 9:29.

4. Concentration upon one single object, for a long time and by more than one prayer-warrior. Matt. 18:19, 20. Focus a prayer-ray directly on any object, long enough and strong enough, and there are sure to be results. Such a ray can even penetrate the thickest iron curtain. Lk. 18:1-8; Acts 6:4; 12:5; I. Thes. 5:17; I. Sam. 12:23.

5. Identification with the person prayed for. Moses prayed thus in Ex. 32:32. Paul prayed thus in Rom. 9:1, 2. John Knox said: "Give me Scotland or I die."

But identification with the object of prayer must be based on identification with God, lest sympathy with man weaken the vigor of prayer. We are to be "completely identified with God's interests in other lives." This will prevent sentimentalism in prayer! Prayer may bring some under conviction of sin; it may send some on difficult missions for God. Many could not afford to have John's prayer in III John 2 (in A.S.V.) answered—it would bankrupt them or send them to the hospital!

III. The Praise for Blessing. Verses 3-5.

God wants us by our prayers to liberate the millions of earth still groaning and sighing under the burden and thralldom of sin, so that a great chorus of ever-increasing multitudes shall make heaven ring with praises and thanksgiving to Christ our glorious King. Listen! Listen! can you not hear the unsaved millions groaning with anguish and sorrow and hopeless despair? Prayer will turn their sighs of pain into songs of praise!

IV. The Pledge of Blessing. Verses 6, 7.

This Psalm is based on a bountiful harvest, a bumper crop, in the little land of Palestine, or in one small corner of it. But it inspired the grateful heart of this devout Psalmist to write this wonderful little Psalm. He was unwilling to use the blessings all for himself, but wanted to share them with the whole world. This harvest was God's pledge that greater

ones were to follow if the first instalment was rightly used—for the good of man and the glory of God. Cf. Matt 9:37, 38; John 4:35-38.

1. Past blessings are the pledge of future blessings: "the earth HATH yielded its increase, God, even our own God WILL bless us."

2. Small blessings are the pledge of larger blessings.

3. Individual blessings are the pledge of family and community blessings.

4. Local blessings are the pledge of national blessings.

5. National blessings are the pledge of universal blessings.

6. Material blessings are the pledge of spiritual blessings—"all the ends of the earth shall FEAR Him."

7. Temporal blessings are the pledge of eternal blessings, for the fear of the Lord issues in eternal life. "For there Jehovah commanded the blessing, even life for evermore," Ps. 133:3.

But the opposite is true, alas, too true! Blessings misused turn into curses that wither and blight.

Chas. G. Finney said: "Wealth must be held as a stewardship for God, or it will prove a curse."

SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

LESSON FOR FEBRUARY 1

Possessions and The Kingdom

Background Scripture: Matthew 19. De-

votional Reading: I Timothy 6:2c-11.

I would like to spend a while on our Devotional Reading, for this selection from I Timothy not only forms a good introduction to our study, but has some splendid lessons for us today. The Church has always been pestered with false teachers. Sometimes these teachers deny or minimize the fundamental doctrines of the Gospel such as the deity of our Lord and His atoning work on the cross. At other times they do not conform their teachings to "wholesome words", the words of our Lord Jesus Christ, the teaching which accords with godliness. The aim of all our preaching and teaching should be godliness. God is our Ideal; the Christian is to grow up into Christ.

These false teachers in Paul's time were confusing godliness with a way of gain—a way of making money, or adding to their material wealth. Godliness itself is great gain; not the accumulation, however, of material possessions, but the building of a God-like character. Such godliness, coupled with contentment is great gain, for it brings peace and security to the soul.

Having food and raiment let us be therewith content. What a verse for the times in which we live! Almost everybody is "mad after money". Parents are sacrificing their children; others are making themselves nervous wrecks and shortening their days. We are in the midst of a political campaign as I write these words, and the chief concern of the many political speakers seems to be to convince the people that their party can continue to promote our so-called "prosperity", and keep our pockets full of money. Moral and spiritual values are ignored and all seems

to revolve around some form of material gain. The coal miners of our nation are beginning what promises to be a long drawn-out strike which will hamper our nation in a most serious way, and all because of forty cents a day! The silliest sort of "arguments" are being used on all sides. The whole spectacle makes a thinking person heartsick, and we wonder what will be the end of it all.

The "will to be rich" is drowning men in destruction and perdition even as in the days of Paul. Men seem to be willing to "sell out" to the highest bidder, and many are selling their birthright, even as Esau sold his, for a mess of pottage.

We boast of our "High Standard of Living", but the only measure we use to determine what is a "High Standard" is the dollar, or something which the dollar will buy. Are we ignorant of the fact that the richest men this world has ever seen had almost nothing in the way of material wealth? Moses turned his back on the "treasures of Egypt" to become the "greatest mere man this world ever knew", according to the estimate of some. The real "High Standard is moral and spiritual, for a man, as well as a man's life, does not consist in the abundance of "things" which he possesses. When we measure America by the true standard we find that we have a "low" instead of a "high" rating. Greed, covetousness, and corruption mark and disfigure men in public office, while the masses of our population are more concerned over a bigger pay check for shorter work hours than any kind of advancement in character.

The love of money is the root of all evils. We can easily prove this to be true if we will trace our many evils back far enough. Take the terrible sin of drunkenness and the whole whiskey traffic; the love of money is at the bottom of it. When A.B.C. stores are advocated, the money which the government will get from them is one of the chief arguments used to fool the people. Love of money, of course, is behind the gambling, the sale of narcotics the white slave business, and most of the crimes which are disgracing our nation. In business, in politics, in society, even in religion, this same thing has been true. Men wander from the faith and pierce themselves through with many sorrows because of the love of money.

Money, in and of itself, is not the cause, but the LOVE of money. If we recognize our stewardship of possessions, and are *good stewards*; if we make money our servant, and not our master; if we get it honestly and use it wisely, for the good of men and the glory of God, then our possessions can and will be a blessing instead of a curse. Our lesson takes up this idea of stewardship and shows how one man failed to meet the challenge of Christ.

I. Some Preliminary Matters: 1-15 "

In our Background Scripture which includes the whole of chapter 19 there are several matters which come to the attention of Jesus before the main topic which has been selected for our study.

1. The Question of Divorce in verses 1-9. Jesus makes it very plain that God's plan from the beginning did not provide for divorce. The Home was founded on the idea of the marriage of one woman to one man, this relationship to be for life. Moses allowed divorce because of the hardness of their hearts, regulating something which was the result of sin.

2. The Question of Not Marrying followed, (10-12) Jesus, as Paul did later, shows that some men refrain from marrying for the Kingdom of heaven's sake. Paul himself did this, and rather encouraged others to do the same because of the dangerous days in which he lived. This does not imply that there is any special merit in the unmarried state. The whole teaching of the Roman Catholic Church is misleading, and has caused much evil and scandal.

3. Then there were brought to Him little children. He welcomed them with the well-known words which have become so classic and so beloved: Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

II. The Rich Young Ruler: 16-22

Comparing the accounts in the three Synoptic Gospels, we find some very interesting facts about this young man: He *was young*; he had most of life before him and youth is the time to make decisions. He *was in earnest*; he came running, and he asked about the most important question a man could ask, What shall I do to inherit eternal life? He *was rich*; therefore he was in a position where he could be of great help to the band of disciples, and the cause of the kingdom. He *was reverent*; for he came and kneeled before Christ, at least acknowledging Him as his superior. He *was unashamed*; for he came openly, not secretly, as Nicodemus did. He was a *good, clean moral man*, as far as his outward life was concerned. Mark tells us that Jesus loved him: he was an attractive, lovable man.

The young ruler calls Jesus, "Good Master", (Teacher). Jesus asks him why? God is the One Perfectly Good Person. This man was not ready seemingly, to acknowledge Jesus as God. Why then, call Him "Good"? There is a sense in which we can call men, "good", but it is only as the power and grace of God makes them good. It is only when we are clothed in the righteousness of Christ that we can be "good". Justification gives us good standing before God, for He accepts us as righteous on account of the imputed righteousness of Christ. Through Sanctification we are made good and enabled more and more to die unto sin and live unto righteousness.

Jesus refers him to the Ten Commandments, especially the ones pertaining to Love for our neighbor. He claims to have kept all these from his youth up and asks, What lack I yet? Then the Master probes the sore spot in his heart and revealed the idol that was there; *his possessions*. He would not meet the challenge, and went away sorrowful. We sometimes

overlook the climax of that challenge, "and come and follow me". There is a tradition that he later reconsidered, and came back. Let us hope that he did.

III. Jesus' Solemn Warning *About Wealth:* 23-26

It is hard for a rich man to enter the kingdom of heaven: Why? His wealth is apt to be his god. He is likely to put money first. Until he changes, he cannot enter the kingdom. Then, a rich man is inclined to feel that he has no need of God: he is self sufficient. Again, wealth produces pride in some men, and pride is an obstacle in the way of entering

heaven. I am glad that Jesus added, With God all things are possible, for we know that the power and grace of God has enabled rich men to overcome their peculiar temptations. We have many examples of good rich men: Abraham, Isaac, Job &. Rich men may be "good stewards of the manifold grace of God".

I. *What Shall We have?*

This looks like a selfish question. Rewards have a place in the life of a Christian. Love should be the motive. Look up the many things Jesus said about rewards, and I Corinthians 15:58.

YOUNG PEOPLE'S DEPARTMENT

REV. H. LAWRENCE LOVE, JR.

YOUTH PROGRAM FOR FEBRUARY 1

The King's Highway

WORSHIP PROGRAM:

Hymn: "My Hope Is Built On Nothing Less"

Prayer

Hymn: "Onward, Christian Soldiers"

Offering

Scripture: Isaiah 25:1-10

Prayer

Hymn: "Take Time To Be Holy"

PROGRAM CHAIRMAN:

Have you ever been on a cross-country motor trip and suddenly come upon a crossroads without a sign to tell you which way to go? You know that only one of these is the right way and the other will inevitably lead you away from your destination. So you must choose, relying upon whatever means are at hand to guide you in your choice of the right way. To every man, woman or child upon life's journey there comes a crossroads when one must answer the question, "which way?" Jesus indicated to the disciples that this choice lies between the "broad way which leadeth to destruction" and the "narrow way which leadeth unto life." God's way is the "narrow way of life," the "King's Highway," and all who would enter the heavenly abode must travel this way. At the entrance of the narrow way stands the Christ of the Cross with arms outstretched, inviting all, "I am the way, the truth and the life and no one cometh unto the Father except by me." As we look down the King's Highway, we see that it is one of PEACE AND PURITY AND POWER. Our first speaker will describe it as a way of PEACE.

FIRST SPEAKER:

First of all, Jesus said that it was a narrow way and few there would be who would choose it. Then, it is uphill all the way and often rough and rocky as well. But, most important, it is a way of PEACE and what a welcome word this should be to this world of ours today when it seems there is little of Peace anywhere. First, there is the Peace *with* God provided through

our Lord and Saviour, Jesus Christ, who, "having made peace through the blood of His Cross," has reconciled us to God. Then, there is the Peace of God which we have as the fruit of the indwelling Holy Spirit. Just before His crucifixion Jesus was speaking to His disciples and trying to comfort them for He knew they did not understand all that was taking place and He said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." And so, though the way be narrow, uphill and rough, yet we have these precious words of the Master.

PROGRAM CHAIRMAN:

It is indeed a source of great comfort that in the midst of the tensions and unrest with which men are burdened today, we can walk serenely in the peace of God which "passeth knowledge." Our second speaker is now going to tell us of the King's Highway as a way of PURITY.

SECOND SPEAKER:

Those who walk the King's Highway are to walk in purity before God and man. John tells us "To as many as received Him (Jesus), to them gave he power to become the Sons of God, even to them who believe on His name." Because we are sons and heirs in the King's household, then we are to walk as those who bear such a relationship, a walk of righteousness and true holiness. Such a walk will not be in the ways of the world for in John's first Epistle we are instructed to "love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Nor will we walk alone for, as we read in the 23rd Psalm, "He leadeth me in paths of righteousness for His name's sake."

PROGRAM CHAIRMAN:

By contrast we might now take a look at the "broad way" which Jesus said "leadeth to destruction." Many, He said, would go in thereat. Instead of being uphill

and rough it is downhill, smooth and even inviting with many worldly pleasures to beckon. It requires no effort to travel this road—in fact, we can coast all the way. But, let us remember, the end thereof is death. Now, our third speaker will tell us of the King's Highway as a way of POWER.

THIRD SPEAKER:

Our first speaker told us the narrow way was uphill and sometimes rough and so, to travel this way, we must have strength, endurance and power to take us up the steep grades. Paul, who was certainly one of God's noblemen, said in his Epistle to Timothy, "God hath not given us the spirit of fear, but of **POWER**. Now, Paul, in his ministry for the Lord, found nothing but infirmity in himself, but he could say, "I glory in my infirmity that the power of Christ might rest upon me." In praying that his thorn in the flesh be removed, he received this answer from the Lord, "My grace is sufficient for thee," "My strength is made perfect in weakness." In his conflict with the old self life, he cried, "O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ, our Lord."

There are so many illustrations in God's word of His using weak vessels to show forth His power. David was another striking example, as he went forth to meet the giant Goliath in combat. Goliath mocked and laughed him to scorn that he, a mere youth without sword or without strength, should dare to come forth against him, the mighty Goliath. But he did not know that David came in the power and might of the living God and so was David's confidence, for he said, "This day will the Lord deliver thee into mine hand . . . and all this assembly shall know that the Lord saveth not with sword or spear: for the battle is the Lord's." So, those who walk the King's Highway, walk in the power and might of God!

PROGRAM CHAIRMAN:

Are we to be content that *we* walk the King's Highway and know his peace and have His power for holy living and fruitful service without being concerned that others in distant lands know not the way? Let's get under the burden of missions and do our part to get the gospel out to those who have never heard that they too might join the ranks of God's redeemed who walk the King's Highway.

Women's Work

Discipline Yields Fruit

Scripture Reading—Heb 12:5-11

"For the moment all discipline seems painful rather than pleasant; later it yields the peaceful fruit of righteousness to those who have been trained by it." Hebrews 12:11.

Each one of us has had or will have some difficult period of sorrow, illness, or trouble come into our lives before we die. What it will be, or when it will come we do not know. When such times come we always ask, "Why did this happen to me?" I'm sure we have all heard it said, "Someday we'll understand why". I used to think that this meant we'll never understand such things until we left earth and went to live in Glory. But I'm inclined to believe that we can understand the "why" in a certain sense right here and now. God has his way of correcting you and me just as you parents and grandparents and teachers have of correcting your children when they need it. God sends periods of discipline that are very painful for a brief moment, but afterwards we can see that He was right in sending us that particular trial at that time. Out of it comes the peaceful fruit of righteousness for those of us who endure it.

We must never doubt God when He disciplines us. He knows best what we need to learn from whatever difficulty He brings upon us. We go along day after day in our Christian life thinking how good we are. We think we know all we need to know about God. We may know many passages of Scripture from memory. We may know our Creeds and Catechisms, and yet not know Jesus our Saviour. We may

know all about Him, but do we really know Him? No matter how mature we are in our Christian life we need to grow. We need to grow day after day and year after year until He calls us home.

God sends periods of hard discipline sometimes, but this doesn't mean that He has ceased to love us. He loves us and wants to see us grow. We need rain in our lives as well as sunshine to make them grow. Have you ever noticed a garden after a hard rain and the sun shines on it again? It looks stronger and fresher and more alive than before. So it is with our lives when rain falls upon them and the sun comes out again. We are stronger, fresher, more alive Christians than before. It is for our good that He must discipline you and me, so that we may share His holiness. We love and respect Him more because of it. We are closer to Him than before. The Scriptures become more alive to us. We have a deeper desire to worship Him and to witness for Him.

When these moments of discipline have passed, we have learned several Christian truths. 1. We have learned the meaning of patience. Paul tells us to be patient in tribulation, then he says tribulation worketh patience. 2. We have learned the meaning of calmness. Calmness can only come to us when we are still and know that He is God. 3. We have learned to be joyful in difficulty. The Apostle Paul went through many trials and difficulties throughout his life for the sake of the Master, and yet he could say "Rejoice in the Lord Always." So can we. 4. We have learned to pray in a new way. We can now pray with thanksgiving in our hearts not only for the good things God gives us, but even for moments

of discipline, especially when such moments have brought us into a closer walk with the Master. 5. We have learned the meaning of peace in our hearts. That peace that passeth all human knowledge that not just keeps our hearts, not just keeps our minds but keeps both mind and heart through Christ Jesus. 6. We have learned to love in a new way. When we are alone a great deal and going through long periods of difficulties and nothing to do but think, it is easy to become bitter and resentful toward other people. It needn't be that way. We can love even those who may not love us with Christian affection. We may not love them with the same measure of love as we love our dearest friends, yet we can love all people. It takes much prayer. It was Jesus who said, "If you love those who love you, what reward have you?" As we learn to love those who may not love us, our interest in others widens. We become interested in the spiritual and physical needs of others. We become interested in the countless numbers of men and women, boys and girls in our communities who are lost and need a Saviour. We have a deeper desire to make Him known and see others come to know Him through our Witness, Prayers, and giving. These are some of the fruits that come from moments of discipline, you may think of others. When moments of discipline come to you and to me, let us remember the words of the writer to the Hebrews when he said, "Do not regard lightly the discipline of the Lord, nor lose courage when you are punished by Him. For the Lord disciplines him whom he loves, and chastises every one whom he receives."

PRAYER

Heavenly Father, we thank thee for our many blessings. We thank thee for our Saviour who came, who lived, who taught, who died, who rose again, that we might have eternal life. We even thank thee for moments of discipline. We know it is for our good. May it be a fruitful time in our lives and may we look at it in that light. In Jesus name we ask, Amen.

—By Enise Kirby.

I Have A Stewardship— Of My Abilities!

A newcomer in the community complained of her loneliness and boredom to all the neighbors. When one of them suggested that her office training and business experience were needed by a number of voluntary-service organizations, her reply was, "My abilities are too valuable to give"

Careful and troubled about many things, a present-day Martha remarked bitterly to her daughter, "Don't be too capable. What you don't know how to do, you won't ever *have* to do."

At a planning-committee meeting, when a certain hostess church was named, its timid young representative exclaimed earnestly, "I know it's our turn this year, but we simply can't have the *World Day of Prayer*. Our Mrs. Jones is out of town."

These three anecdotes may be so far removed from my Christian experience as to sound fantastic. Or they may be modern parables in which I find myself.

Of course, that first poor woman was not a Christian, else she would have known that whatever abilities we have are lent to us by God. Am I always aware that mine are lent? Do I use them freely in both church and community? And am I as honest in my thinking as that non-Christian was in her speaking? Or have I thought of them as "my" abilities, rather than God's, and held them, as she did, "too valuable to give"—to certain routine jobs, menial tasks, small gatherings?

Have I ever, like that present-day Martha, wished that I were not too capable—that I could just *sit*, and leave all the work to.....

To *whom*? Why, to "our Mrs. Jones"! That's the answer, isn't it? Modern Martha and "Our Mrs. Jones" come dangerously close to being one and the same person, don't they? A person who can be found in almost any church, in almost every community. Could I be a Martha-Jones?

Do I think I have *all* the answers to stewardship, and indeed, to every other phase of Christian living? Am I fond of telling the Lord (and my fellow-workers) how nobody else is truly interested in His work, or willing to shoulder responsibility; how everything is put upon me? Do I enjoy a martyr complex? Do I believe that nothing can be accomplished apart from my step-by-step directions and bodily presence?

Then, somewhere along the line, I have forgotten the joy of my Lord which is the vital spark of stewardship. And I have forgotten—or perhaps I never learned?—the blessedness of shared abilities.

—(Mrs. David) Dorothy W. Anderson

\$5.00 WILL BUY
CHRISTIANITY AND LIBERALISM
 By Dr. J. Gresham Machen
 (Reg. Price \$2.50)
 and any two of the following
 By Dr. Wm. C. Robinson

Title	Reg. Price
CHRIST - THE HOPE OF GLORY	\$3.00
CHRIST - THE BREAD OF LIFE	\$2.50
OUR LORD	\$3.00
WHO SAY YE THAT I AM?	\$2.50

The Southern Presbyterian Journal
 Weaverville ... North Carolina

Take Your Choice ... For Only \$5.00
The Reformed Doctrine Of Predestination
 By Loraine Boettner
 (Regular Price \$4.50)
 And Any TWO Of The Following Books
 By Dr. Wm. C. Robinson

Christ - The Bread Of Life	(\$2.50)
Christ - The Hope Of Glory	(\$3.00)
Our Lord	(\$3.00)
Who Say Ye That I Am?	(\$2.50)

Order From
The Southern Presbyterian Journal
 Weaverville ... North Carolina

Our Secret Weapon

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." 2 Chron. 7:14.

Our country's torn with strife and fear,
Confusion's everywhere.
Our burdens seem to multiply
Much more than we can bear.

Our secret weapon we should use—
We do have one, you know.
We need not hesitate today
To use it on our foe.

This weapon needs no armament,
No steel to make it strong.
To launch it 'gainst our enemy
No one could say was wrong.

Our secret weapon we can use
Alone or all together;
'Twill travel far and do its work
In any kind of weather.

It needs no taxes for support,
No ship, no 'plane, no tank;
It can be used by everyone
Of any age or rank.

No spy or "fellow-traveler"
Can change it on its course;
No sabotage, no strife, no law
Can stop this mighty force.

More powerful is it than bombs
That crush and kill and tear;
And it's so gentle, yet so strong—
It is the power of prayer.

God says if we called by His name,
Will change our wicked way,
That He will hear us from above,
When we repent and pray.

Remember, God's is all the power
Forever and forever.
It always has been so. And now
will it be lessened? Never!

Let's launch our secret weapon now,
From many a bended knee,
That peace may reign in every land,
O'er mountain, plain and sea.

Let's send our secret weapon out,
Let's get it on the air;
Let's win this war the peaceful way,
With humble hearts in prayer.

Our nation with its heavy hearts
Needs faith in God today.
For courage, strength and wisdom too,
Most humbly we should pray.

Prayer changes things 'tis often said,
Cannot we see it's true?
Since chaos seems to grip the world
What else is there to do?

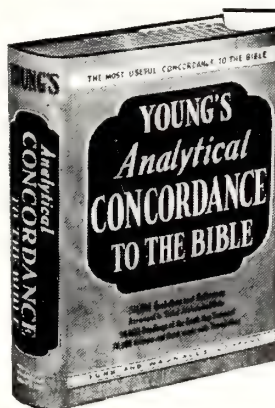
We need not tell our enemy
We'll battle them with prayer;
If we but always pray aright
They'll somehow know we're there!

Resources must be mobilized,
Things changed to meet war's need;
The factories make no luxuries,
But do as counsels lead.

And we must be converted too,
To meet a war's demands;
And we must humbly turn to God
And work with praying hands.

A chain of prayer around the world
Each one of us a link.
Let's forge our secret weapon now—
It's later than we think.

—Mrs. L. R. Nydegger



\$10.00 plain.
\$10.75 thumb-indexed.
● 311,000 quotations
and references.
● 30,000 readings,
Gk. Test.
● 70,000 Hebrew, Gk.
word trans.
● 118,000 references
not found in any con-
cordance.

"The greatest reference book on the
greatest book in the world." (Five million
words, 1,259 pages).

—The lifework of Robert Young, LL.D.

"best concordance extant"

order **THE** Southern Presbyterian
from **JOURNAL**

Weaverville

North Carolina

"Great Books For The Christian Library"

Church News

News From Korea

398 Presbyterian Churches in South Korea have been destroyed or seriously damaged in the war. Presbyterians constitute the largest Protestant Church in Korea. There were some 2,000 Presbyterian churches in Korea, the majority of them in the southern half of the peninsula. Out of a constituency of 680,000 in this Church, nearly 400,000 have been forced to flee their homes at some time during the war. That report comes from Pusan.

—World Church News.

Miss Mabel Hall In Accident

Miss Mabel Hall, Home Mission worker, at Delvinta, Ky., while on an itineration during the Church Extension season, was hurt in an automobile accident near Rome, Ga., and she is now recuperating at her home after being hospitalized in Lexington, Ky. The most serious injury is a crushed elbow in her writing arm which has kept her from acknowledging the many letters which she received during the Church Extension season. She would like for her many friends to know of her condition and to understand why those who have written have not received an acknowledgement of their correspondence.

The Indiantown Country Church Award At Columbia Theological Seminary

The Indiantown Country Church Award at Columbia Theological Seminary was won this year by Mr. Jefferson Trent Howell, Jr. of Clearwater, Florida. This award which was established several years ago by members of the Indiantown Presbyterian Church of Hemingway, S. C., is offered each year for the most outstanding record of work in a rural church or field done during the summer months between a student's second and third years in the seminary. Mr. Howell, who is a graduate of the Georgia Institute of Technology, served last summer in the Bethel Presbyterian Church near Walhalla, S. C.

An interesting addition to the curriculum of the seminary has been made this winter in the introduction of a class in Religious Broadcasting. This class is taught by Rev. Robert B. Giffen, Executive Secretary of the Christian Council of Atlanta, who has had broad experience in the field of broadcasting and in arranging religious programs both on radio and television. While serving as the Secretary of the Council of Churches in Miami, Fla., Mr. Griffen originated the idea of the Pastor's Study Program which has met with such a favorable response in a number of cities throughout this country during the past year. Each student in the class will plan and produce two programs, each of which will be shared with another

student. All programs will be transcribed on tape for study and group evaluation and some of these will be put on the air on both radio and television. The program of the group will include visits to large and small radio and television stations, an introduction to the economics of broadcasting, The FCC and "public service" programs, audience studies, types of religious programs, transcribing, available transcribed programs, and standards for religious broadcasting.

BOOKS

Review of Epistle to the Hebrews. By Rev. Prof. W. Manson, D. D., of New College, Edinburgh, Scotland, Baird Lectures. Published by Houghter & Stoughton, Warwick Square, London.

Another commentary on Hebrews has been offered us by a Scottish scholar of the New Testament, Dr. William Manson of New College, University of Edinburgh, Scotland. This treatise is a helpful and hopeful one from the evangelical standpoint. It is not easy to read in places, is quite scholarly and has references a bit difficult to trace down unless one has access to a good theological library. In spite of all this it is most informative and rich in its explanations of the background of this great book.

For many years the prevailing idea of many modern scholars has been that Hebrews was a book not too closely tied in with the Bible message as a whole. One reviewer put it thus, "From very early times it was given a severely Platonic interpretation which wrenched it from its Biblical roots and twisted its message into an alien significance." It is quite possible that this book may be epoch-making among New Testament studies. The evangelical emphasis is put where it has not been for a generation or more and this is highly encouraging.

Professor Manson believes that the Epistle ties in believers and the life of the church with the risen-ascended Lord Jesus Christ. He who is standing at the right hand of God, as Stephen saw Him at the time of his martyrdom, is calling the church outwards for the world-mission of Christianity. The writer of the Commentary believes that Stephen's preaching coincides with the whole structure and message of Hebrews. He feels strongly that Stephen's aggressive stand divided the church at Jerusalem into two parties,—those who wanted to passively remain there until Jesus came back and those who believed in world-evangelization. The first party wanted to stay closely identified with the priests and the temple. They wanted to superimpose all of this ritual upon Christianity. The law must be observed as well as faith exercised in Christ. Many of both parties had moved to Rome, and a great many non-Christian Jews, besides.

The Stephen-party which was not closely connected with the priests and the temple, believed that Christ was now standing at the right hand of God. He is in

the heavens beckoning to His people to go out and evangelize till He comes. The time is short, the last hour has arrived. Complacency is not in order. Dr. Manson calls it an eschatological tension. "The flying remnants of Stephen's party began the world-mission of Christianity first in Judea, and then in Samaria and the towns on the coast." The author believes that it was during this period, probably, that strong groups of Christians gathered together in the great centers of Rome and Alexandria. Stephen's co-laborers travelled a long ways and his influence in the spread of the gospel was more profound than perhaps most of us have recognized.

This party which had long ago cut loose from the temple in Jerusalem and its binding legalism had been meeting separately for worship and testimony while living in the Jewish section of Rome. Either through persecution opposition or disappointment they had become discouraged and were no longer gathering together. The Christian impulse some how was weakened and they were slipping back into an observance of the ceremonial rights of the law. One readily recalls those words in the tenth chapter, "Let us not forsake the assembling of ourselves together as the manner of some is, but so much the more, as ye see the day approaching." IN the end it amounted to a rejection of the Christian revelation, and a going over to the priestly or temple cult. It was crucifying the Son of God afresh, and a denial of His deity and His early return. These people needed to look again at the cloud of witnesses and to "run the race looking unto Jesus the author and finisher of our faith."

Stephen's sermon in Acts VII is definitely tied in with the whole Epistle. It represents the truly spiritual party within the church which was guided by the supernatural Christ reigning in heaven and soon to come again. Just as God called Abraham out of Ur of the Chaldees and Israel out of Egypt, just so He is calling His own true people outward and upward into this supernatural life. Stephen was the head, so to speak, of a great stream of evangelical testimony that was productive of enormous results.

Dr. Manson's commentary is timely due to the necessity for worldwide evangelism in our day. It ties in the apocalyptic message with the historic scene of the church's witness. Always the volume is definitely Christo-centric opening the Word for those who will patiently bear with one who is endeavoring to dispense the real meat of the book. To Dr. Manson, Jesus Christ is not only Lord, but He is eternal and imminent. The church cannot remain static and complacent but must heed the call even to the "spoiling of her goods", the meeting of persecution or anything else that causes her to move out from Jerusalem and the courtyard of the temple.

The special objectives of the writer are stated in his own words as follows: "I have sought an approach to Hebrews which will (1) integrate the Epistle afresh into the history of the world-mission from its inception in Stephen, (2) re-evaluate the potentiali-

ties of the religious situation in such a center world-mission Christianity as Rome, (3) trace the connection in the doctrine of Hebrews and the theology of the world-mission as a whole; and (4) from careful study of the argument of the Epistle, establish conclusions as to the situation and character of the community addressed and so recover for the Epistle its organic position in relation to first-century evangelism and life."
—R. W. Cousar.

"The Scandal of Christianity." By Emil Brunner. Westminster Press. Price \$2.00.

The five chapters in this recent volume by Dr. Brunner deals with historical revelation, the triune God, original sin, the mediator, and the resurrection. He considers these five doctrines to be a stumbling-block or "scandal" to man. The word "scandal" is used here in its original New Testament sense. Paul, for example, spoke of the gospel as a stumbling-block of offense and foolishness to unregenerate man.

The conservative theologian will mark a number of passages in this volume with approval. Beside others he will place a question mark. Beside some he will register dissent.

Brunner's concept of Scripture is certainly not that of the first chapter of the Westminster Confession of Faith. In dealing with the Trinity, he nowhere categorically states that the Triune God consists of three eternal persons. Although Brunner accepts some truth in the idea of "original sin", he does not accept it in the historical sense that we find it expressed in Genesis.

Like other books by the same author, this one will have to be read by the theologian with Christian discernment. We should, however, be very grateful for a fine statement like this: "Whenever the church becomes very popular, the suspicion cannot be far away that such a church is catering to the public by falsifying the gospel."
—John R. Richardson.

"God So Loved." By Walter Barlow. Fleming H. Revell Company. Price \$2.00.

The main thrust of this volume is that man is in need of conversion. Apart from conversion he cannot be put right with God or himself. This book, therefore, offers a spiritual basis of evangelism. The author points out the inadequacy of the Protestant minister who feels that the main business is to preach "the Jesus way of life" week by week, year in and year out. He says that for too many years we have striven to present Christ as the pioneer of life and the comrade of all aspiring souls. We have held forth Christ as the master workman of all who would build a better world. Thus the poison of humanism has seeped into our Protestant veins, deadening us yet more completely to the call of evangelical Christianity, either as an experience or as a gospel. Evidence of our surrender to the humanistic spirit confronts us in the fact that thousands of our good Protestant

people are constantly absorbing the publications of modern cults whose common emphasis is on "The happy life" and whose basic ideas are largely those of a pagan pseudo-mysticism, totally devoid of any Christian content.

Much has been written on the techniques of evangelism. Little has been written on the content of the evangelistic message. This book supplies this need. It will add much to the literature on the theology of evangelism.

—John R. Richardson.

"Half A Life Time In Korea." By Mary L. Dodson. The Naylor Company, Publishers, 918 North St. Mary's Street, San Antonio, Tex. Price \$3.00.

This book is of more than passing interest and value for it is a record of the life and work of one of our missionaries covering a period of thirty-eight years in that most fruitful and now deeply distressed land of Korea.

The great charm and usefulness of this book lies in the fact that it is not a panoramic sketch written from memory but rather a consecutive report of work based on diary notes. These begin on September 2nd, 1912 and continue down to Miss Dodson's retirement from the field in 1950.

Rarely have we seen a book on missions more calculated to take the reader into actual experiences of mission work with an actual "feel" of the conditions, situations and problems inherent in such a life. When one lays this book down after reading it one will have vicariously passed through a great experience.

To read this book is to know more about missions. To read it is also to acquire a factually based reason for prayer for the people of Korea today and for those missionaries now carrying on under such great strain, but also with such glorious results.—L.N.B.

"The Approach To Preaching". By W. A. Sangster. Westminster Press, Witherspoon Building, Philadelphia 7, Pa. Price \$2.00.

With penetrating insight this book describes the meaning, privileges, duties and pitfalls of the minister's calling.

Believing that one of the minister's greatest problems is "the husbandry of time" the author suggests what must be done to assure time for the most important demands of the ministry. With effectiveness, he describes the conduct of worship with a plea for the "free" form of service. Much advice is given on the minister's deportment concerning all the factors which might "help or hinder people in their access to God".

This book will be of great help to ministers, ministerial students, and all those who are interested in the minister's task.

"Strengthened With Might". By Harold Wilke. Westminster Press, Witherspoon Building, Philadelphia 7, Pa. Price \$1.50.

In this book Harold Wilke, handicapped since the day he was born without arms, offers specific help to all handicapped persons and to all who wish to understand them. Mr. Wilke speaks directly to his "fellows-in-handicap" and for them dedicates the book—"To your deep conviction that you can live with it and you will assimilate your wound or disability." The author points out how family and friends can help, how factors outside the individual are important for the handicapped person's adjustment. He also tells how it is possible for one handicapped person to help another. The last part of the book relates the resources of worship, specifically to the needs of the handicapped person and shows how worship brings the assurance of healing and fresh understanding of God's grace.

"The Christian In A Warring World". By Robert L. Evans, D.D., 1514 Sierra Vista, Alhambra, Calif. Price \$4.00.

Dr. Evans answers in this book the question, "What should be the Christian attitude towards war?" The author does not believe that Pacifism will ever bring a warless world. He says that those who sponsor Pacifist organizations ought first to try to make the world sinless. One would be as difficult and impossible for man as the other. He believes that those well-intentioned people who join these movements are largely ignorant of the fundamental facts of life.

The author reminds us that wars are often the judgments of God. He says we must not forget that though man by his sin continues to bring disorder on the earth, God is still sovereign in His own world. His overruling and restraining hand is seen in the history of nations. He permits war to be His chastening rod to punish nations when they depart from His Word or refuse to walk according to the light they have received.

Sermons From Job". By John Calvin. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price \$4.50.

This modern translation from the French of Calvin's sermons on Job, probably the most famous series of all his sermons, expresses perhaps more perfectly than any other of his writings, his deep awesome sense of God's majesty. This translation is the first since the sixteenth century when Calvin's sermons on Job were first rendered into English.

These sermons have an experiential quality reflecting Calvin's complete pliability by the Holy Spirit in the living Word of God. They have a contemporaneity not unlike that of the Scriptures themselves. Their main theological accents are on God's majesty.

JAN 28 1953

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

JANUARY 28, 1953



FROM YOU . . .



INTO ALL THE WORLD

**WEEK OF PRAYER AND SELF-DENIAL FOR WORLD MISSIONS
JANUARY 25-FEBRUARY 1**

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....Weaverville, N. C.
Dr. L. Nelson Bell, Associate Editor.....Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw
Mr. W. R. Willauer

EDITORIAL

Pray For President Eisenhower

Have you been praying daily for President Eisenhower, his cabinet and advisers?

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior. I Tim. 2:1-3.

Never in our history has our President needed the prayers of Christians more than now. President Eisenhower needs our prayers that he may surrender himself to Christ as Savior. He needs our prayers that he and those associated with him may be given the wisdom necessary to make the decisions which they face daily. They need our prayers because our national life and that of the nations of the world are involved in these decisions which lie ahead.

This is to urge our readers to covenant to pray daily, and with great importunity, for our new President and his associates. In doing this we are following God's will, and He will bless.

Vanishing Goodness

"O Judah, what shall I do unto you? for your goodness is as a morning cloud, and as the dew that goeth early away." Hosea 6:4.

Some years ago we were having a severe drought and all the farmers were hoping for rain. Nearly every morning clouds would gather and there was the appearance of rain, but by noon, or shortly after, the clouds were scattering and not a drop of rain fell. I suppose the prophet had seen the same thing happen in Judah many mornings, and he remembered the disappointment of the vanishing clouds. He saw,

however, that there was something far worse than this in the lives of his people; their love for God, their goodness, was just like those disappointing clouds, for it did not last long enough to bring forth any fruit.

Sometimes our Goodness consists only in *Good Feelings*. We are entertained, moved even to tears, and we feel helped and blessed, and may make some resolutions as we pass from the church, but by the time we get home these feelings are gone and there is no permanent result remaining. Dr. Beecher tells of preaching on board ship once when he was crossing the ocean. The audience was moved to tears, but the dinner bell sounded and an hour after dinner all was the same again; their feelings had vanished as a morning cloud.

Again, and especially at the beginning of a New Year, our goodness may consist in *Good Resolutions*. We make up our mind to "turn over a new leaf". We are going to "quit our mean ways", or our bad habits and be different persons from now on. Too often these resolutions last but a few days and then are gone like the rainless cloud.

We may be *Good in times of Sickness or Danger*. They tell me that profane sailors will pray when there is a severe storm. I went to see a man once whose wife was very ill. He was in tears, holding a picture of Christ on the cross, and asking us all to pray for him and his wife. She recovered, and he went back to his old ways.

Some people are *Good when in Good Company* but change their behavior when the surroundings are different; they believe in "doing in Rome as Rome does". Others are good as long as times are good, but when the sun ceases to shine they begin to grumble and complain.

Oh, for a Goodness that lasts all the year and brings forth fruit in our lives!

—J. K. P.

Quo Vadis - Liberal?

For a time the liberals seemed to know where they were going, or, perhaps we had better say, where they were not going. Today, many of them feel the hot breath of neo-orthodoxy on their heels, and they are a bit undecided as to where their next jump will lead them. Some of them have gladly embraced neo-orthodoxy, which does have something positive to say about Redemption and even about the Word of God, after a fashion.

Dr. William Robinson of Butler University, Indiana, has written an article on liberalism in a recent issue of the *Christian Century* called, "Our Frozen Liberalism." He claims that liberalism started rather well at the beginning of the present century with a clearly defined position. "The liberal position made great gains over against the old fundamentalism." Unfortunately, he points out, that, for many, this position degenerated into a "debunking of the scriptures, of the church, of the sacraments, and of much value in the Christian faith." Here is an open admission by its own assertion that liberalism has been primarily a negative type of interpretation. It has busied itself in denying the miraculous. Now that it has completed this task, nothing much is left to be done. What is mildly contrary to reason, or, good taste, has been set aside because the open mind cannot tolerate dogmatic assertions concerning the supernatural. Revelation including the Cross, the Resurrection, the Second Coming, the Judgment Day, Hell and we guess, Heaven, are only symbols and are not historic realities. All of them have been properly relegated to their correct mythological status. You can make out of them more or less what you will.

Now, what is liberalism's real worry? Its house of cards seems to be falling apart, or at any rate being considerably altered. Liberalism is suffering from a difficulty in adjusting itself to some of the teachings of the so-called new-orthodoxy. Dr. Robinson mentions a few authors, even if he seems to confuse these with some who are not of this exact stripe. "In theology," he says, "we dare not neglect to take note of and digest the works of Barth, Brunner, Tillich, Buber, Nygren, and Neibuhr, however much we may disagree with them and criticize their findings—to say nothing of earlier theologians such as Heim, Althaus, P. T. Forsythe, and Kierkegaard." These men have said some positive things, even if they have not gone all the way we would like for them to go. Let us all rejoice in this, and pray the new interpretation will go farther in the next twenty-five years. They

have traversed a long journey in the past quarter of a century. Maybe they will do more in the future.

The liberals are confused. They have no place to go. Dr. Robinson asks some plaintive questions at the close of his article, "Does liberalism," he inquires, "whose spirit it is to renounce traditionalism of all kinds, want to kill the liberal spirit? Are we to be content with the liberalism of fifty years ago, frozen by the closed dogmatic mind, or, are we to exhibit a true tolerance and an open mind—in fact a liberal mind? Is that, which was a part of the thought of real liberalism, to be buried in the limbo of forgotten truths with the advance of a new fundamentalism far more formidable than that of the 19th Century?"

According to the legend on which the novel, "QUO VADIS?", is built, our Lord Jesus met Peter as the Rock-Apostle was fleeing from Rome to escape persecution. Peter asked, "Quo vadis, Domine?" "Whither goest Thou, Lord?" Jesus, according to the story, answered, "I am going to Rome to be crucified a second time" — "to take the place you are deserting by your flight". A heart-broken Peter turned back to be crucified soon in Rome for his Master.

As though Christ were beseeching you by us, we beg you, our liberal friends, cease your flight of denials, return with us to the household of Christian faith and be crucified for Christ and His word in America at this mid-twentieth century. Our stand will not be a popular one. We must be prepared to suffer persecution and crucifixion of a sort. But here is something worth being crucified for,—something which these United States need more than a higher hitch of culture, more than our vaunted liberality of thought, even more than our boasted—often fancied—tolerance: that is, faith and obedience toward the Son of God, our Master and Lord, Jesus Christ, and His divine Word.

—R. W. C.

Wherein Lies Success?

Only as we exercise the God-given insight and spiritual outlook which comes from Him can we understand success and greatness in their proper perspective. Even Christians face the persistent temptation to judge such matters as the world judges them and in so doing they fail to bear the testimony they should.

True success is to be found solely in knowing and doing God's holy will in our lives. Knowing His will

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 39, January 28, 1953.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

comes through a subordination of our own wills to His and doing that will requires the supernatural strength which He alone supplies. From these two simple statements it is obvious that real success comes only through submission and obedience to our loving and all-wise Heavenly Father.

The success which the world acclaims seems most attractive and desirable: money, popularity, power, excellence in some particular field. It is not that any or all of these are wrong in themselves; rather it is that God has a plan for each of us as individuals and that true success depends on a fulfilling of that plan in our lives.

This world and its activities are so close and so much a part of our daily lives that we must pray daily for the operation of God's grace in our hearts, whereby we see things and events in the light of God's wisdom.

By so living close to Him we can have the assurance of being a true success. This may not be recognized by the world, nor may it be acclaimed as such, but if some day it merits the words, "well done, good and faithful servant", that is success.

Need For Clear Thinking

Several of our secular publications, known for their sane and well balanced outlook on current affairs, have commented at length on the reaction of many of the so-called intelligentsia against any person or group of persons who look for Communistic influence in our nation, either in educational institutions, political appointees or labor unions.

Surely when faced with the monstrous evil of Communism there is need for clear thinking followed by constructive action. The *Saturday Evening Post* has commented on the strange phenomenon of American citizens who apparently resent the exposure of the subversive work being done by these enemies of our nation. After Alger Hiss's conviction and the publication of Whittaker Chambers's *Witness*, it has been Chambers who has come in for the major part of criticism from those for whom has been resurrected the term, "Eggheads".

Here is the situation: and for it there must be devised some solution which permits the fullest freedom for the expression of ideas but which is tempered at the same time with a clear recognition of the difference between freedom and license, between liberalism and subversive doctrines and activities:

It is an established fact, established by the observation of thousands of responsible Americans and by the findings of the agents of the F.B.I. that key industries, institutions and agencies are infiltrated more or less with active partisans of Communism, and this number is augmented by even a larger number of dupes and sympathizers. In many ways it is the latter who offer the greatest problem for they seem par-

ticularly vocal with reference to freedom while at the same time they discount the perils of the Communistic philosophy.

To the writer it would seem imperative that we as a people adopt a more realistic and positive attitude to Communism *wherever it is found*. For instance, where known Communistic activities are carried on upon College and University campuses, those who are guilty should be exposed and then eliminated from the campus. We know of a great state University where Communistic activities have been open and at times aggressive for years and this work continues today. We are told this is true in many other institutions.

Also, it is known that the labor unions in certain key industries are controlled by active Communists; by accident? No, but rather with the sinister design to paralyze our industrial economy in the event of an open break with Moscow. And yet up to the present time we have not taken the positive measures necessary to eliminate this menace to our own national safety.

Much has been said about infiltration in our State Department. This has been confirmed by sober leaders in our national life. But, by and large the chorus of abuse is directed towards certain men who have exposed these activities. We have nothing but contempt for men who smear the characters of others for political purposes or for hoped-for personal benefit, but, we have an equal contempt for those who refuse to face facts and who attempt to becloud the issue and close their own eyes and the eyes of others to the greatest danger our nation has ever been called upon to face.

Why this unwillingness to face the facts about Communism? It is a recognizable fact that many of these defenders of subversive activities are men and women who are educated but godless, *the most dangerous class of people in the world*. Failing to recognize that a nation's strength derives from Christian faith and the moral and spiritual fruits of such a faith, they would go about to create a world order without God and His Christ.

The issue is frankly drawn between the principles of Christianity and those of Satan, the enemy of souls. The professed concern for the welfare of the people is but a camouflage for the most diabolical tyranny man has ever known, for the tyranny of Communism is of both the body and soul over those who come under its power.

If the problem is primarily a spiritual one, and it is, then the answer must primarily be in the same realm. The ultimate solution lies in the effective preaching and living of the grace of God as embodied in the Christian faith, but that does not mean that other measures are not needed now. A community completely won to Christ may envision the elimination of a jail and a police force, but until that happy day, law and order must be maintained by the proper enforcement of legal proceedings.

In like manner we need immediate and effective steps against those who even now have and are infiltrating our national life with a philosophy and an allegiance centered in Moscow but active everywhere. We need to preach, teach and live the redeeming work of the Lord Jesus Christ and we need to pray for divine guidance and help. And, to make this effective, we need clear thinking, steady hands and *the will to act* against these enemies of our nation and of the God Who made us great.

"Calvin Said . . ."

(On Contending For The Faith)

"It isn't enough that we edify those who make themselves available, and who permit themselves to be led, but it is also necessary that we know how to refute those enemies who raise themselves against the truth of God, and resist the lies that tend to corrupt pure doctrine. This I can explain by using the shepherd as an illustration. We are called pastors. He who is entrusted with a flock of sheep is obligated, not only to lead the sheep but to stand ready to repel wolves and robbers. If a pastor is interested only in assembling his sheep and lambs; if, when a wolf comes he is surprised and seized with fright to the extent that he is struck dumb and permits the flock to be robbed and slaughtered, what kind of pastor will he be? In the same way, if we should have the grace to teach and to show the power of God to those who desire to be well governed, but do not have the power to stand against false doctrine, to set down heretics, to drive off robber wolves, to cry against those who infect the flock with their corruptions—if we cannot cry against such, we fulfill but the half of our office."*

Calvin's attitude towards heretics is well known. What are not so well known are the reasons for that attitude. For Calvin, doctrine was dynamic. The Truth of God had a certain inherent power. When the Word of God was preached, something happened, because the Holy Spirit used the Word as a vehicle to pour grace into the ears and hearts of the hearers. The effectiveness of the Word as a "channel" of grace, however, depended upon its purity. If the doctrine presented to the people was corrupted or imperfect, it would be a corrupted or imperfect channel. As a matter of fact, if the people get something besides the Truth of God, they might be poisoned instead of edified. And he who spread poison was nothing short of a murderer, because he was engaged in killing immortal souls. Calvin was inclined to let a heretic alone, so long as he kept his heresy to himself. But when he tried in any way to infect the Church of God, then the Reformer leaped into action.

*From a Sermon on I Timothy 3:1-4.

Recommend The Journal To Friends

JANUARY 28, 1953

RADIO "FACING THESE DAYS WITHOUT HEARTSICKNESS"

SYNOD'S EVANGELISTIC SERIES WEEK OF FEBRUARY 1

Synod	Speaker
North Carolina	Dr. Julian Lake
Georgia	Dr. R. McFerran Crowe
Arkansas	Dr. W. C. Neill
Mississippi	Dr. R. A. Bolling

Check Local Station For Time

Produced In Co-operation With
DIVISION OF RADIO & TELEVISION
BOARD OF CHURCH EXTENSION

STILLMAN COLLEGE NEEDS

\$15,500.00 THIS SCHOOL YEAR FOR 105
PART-TIME SCHOLARSHIPS

You Can Help

These Worthy Youths Get An Education
That Is Soundly Christian By
Sending Your Check To

Stillman College Scholarship Fund

CARE

Samuel Burney Hay ... President

P. O. Box 483

Tuscaloosa ... Alabama

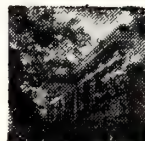
A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions

Presbyterian College

Clinton, S. C.

Marshall W. Brown, President



Christian Emphasis	Educational Excellence
Friendly Personal Attention — Small Classes	Tests And Guidance
College — Business Administration — Preparatory	Apartments For Married Students — Korean Veterans
Second Semester Begins January 28, 1953	
Presbyterian Junior College	
Box 38-W	Maxton, North Carolina.

A Protest Was Made To The National Council On The Revised Standard Version of The Bible

By J. P. McCallie - Representative
Presbyterian Church In U. S.

Dr. Ferguson Wood, Pastor of the First Presbyterian Church, Johnson City, Tennessee, and I were two representatives appointed by our General Assembly at the meeting of the National Council of the Churches of Christ in the U. S. of America at Denver, Colorado, December 9-12, 1952. There were twelve out of sixteen of us present, of whom we appointed Dr. John Land as Chairman, as Dr. Ben Lacy was unable to attend. Dr. Wood and I roomed together at the Shirley-Savoy Hotel and were much interested by all we saw and heard. We, with Dr. Land, stayed through until the very end Friday afternoon, December 12th, and flew back Saturday, reaching our respective homes Saturday night. We diligently attended every session and listened to at least 100 speeches, many reports, some discussion.

As some may know, I have not been in favor of our Southern Presbyterian Church being in the Federal Council or its successor, the National Council. When the Southern Presbyterian General Assembly asked me to serve it as a representative, I intended to ask to be excused, but my pastor and some of my friends who had joined me in opposing our church entering it advised me to stay on and render what service I could. So I took one whole week out of a very busy time at my school to go and do my best, first with the Division of Foreign Missions and then in the General Assembly of the National Council. Here are some impressions:

1. The National Council is a replica of the National Government. It is the most highly organized and expensively run church organization that has ever existed, with the possible exception of the Roman Catholic Church. However, it is efficiently run. There are thirty denominations in it, with some 34,000,000 membership. It does coordinate all the work of all these denominations. Men of great ability are in charge and one is impressed with their earnestness, their sincerity, and their determination to do what they regard to be the will of God.

2. Even great men make mistakes. Bishop G. Browley Oxnham, Chairman of the Appraisal Committee, which undertook to review the work of the first biennium of the Council and bring its amendments to the Constitution, got wound up at times in the intricacies of the most amazing constitution of any church organization in history, with its General Assembly, General Board, General Secretary, three administrative secretaries, two associate administrative secretaries, its general director, director, and executive director, its ten central departments, its two general departments, its four divisions, four joint depart-

ments, five joint commissions, twenty-six departments, ten committees, four area committees, six functional committees, six standing committees, four special committees, and its nearly 1,000 employees. No wonder its cost is about \$6,000,000 annually, but 1½ million of that sum went for human relief among refugees. Strange to say it works and many have great enthusiasm for it. It is Ecumenism at work.

3. There are many admirable things about the National Council. If they were all of one mind towards the Lord Jesus Christ, the mission of the church, the Bible as God's infallible Word, the Kingdom of God, and the personal return of the Lord as the only and final solution of world problems, I, too, could be enthusiastic about it. The devil is rampant enough and there is enough evil and unbelief in the world for us all to cut out overlapping and join hands in fighting the devil instead of fighting each other. Some of the speeches were great. There are some great and good men in the National Council, and they are tremendously in earnest. Their efficiency and careful planning is most impressive. They claim to be democratic and everybody is supposed to have a chance to "say so", but I suppose they would never get through unless they streamlined operations. One instance showed me how much of a chance one had to "say so".

4. Dr. Luther Weigle, Dean Emeritus of Yale Divinity School, whose fertile brain thought up the National Council many years ago, presented another brain-child of his, the Revised Standard Version of the whole Bible to the General Assembly. He had been the Chairman of the Translation Committee of the Division of Christian Education, which absorbed the former International Committee of Christian Education, which began the translation about twenty years ago. This was the most controversial subject to be presented to the General Assembly. The Denver papers were full of Carl McIntire and his large gathering of 1500 in the South High School Auditorium in Denver on Tuesday night, December 9th, during the National Council meeting and the radio had the criticism of the Revised Standard Version or Perversion, as Dr. McIntire called it. When Dr. Weigle finished his presentation of the Revised Standard Version, which he said was "not a new Bible, nor a modern Bible, nor a modernistic Bible", one would have thought that at least some one among the hundreds of bishops, ministers, secretaries, laymen, and laywomen would have asked some question or raised some question about some of the controverted translations. I suppose Bishop Sherrill, President of the Council, feared just that might happen, so he immediately called for a ten-minute recess. After the re-

cess new business was immediately taken up and there was no chance to say a word about R.S.V. There was a microphone on the floor in the center of the auditorium and any replies from the floor must be given over that. At last I saw that nothing was going to be said about R.S.V., either in further defense against the criticism of the American Council of Dr. McIntire or in corroboration of these criticisms. I took a resolution to one of the Administrative Secretaries, Dr. Quinter Miller, and asked him if I could present it on the floor. "This is a democratic organization; of course you can," he replied. But there was no place given again for "business"; everything was pre-arranged most efficiently. This was my resolution:

"The General Assembly of the National Council of the Churches of Christ in the U. S. of America requests the Translation Committee of the Revised Standard Version of the Bible, in preparation for future editions, in the interest of truth and unity, to re-examine those translations that have caused so much criticism and even the rejection of this translation by some, as there are many that believe that it has a definite slant against the deity of our Lord Jesus Christ."

Finally I took this resolution to Bishop Sherrill. He read it and remarked: "Oh, I don't think there is any slant against the deity of Christ. But you take it to Dr. Frye, Chairman of the Committee of Reference and Counsel, and he will see that it gets a hearing." This I did, putting my name at the bottom as a representative of the Presbyterian Church in the U. S. Dr. Frye replied that he would bring it before his committee, as he had one other matter also to consider. The next morning, Friday, just as we were being seated at 9:00 a. m., Dr. Frye said over the microphone on the floor, "Mr. President, I have a resolution presented by J. P. McCallie of the Presbyterian Church in the U. S., concerning the Revised Standard Version which I think should be sent on to the Translation Committee of the Division of Christian Education." Bishop Sherrill replied, "Without objection, it will take that course." That ended that, and not even a single member of my own delegation realized any protest had been made on the R.S.V. as Dr. Frye mispronounced my name. But the Translation Committee will get at least one protest from the General Assembly of the National Committee, and it is hoped that changes will be made in future editions. They certainly are needed!

5. This was the best reported religious meeting I know of. The Rocky Mountain News ran 20,000 words or seven full pages during the week. Half a dozen dailies sent special reporters. In all, forty-three reporters were assigned to the various meetings, nearly a quarter million words were filed out of Denver by telegraph, eight television shows on the Assembly and twenty-four radio broadcasts were given during the week and more later on. It was big news around the world, even on the Voice of America.

6. Our evangelical and evangelistic and conservative churches that hold to the infallibility of the

Scriptures and to the deity of our Lord Jesus Christ and believe that the primary object of the church is to evangelize the world have no place in the National Council other than to try to keep it in the true road and from going into a radical, socialistic humanism, or lining up with Roman Catholicism or admitting Unitarians, Christian Scientists, and the like. But its expense is heavy and there are other means, such as the National Association of Evangelicals, through which equally efficient and far less expensive cooperation may be obtained. However, our Southern Presbyterian Church is not a unit. We are as divided as is the Northern Presbyterian Church. If only all who believed alike could get together our work would be more creative and freer from controversy. But let us continue to love our brethren in Christ, however much we may differ.

The Expository Legacy Of Alexander Maclaren

By Rev. J. R. Richardson, D.D.

Alexander Maclaren was born in Glasgow on February 11, 1826. He was a sensitive child and this trait was fixed upon him for life. He was brought up as a rigid Puritan, but at no time did he ever experience any feeling of revulsion from its rigidity. As a matter of fact, he counted his discipline as a great blessing from God and treasured this influence upon him with sincere gratitude.

Young Maclaren was taken regularly to two services on Sunday long before he was old enough to listen attentively to the sermon, but he had no remembrance of wishing the service to be over. These services were followed by the Bible lesson at home, but nowhere do we find any place where he thought of the Lord's day as being one of monotony or dreariness.

As a student, Alexander's intellectual gifts were manifested quite early. He won a number of prizes from the Glasgow High School. At the time of graduation he was seated in the rear of the school but he received so many prizes that the Lord Provost, who presided over the services, said, "This young gentleman has to appear before us so often that he had better be accommodated with a seat nearer the table." He entered the University of Glasgow before he was fifteen years old.

Early in life, Doddridge's "Rise and Progress of Religion in The Soul" fell into his hands. He took this to be just what he wanted until he came to a place where he began to reflect that if he rejected this, another offer of mercy, also his condemnation would be all the greater and he laid the book down. But the crisis in his religious life came while he was attending a revival in Glasgow. While hearing a sermon, he said that all his sins rushed upon him as he had never seen them before. He sat trembling. Here he found peace and pardon in believing that Christ

was his personal Saviour. This was the turning point in his life.

After Maclaren's preparation for the gospel ministry, he served in Southampton for twelve years in a very inconspicuous pulpit. Later on in his life, he said of these Southampton days, "I thank God that I was stuck down in a quiet, little, obscure place to begin my ministry for that is what spoils half of you young fellows. You get pitch-forked into prominent positions at once and then fritter yourselves away in all manner of little engagements that you call duties, going to this tea meeting and that anniversary and the other breakfast celebration instead of stopping at home and reading your Bibles and getting near to God. I thank God for the early days of struggle and obscurity." Maclaren came to see that prematurity of popularity generally means immaturity of gifts and a superficial development of them.

At Southampton Maclaren was faithful to his calling. He worked hard. He applied himself diligently. He systematized his labors so as to increase his facility in work.

In 1858 Maclaren came to Manchester. It was a city where he did his greatest work and to this day he is known as "Maclaren of Manchester". He felt that in making this change he was acting according to the will of God. Nevertheless, the change was not easy. Writing to a friend at the time he said, "So I have been shifted like the fish in the Hindoo version of the deluge into a bigger tank, I daresay big enough for the growth of a great many years yet. It came to be a dreadful wrench at last. The cruel tenderness of the last week was agony and would have been intolerable if I had not felt that the change was not of my seeking but was ventured upon with the clearest conviction that it was God's will." On the first Sunday in July, Maclaren began his ministry in Manchester, preaching at both the morning and evening services on the great cardinal themes of the Bible. From the very beginning of his ministry there he was conscious of God in every service. He wrote, "The hymn and the chapter read helped me much and then I tried to remember nothing but that I am speaking to God for others and for myself and that He is listening." This, of course, referred to his prayer life in the pulpit, but he was also conscious of God's presence in his preaching.

As a pastor, Maclaren was not a success. He felt that he was not fit to be a pastor. He simply shrank from contact with people. He said that he just did not have the temperament to do pastoral work. He believed that God had called him first of all to be a preacher.

For the space of full forty-five years Maclaren served as pastor at the Union Chapel in Manchester. Here in Manchester, he concentrated on the study of the Word and the preaching of the Word. On one occasion he said, "I began my ministry with the determination of concentrating all my available strength on the work, the proper work of the Chris-

ACCORDIONS
FAMOUS ITALIAN MAKES
Available to Students, Teachers, Christian
Workers and Missionaries at
SPECIAL DISCOUNTS
Write Today for FREE Literature
Accordion Manufacturers & Wholesalers Outlet
Dept. SP, 2003 W. Chicago Ave., Chicago 22, Ill.

tian ministry, the pulpit. I believe that the secret of success for all our ministers lies very largely in the simple charm of concentrating our intellectual force on the one work of preaching." He was convinced that he could serve Christ better and also social, economic, and political life in a greater measure by sticking to the Gospel of Christ. He, therefore, limited himself to that work.

The sermons that Maclaren preached were all expository. They have been published from time to time under the label, "Expositions of Holy Scripture". They have been republished again by the Wm. B. Eerdmans Publishing Co., in a new eleven volume edition. This set contains approximately two thousand expositions. The complete work is offered for only thirty-five dollars. This is remarkable when we realize that this set contains all the material once published in a twenty-five volume set. There is also an improvement in the binding that makes it an attractive set.

Maclaren's expositions are of great value to preachers. This Manchester preacher made himself a preacher to preachers. It has been said many times that Maclaren's discourses should be read by young ministers as masterpieces of homiletic oratory. They are regarded by teachers in the field of homiletics as the best models for the pulpit of any in our generation. It is remarkable how these messages conserve their homiletical freshness and suggestiveness.

It has been said that each sermon preached by Maclaren is an exact exposition of the text. Because of this, it has been added that when one went to see what Maclaren said on a text, he would either have to take Maclaren's outline or get another text.

Throughout this work the reader will find that Maclaren accepted the Bible with firm reliance upon its infallibility. This is one of the reasons why he preached with power and is still able to speak to our day.

Sir Robertson Nicoll was largely responsible for getting Maclaren to publish this work. Concerning it, he has said, "Perhaps no preacher has ever plowed so straight and sharp a furrow across the field of life, never looking aside, never turning back, but maintaining his power and his freshness to all the long years that stretched from his early beginning and the last day." As long as preachers and teachers desire to improve in the expository method of presenting Scriptural truth, this monumental work will serve a real need.

LESSON FOR FEBRUARY 8

Jesus Teaches God's Grace

Background Scripture: *Matthew 20. Devotional Reading:* *Ephesians 2:1-10.*

The lesson today grows out of the question that Peter asked in verse 27 of chapter 19: "Behold, we have forsaken all, and followed thee; what shall we have therefore". In answer to that question Jesus gave His promise of rich rewards: they would sit upon twelve thrones, judging the twelve tribes of Israel. They would receive an hundred fold, and inherit everlasting life. In Africa, one of the chiefs who had given up much when he became a Christian was asked if this promise was true. He replied, after pondering the words; "Not a hundred-fold, but a thousand-fold". Jesus warned his disciples, however, that many who are first shall be last; and the last, first. In other words, God's rewards are of grace, as well as His salvation. He distributes His rewards according to His own good pleasure. The plan of Salvation is not a scheme of "Collective Bargaining" where we bargain with God as to how much we are to get out of it. We used to sing a Hymn when I was a boy entitled, "It Pays to Serve Jesus", and the words of the song told of the "pay" that we get. Now, it is true that "It pays to serve Jesus", but we do not serve because of the pay. He saves us by His free Grace, and we serve Him because we love Him. Rewards do have their place none the less, in our relation to God, but we should always remember that whatever we get is also of Grace.

Before we take up this rather unusual Parable, let me spend a while with you on our Devotional Reading which gives us a rich doctrinal background and foundation for our lesson.

In Ephesians 2:1-10 Paul brings out some tremendous truths which we do well to keep in mind. First, our condition before we were saved, and the part God had in our salvation. "And you did he quicken when you were dead through your trespasses and sins. (R.V.) God had to make us alive. We were not merely sick, as our Arminian friends would have us believe, but DEAD, namely, incapable of doing anything to save ourselves. God makes us alive. This he does because of his "mere good pleasure", or GRACE. Grace is mercy to the undeserving. God, rich in mercy, for his great love wherewith he loved us. So it is *by grace* that we are saved, through faith, and that, not of ourselves, it is the gift of God. Then, our being raised up together with Christ and being made to sit with Him in heavenly places, is also of grace. God, by His grace, regenerates us, adopts us into His family, and exalts us to places of honor in His kingdom. This is all done for his glory; that in the ages to come he might show the exceeding riches of his grace in his kindness to us through Jesus Christ. The thing which is going to astonish the world and manifest forth the gracious character of God is this marvellous work, not *our works*, but *His Work*; not

of works, lest any man should boast. Suppose Moses and Paul had gotten to heaven because of the work they did. I am afraid that even these humble men would be boastful and "puffed up" with pride, while we who have done so little would be humiliated and silenced. No! There will be no "boasting" in heaven, except as we "boast", or glory, in the greatness and grace of God in Christ. Men sometimes brag about their achievements down here on earth, but there will be silence in heaven, as far as our own good works are concerned. "For we are his workmanship." The earth is full of the handiwork of God; we see it on every side, but His greatest display of "hand-craft" will be the great multitude of redeemed men and women gathered from every nation under heaven, who are there because they have washed their robes and made them white in the blood of the Lamb.

The story of grace does not end, however, with our salvation from sin and our exaltation to heavenly places in Christ. We are His workmanship; our salvation is all of grace. But *we are created unto good works*. Our works show the genuineness of our faith, for faith works by love, and if we love Him we will keep His commandments and do those things which are pleasing to Him. Then too, our good works bring a reward. Jesus said that even a cup of cold water given in His name would be rewarded. Let us remember always that this reward is also of grace, not a payment for services rendered, which is due us. It is *not something He owes us*, but *something He gives us*. He gives to every man according to his work. We can safely leave this matter of reward in the hands of the One Who has saved us.

Now let us turn to this interesting parable and the other incidents of this chapter.

I. *The Parable of the Laborers in the Vineyard:* 8-16

There were several classes of these laborers. The first group were hired early in the morning and the householder agreed with them (made a bargain) for a penny (shilling) a day. When he hired the others later in the day, the third, the sixth, the ninth, and the eleventh hours, there was no agreement as to the

amount to be paid, but simply, "whatever is right". We might say they were hired "by faith".

When the reckoning time came those who had been hired latest were paid first, and all classes received the same amount, a penny. When he came to those who had worked all day and gave them the amount agreed upon, they murmured against him and complained because he did not give them more. The point of the parable is found in the question, Is it not lawful for me to do what I will with my own?

Sometimes we are tempted, I am afraid, to feel jealous because God graciously accepts and rewards those who have been apart from Him for years, even workers for Satan, while we have, so to speak, borne the heat and burden of the day and have been serving Him all our lives. We have a feeling that God ought to make a distinction and give us a richer reward for longer service.

The answer to this feeling is found in this story. ALL are saved by grace, and ALL are rewarded, too, by grace, and we must leave this matter of rewards entirely in the hands of God. He has a perfect right to do as He pleases with His own, whether it be salvation or reward. It is HIS salvation, and it is HIS reward.

There is another angle to be considered. Sometimes those who are converted late in life, or who have been "great sinners" make up in zeal and earnestness and consecration for the time they have lost. All of us have been put to shame by the way these converts work. It is not always the number of hours we work but the zeal with which we work, that counts. Paul made up for his persecution of Christians by his untiring and zealous service after he was converted. It has been this way with many of the best servants of God.

There must be no jealousy, no boasting, no complaining. The "Judge of all the earth" will be just and gracious in His dealings with us all. When we

have done all we are obliged to say, We are unprofitable servants; we have done only that which was our duty to do.

II. Several Other Incidents of Importance: 17-34

1. Jesus' teaching concerning His coming betrayal and death. He is trying to get His disciples to understand this. They were looking for an earthly kingdom and places of authority for themselves in that kingdom. He outlines an entirely different program: Betrayed — condemned — delivered to the Gentiles — scourged — crucified — rising from the dead on the third day. The last was the only bright spot in the picture. This teaching about what was coming should have prevented the next incident.

2. The Ambitious request of the mother and her two sons, John and James. They perhaps represented the wealthiest and most influential family in the group of disciples, to say nothing of the matter of kinship. Sometimes in the church of our day we get the same notions and elect those to office, not because of their fitness, but because of their social standing or financial ability.

Jesus asks if they are able to drink of His cup, and be baptized with His baptism. When they say, we are able, He tells them that they will share these things with Him, but that the matter of their promotion to these places of honor is in the hands of His Father.

The Ten, naturally, were moved with indignation, and Jesus goes on to teach them the lesson of true greatness: Whosoever will be chief among you, let him be your servant. Here is the simple rule for the Christian: Humility, Service, Sacrifice; this is the path of greatness in the kingdom of heaven. It is the way the Master went: the servant must tread it too.

3. The Two Blind Men, read and study.

Rev. Leon R. Anderson

New Regional Director

Snedecor Region

Rev. Leon R. Anderson, at present pastor of the Amay James Presbyterian Church in Charlotte, North Carolina, has been called by our Board to succeed Rev. L. W. Bottoms as Regional Director of Christian Education for Snedecor Region, effective February 1, 1953. As you may know, Mr. Bottoms recently has been serving only half time in the field of Christian Education and has now been employed for full time in the Negro Work Division of the Board of Church Extension. Mr. Anderson will continue to live in Charlotte for the time being, but later will make his headquarters in Atlanta.

W. Norman Cook, Director

FOR ONLY \$5!

PELOUBET'S SELECT NOTES

By Dr. Wilbur M. Smith

(Regular Price \$2.75)

... best known ... best loved ... most used
Commentary on the Sunday School Lesson
and year choice of two of
the following books by

DR. WM. C. ROBINSON

Title	Reg. Price
Christ - The Hope Of Glory	\$3.00
Our Lord	\$3.00
Who Say Ye That I Am?	\$2.50
Christ - The Bread Of Life	\$2.50

Now available at these remarkably low prices by special arrangement with the publisher of Dr. Robinson's books.

Order Today From

The Southern Presbyterian Journal

Waverlyville, N. C. — Postpaid

Blind Spots

WORSHIP PROGRAM:

Hymn—"Dear Lord And Father Of Mankind"

Invocation

Hymn—"Take My Life And Let It Be"

Offering

Scripture—Psalm 2

Prayer

Hymn—"Lord, Speak To Me, That I May Speak"

PROGRAM CHAIRMAN:

It is entirely possible to let prejudice so direct our thinking as to cause us to neglect our responsibilities toward those of other races and religions. There are "blind spots" in our vision that cause us to miss opportunities to reach them with the gospel of Jesus Christ. Just because a person's skin is black does not mean that God is not interested in their souls as well as ours. Or the fact that some of our friends or neighbors are Jewish does not mean that we are not to love them and seek to win them to our Saviour, for indeed, "salvation is of the Jews." Perhaps there are others of Catholic background against whom we have developed prejudice simply because we do not believe their system of religion to be consistent with the word of God. Or again, there may be some whose economic conditions, whose extreme poverty or even extreme wealth might create prejudice and thus blind us to our obligations. Let's consider this matter from several aspects, to determine how our "blind spots" might be removed.

FIRST SPEAKER:

First of all, let us consider what our attitude should be insofar as our relationship to all men is concerned. The Bible plainly says that "God is no respecter of persons." He "hath made of one blood all nations of men for to dwell on all the face of the earth." God did not choose Israel as a nation simply that Israel might be blessed, but that Israel might be a blessing! He did not choose us in Christ simply that we might be blessed, but that through us others might come to a knowledge of salvation. We are "created in Christ Jesus unto good works, which God has before ordained that we should walk in them," and men are to "behold our good works and glorify our Father which is in heaven." A light is made to shine. Salt is made to provide savour. We should realize that we have a responsibility to all men, remembering that God so loved *the world* that He gave His Son, and that our interest should be as wide as the world, as broad as human need. There is no room for prejudice in the heart that knows the love of God in Christ, and certainly if we should discover a "blind spot", we should earnestly ask God to remove it, and to fill our hearts with love for all men.

PROGRAM CHAIRMAN:

It is strange that we should even entertain the thought of prejudice with regard to others when we realize that "God commended His love toward us, in that while we were yet sinners, Christ died for us." Certainly He had a reason to be prejudiced against us, for He is "of purer eyes than to behold evil", but He loved us while we were sinners and gave His Son to die in our stead. As John reminds us, "If God so loved us, we ought also to love one another." Now let us hear our second speaker.

SECOND SPEAKER:

It seems to me that we often overlook a very fundamental factor in the matter of our dealings with others with whom we differ, such as Jews, Catholics, etc., when we develop "blind spots" at these points. *The very fact that we do differ makes it imperative that we assume our responsibilities in our relationship with them.* If we sincerely believe that men can be saved only through faith in Jesus Christ as their personal saviour, then we are definitely obligated to seek, in love, to win those who do not believe in Him with saving faith. Our catechism says, "Faith in Jesus Christ is a saving grace, whereby we receive Him and rest upon Him alone for salvation, as He is offered to us in the gospel." If this is true, and we believe it is true, then it follows that our Jewish and Catholic neighbors, and those of other religious groups, such as Christian Science, Jehovah's Witnesses, Mormons, etc., who do not "rest upon Him and Him alone for salvation," need to know the way of salvation. *We should be nicer to them than to those with whom we agree that we might win them!* We must not have "blind spots" here! Our eyes must be open to see and to take advantage of every opportunity!

PROGRAM CHAIRMAN:

We will never win others by assuming a "superior" attitude, or by showing prejudice. Indeed, our hearts should be humbled before Him, and our love should go out to those who do not know the Lord. We glory only in the cross of Christ. There is no place for pride and prejudice in the attitude of a child of God. Now our third speaker—

THIRD SPEAKER:

We have been discussing "attitude", and certainly this is basic. However, we must not fail to realize that the proper attitude calls for appropriate action! We must not only recognize that it is wrong to have "blind spots", but we must realize that we are to do something about those who do not know Christ. It isn't enough simply to admit that we mustn't be prejudiced against them. We must do something for them! Let's not just say that we should not be un-

neighborly, let's be neighbors! Our Saviour certainly made it plain that we should do more than pity the poor unfortunate fellow who has been robbed and beaten and left to die by the road. Many of us are prone to say we are sorry for them because they do not know the joy of salvation, while secretly priding ourselves on our more fortunate estate. We look, shake our heads, and say, "Too bad. Too bad." Then we blithely go our way, and never extend a hand of love to invite them to come along, or to lift them out of their fallen condition. We should actively, with hearts filled with the love of God, seek to win them, *not to our way of thinking, but to our Lord and Saviour, Jesus Christ*. Use every available opportunity to speak for Him, and, above all, live in obedience to His will, that others may see in us the image and likeness of our Lord.

PROGRAM CHAIRMAN:

Certainly all of us should examine our hearts to see if there is any element of prejudice, or any indication of spiritual pride, determining, by God's help, that there shall be no "blind spots" that shall cause us to overlook the needs of others and prevent their hearing the message of salvation. There may be "spots" on the sun, but there are no "spots" in the Sun of righteousness, and if we let Him shine in our hearts, there will be no "spots" in our relations with others.

Women's Work

Glimpses On The Woman's Work Of The Presbyterian Church Of Brazil

When in July our Presbyterial met here we were about 37 women come from far away places of this big state of Minas. To one used to the ways in the interior of this country it would have been a great surprise to see those women delegates listening intelligently to all that was said, taking notes and discussing plans and methods for the development of the societies. Some even wrote poetry.

When the work was first organized those who did not live near a railroad station had to come on horseback or on foot and it would take two or three days to reach the place where the conference would be held. Now there are automobiles, trucks, and jeeps, and travelling is much more comfortable.

It is indeed a happy sight to witness how those backward matrons and girls have answered the challenge to a better understanding of their responsibility in cooperating in the Lord's work.

It has been so throughout the country from north to south. Women who would never raise a voice in public to say yes or no, hardly knowing how to read

and write, now get up read a paper and discuss church affairs knowingly.

The first Ladies Society of the Presbyterian Church in Brazil was started in 1880 in the state of Sao Paulo. Always under supervision of the pastor or of an elder, other societies were being organized, for wherever a church was begun a woman's society would come to life.

As happened in other countries (I suppose) some brethren in the Presbyterian churches here were afraid the women would go too far in the use of their privileges in the church and Paul's words in I Corinthians and I Timothy were interpreted in disregard of other passages where women are mentioned as working in the church in Paul's time. So it was with premonitions that the more conservative ministers and elders would look on this "innovation".

The work in the societies was expected to run in a money-coming-in basis. It meant money for the church of course. If the church was in need of an organ, a carpet, or furniture, the society was to provide for these or help raise funds for the building of a new church.

So there was not at the society meetings a program of studies. The pastor or an elder would read a portion from the Bible, say a prayer, direct the hymn singing and raise a collection. Then he would leave the women to the discussion of plans and means for raising money.

In 1921 with the help of a very devoted lady missionary the societies were organized into the first Presbyterial in a central state of the country. There was opposition from several good men of the church, but the first step had been taken, and in 1924 another presbyterial was organized hundreds of miles away, in the north.

To the women in the churches these unions brought new interest in the work, now they had programs of study for the meetings. The slogan was *Learn, Pray, and Contribute*, but contribution would not be the first aim of the work.

It took some time before even some of the most enlightened brethren should cease their opposition to what they considered "a woman's presbytery inside the Church Presbytery". But the advantages and benefits it brought to the Church could not be denied.

Twenty four years ago the General Assembly recommended that the Presbyteries have their women societies organized into Presbyterials. The pastor of the church to which I belong was then the moderator of his Presbytery and decided to follow the suggestion of the General Assembly. There were five ministers in the Presbytery and they all came to the meeting, but only one of them, the moderator, was entirely in favor of the organization of the women. The moderator said: "I have three congregations and one church. Each has a ladies Society. Let us start with these. They will make a Presbyterial". And the Presbyterial was organized.

Now every society in the Presbytery has joined in the Presbyterial, about 37; every year they send one or more delegates to the place where the conference is to be entertained.

The societies are divided in circles which we call "Departamentos"; the Presbyterials in departments which we call "Círculos Conferenciais". The Presbyterials are "Federacoes" and the Synodicals "Confederacoes". The circles were the first to be adopted, and synodicals have been started, but the distances and lack of funds for travelling expenses have made the meetings difficult. One Synodical is now doing very well. It is in an area where all the churches are connected by railroads and where are also good highways.

The Presbyterian Church of Brazil has 30 presbyteries. In 25 of these the woman's work is organized. But we have 26 presbyterials because the West Brazil Mission has also its women societies organized. It does not mean that everything goes on always smoothly. Sometimes just a change of ministers will make the activities in the work drop and all communications with the General Secretary stop.

It will mean that the new ministers are not much in favor of the organized woman's work. But this seldom happens. Now the woman's work as it is done these days is accepted all over Brazil as a wonderful blessing to the churches and it is common for a minister at the presbytery to get up and praise the women for the impulse their organized work has brought to the churches.

Now in these 25 presbyterials we have 402 societies. The number of women enlisted in the organized work must be now a little over 1320 for reports for this year have not come in yet. This kind of work makes women happy. They love to get together, hear the reports from other societies in other churches, and learn. These meetings are religious and social. They are instructive and enlightening. I dare say the organized Women's Work is the greatest thing that happened to the women of the church since Christ saved their souls.

It is time to stop this article, but a word of thanks must be said.

Thank you, American women, for starting this work and giving us the pattern by which our own work is done.

Thank you, American ladies, missionaries, for the encouragement you give us, for your patient teaching, for your unfailing confidence in our ability to apprehend and pass to others that which you had diligently brought to us—the knowledge of how to work more efficiently for our Lord and Saviour.

—Cecilia Rodrigues de Siqueira

I Have A Stewardship Of Prayer

Henry Drummond once wrote, "There is only one thing greater than happiness in the world, and that is holiness, and it is not in our keeping. But what God has put in our power is the happiness of those about us." Clearly, then we bear responsibility for the happiness of others. And if religion can bring happiness, as Christianity affirms, and if prayer be but the language of religion, I have a stewardship of prayer.

Psychologists tell us there are three basic needs essential to human happiness—security, significance, and to be loved. As Christians we know that a joyous, saving faith in Jesus Christ can abundantly supply these needs. What security can any of us have save the protection of the Everlasting Arms? To whom can we be more significant than to the One who has numbered the very hairs of our heads? And who could possibly love us more than He? Why then, I wonder, do we not better keep in touch with the Giver of these gifts, that He may bring happiness to hearts around the word—or across the street?

Perhaps it is because our communication systems, as it were, at times break down. Our wires become clogged with self-centeredness, worries, resentments. The other day I saw two pictures in the newspaper, under an account of a missing airliner. One picture showed the captain of the ship, and bore the caption, "Missing Pilot." The other picture showed the captain's wife holding a telephone to her ear, and was entitled, "Wife Awaits Word." We are like that. Of course our Pilot is not missing, but it seems He might as well be when we cannot hear His voice.

Here is where we can help each other. For example, have you ever, when worried or upset, gone to a friend with the simple request, "Pray with me"? And have you know the marvelous relief of feeling your soul carried aloft, above the clouds which befogged you, to a place where your vision was cleared, your peace restored? Or have you ever belonged to a prayer group which met to intercede for others? If so, haven't you often been awed, even humbled, as you looked about and saw your corporate prayers being fulfilled in lives around you? You have probably felt with Thomas Brooks that "the best and sweetest flowers of paradise God gives to His people when they are upon their knees."

It has been said that we can forget those with whom we have laughed, but we cannot forget those with whom we have wept. That may be true, but I doubt it. I have a feeling that I may be able to forget those with whom I have prayed. They are the ones who have made me happy, and thereby in some inexplicable way more able to find the strait gate and the narrow way leading to holiness. They have been faithful stewards of prayer. And they have made me want to be that kind of steward too!

—(Mrs. M. E.) Faith L. Mischler

Recommend The Journal To Friends

BOOKS

"The Bible And The World Today." Dr. Wilbur M. Smith. The Evangelical Fellowship, Inc., 617 Market Street, Scottsdale, Pa. Published for Free Distribution.

Evangelical Christians have come to appreciate anything from the facile pen of Dr. Wilbur Smith. The Table of Contents of this little book indicates that he has produced another work characterized by his usual thoroughness, fascination of style and practical application. The topics discussed here are, "The Growing Demand For The Whole Bible," "The Denial Of The Miraculous In Israel's History," "The Misinterpretation Of The Scriptures In Modern Cults," "The Bible and Christian Science Literature", "Modern Education's Omission Of The Bible", "Sowing Unbelief in Our Institutions of Learning", "Recent Attacks of Russia on Christ and The Bible", "A Famine Of The Hearing Of The Word of God", and "Our Duty Toward The Word Of God In This Hour".

At the very outset, Dr. Smith reminds us that we are living in a day where the forces of darkness and the power of light are wrestling as never before for the minds of men. He believes that the greatest war of the twentieth century is not either of the two World Wars or the Korean War, but the war that is going on for the minds and souls of men. It is a war of propaganda resulting in a struggle between truth and falsehood. It is a war where every instrument and agency for deception that Satan and his host of demons can use or turn against the Word of Truth. The author states, "The fact that Russia in the last year has spent an estimated \$1,409,000,000 in propaganda alone is only one of the many witnesses to this fact." Because of this mighty movement to create "the big lie", this book is sent forth to expose some of the methods and objectives of the enemies of the Word of God. It is written that Christians may be more thoroughly acquainted with the stratagems of the Devil and arm themselves more wisely and thoroughly for this conflict.

Chapter 5 on "Modern Education's Omission of The Bible" should be read and reread. Here it is pointed out that in our largest educational institutions the Bible is ignored. It is also noted that the United Nations' Educational, Scientific, and Cultural Organization usually known as UNESCO, is an outstanding enemy of the Christian faith. It has declared its opposition to any Christian doctrine. It elected as its director general, Dr. Julian Huxley, the British biologist who is an outstanding enemy of the Christian faith. In 1923 this Dr. Huxley wrote, "It is impossible for me and those who think like me to believe in God as a person, a Ruler, to continue to speak of God as a spiritual being in the ordinary way." In 1941 he wrote, "The scientific approach renders either futile or illogical all straightforward personification of Divinity". Dr. Smith is correct in saying that to deny God a personality is to deny God. A God as just the wind is not God at all.

Another illuminating chapter is on "Sowing Unbelief in Our Institutions of Learning". Dr. Smith quotes Dr. Walter S. Athearn, who warned our nation sometime ago, "Our colleges are engaged in the work of shattering religious conceptions and ignoring the consequences." We are now beginning to see the fearful results of this work of destruction but the forces engaged in this evil task are more generally distributed and more powerfully entrenched today than when Dr. Athearn wrote. Deplorable as the situation is in colleges and universities, Dr. Smith avers that it also is found in Seminaries. To be specific he gives an example from the Divinity School of Harvard University. A professor of Theology there for the last quarter of a century has been Dr. Johannes A. C. Auer. His own students agree in saying that Auer often says to the future clergymen who are studying under him, "There may be a God but I have never seen any evidence to persuade me that there is one." This professor has recently defended this position in a published work. Just think of it! His field of teaching is Theology which deals with the knowledge of God and yet, concerning God, he is an agnostic.

What must Christians do when the Word of God is attacked? is a question that is raised and answered in the final chapter. The answer is twofold according to Dr. Smith. First of all, we are to know the Word of God. We are to know its historical facts, its great doctrines, its prophecies, its revelation of God's will for us, its commands, its warnings, its promises, and its power. Secondly, we should abide in the Word. The writer points out that the word "abide in" means "to live in" or "to take up one's residence in".

The closing word constitutes a challenge. Dr. Smith writes, "Let Christians get down on their knees and ask God what part they are to take in this mighty life and death struggle". We are to remember that ultimate and abiding victory is with the Captain of our Faith for the end of this "conflict of the ages" is already determined in heaven and described for us in this very Word where we see the Living Word of God Himself descending with the armies of heaven "and out of His mouth goeth a sharp sword that with it he should smite the nations and he shall rule them with a rod of iron.

We are grateful for this book which is written particularly for our day. Any reader of this review will render a great service if he will put a copy of it into the hands of college and Seminary students.

—John R. Richardson.

God's Prophetic Program

There is a growing interest in eschatological subjects in recent years. This has been notably true in Europe but even here in America we find more open-mindedness on the subject. Because some people go

to unwarranted extremes on the doctrine of last things, it does not follow that sane Christians should ignore this phase of Biblical revelation.

For some time the distinguished pastor of the Broadway Presbyterian Church of New York has devoted his talents to the study of the prophetic elements of the Scriptures. Not long ago he gave us a volume on "Things To Come" that has been well received. The present volume is a companion work and deals with the great prophecies of Scripture. One of the considerations that prompted Dr. McComb to undertake this work is the fact that so many are teaching that the Church will pass through the Tribulation. This author does not hold to this position. He writes, "We believe she will pass through tribulation but not 'THE TRIBULATION', the time of 'Jacob's trouble', with which this age will close. The Lord, we believe, will come again and take the Church to His own home before the Great Tribulation begins. In the writing of this book we have endeavored to set forth faithfully, with God's help, what He has said in His holy Word."

Dr. McComb always writes with a remarkable incisiveness. For example, in his third sermon he uses as his text, "Give none offense, neither to the Jews or the Gentiles or unto the Church of God" and then he comments, "God divides all humanity into a three-fold classification—the Jews, the Gentiles, and the Church of God. Every human being belongs to one of these three groups. If you are descendant of Abraham through Isaac and Jacob and have not received Christ as your Saviour, you are a Jew; if you are not a Jew and have not received Christ as your Saviour, you are a Gentile and if you have received Christ as your Saviour, you are a member of the Church of God, regardless of whether you were formerly a Jew or a Gentile".

One of the finest chapters is on "The Abrahamic Covenant" (Gen. 12:1-3). On this subject the writer states, "God's great promises to Abraham were given when the patriarch was living in Ur of the Chaldees in Mesopotamia. The Lord gave seven promises to the Patriarch. These seven distinct promises were each conditioned upon Abraham's faith evidenced by his willingness to forsake his own country and go to a land that God promised to show him. Because Abraham believed God and God counted it to him for righteousness, if we today believe what God says concerning His only begotten Son, Jesus Christ, God counts us righteous and gives us glorious promises of blessing as He did Abraham, but if we believe not, there are no promises of blessing for us, but instead, the wrath of God abideth on us."

One may not follow Dr. McComb in all of his deductions concerning prophetic utterances but any fair-minded person must concede that at all times he seeks to exalt Christ in every message. The next to the last message is a typical example. His text is "Also I will make him, my first-born, higher than the kings of the earth." (Psalm 89:27) He empha-



sizes the fact that the Father purposes to exalt Christ above the kings of the earth because he loves Jesus Christ, His Son, above all others; because Jesus Christ alone is worthy to rule the world; and because He has already accomplished more for mankind than any other by dying for them on the Cross."

Realizing that good and sincere Christians differ on a number of minor points in eschatology, one would not expect all of our readers to concur in all the interpretations of this volume. We do, however, express the hope that all who love Christ's appearing and desire to know more about what the Scriptures teach on the subject will be open-minded enough to examine a book of this nature. It has a message that will appeal to reverent Christians.

—John R. Richardson

The Man Who Ought Not To Give To Missions

1. The man who believes that the unbelieving men and women in the world are not lost and don't need a Saviour.
2. The man who believes that Jesus Christ has no right and no reason to command his disciples to "Go ye into all the world and preach the gospel to every creature."
3. The man who believes the gospel is not the power of God and that Christ cannot save the heathen.
4. The man who wishes that missionaries had never come to our ancestors and that we ourselves were still heathens, cannibals or worshippers of wood or stone.
5. The man who believes it is "every man for himself" in this world—who with Cain asks: "Am I my brother's keeper?"
6. The man who wants no share in the final victory, and the reward to faithful servants.
7. The man who is prepared to accept the final sentence, "Inasmuch as ye did it not to one of the least of these, ye did it not to me . . . depart from me."
8. Such a man is not asked to give to foreign missions. *He needs missionaries to be sent to him.*

"THE HANDWRITING ON THE WALL"

"Dear Sirs:

The Northern Presbyterian Church offices in Philadelphia have just sent out a statement to interested persons in the Northern, Southern and United Presbyterian Churches, a statement with reference to the proposed union of the three Churches.

In studying this proposed plan I find a number of significant things. For instance there is no provision for a congregation in the Northern Church to remain outside the proposed union; only is this provision available to United and Southern congregations and they can stay out by a three-fourths vote.

I do not mean to be captious but the handwriting is clearly on the wall for all to read:

- a. The Northern Church sends out the statement for all three Churches.
- b. The Northern congregations cannot stay out.
- c. The Stated Clerk of the Northern Church is to continue as Stated Clerk of the new organization and I happen to know that the two offices are regarded and conducted in a very different manner in Philadelphia and Atlanta.
- d. The old plan for Regional Synods has been scrapped and a proposed Commission in which we will have 15 out of 50 members is to make such decisions.

From all of this it is plain that our Church and the United Presbyterian Church are to *unite with the Northern Presbyterian Church*, which is, as your Association has stated, "*absorption—not union.*"

This may be what some want but I have a very strong feeling that the majority in our Church, if they know the situation, will feel we can accomplish more as a separate organization.

I have seen your booklet, "The Reason Why." More power to you. Send me 1,000 copies for distribution.

Sincerely yours."

NAME WITHHELD.

* * * * *

IF YOU ARE INTERESTED OR CONCERNED WRITE:

**THE ASSOCIATION FOR THE PRESERVATION AND CONTINUATION
OF THE SOUTHERN PRESBYTERIAN CHURCH**

H. B. Dendy, Secy.

—

Weaverville, N. C.

L. U. N. C.
Carolina Room

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

FEB 6
1953

FEBRUARY 4, 1953

PLENARY INSPIRATION

As a matter of fact, the doctrine of plenary inspiration does not deny the individuality of the Biblical writers; it does not ignore their use of ordinary means for acquiring information; it does not involve any lack of interest in the historical situations which gave rise to the Biblical books. What it does deny is the presence of error in the Bible. It supposes that the Holy Spirit so informed the minds of the Biblical writers that they were kept from falling into the errors that mar all other books. The Bible might contain an account of a genuine revelation of God, and yet not contain a true account. But according to the doctrine of inspiration, the account is as a matter of fact a true account; the Bible is an "infallible rule of faith and practice."

—J. GRESHAM MACHEN

Christianity and Liberalism.

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....Weaverville, N. C.
Dr. L. Nelson Bell, Associate Editor.....Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Phillips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw
Mr. W. R. Willauer

EDITORIAL

Extraordinary Oscillations Embarrass Anti-Diluvians

Under this caption the Journal will run a series of articles by Rev. J. V. N. Talmage, B.E., now residing in Montreat, N. C. This series will be a Brief Sketch of the Scientific Principles Behind the Accounts of the Garden of Eden and the Flood. Look for the first article in this series in the next issue of the Journal. There will be thirty consecutive brief column length articles in the series. If you have a son or daughter or friend of college age it would be fine to see that a special subscription to the Journal is entered for that one for the duration of this series. We will enter these gift subscriptions for the thirty weeks at one dollar (\$1.00) each. THE SOUTHERN PRESBYTERIAN JOURNAL, Weaverville, N. C.

Liberalism And Tolerance

Through the generosity of several men the editor was authorized to write each non-subscribing minister in our Church and offer him the *Journal* free for six months.

The replies we have received have been illuminating, so eloquent that they merit comment. They fall roughly into three groups. Those who have expressed genuine appreciation for the offer and who have said that they agree in the main with the position of this paper.

Secondly there have been men who have written and said frankly that they do not agree with us but that they will welcome the paper as a fair presentation of a different viewpoint. Some have been generous enough to say that they appreciate the spirit of our editorials and articles, even though they often disagree.

Letters from the third group have been characterized by a bitterness and, at times, an invective which has been breath-taking to say the least. Some of these men are known for their liberality towards those who no longer hold to the evangelical Christian faith. Some are boastfully tolerant of views completely at variance with the Standards of our Church.

Although these men are in a small minority we still could wish that the liberality and tolerance, which is so dear to their philosophy of life, might be stretched to include Christian brothers who stand unequivocally for the faith of our fathers, the faith which is effective today and the faith by which alone we shall enter into His eternal presence.

We have made mistakes and we will certainly make more of them, although they will not be intentional. But, we stand *exactly* where our Church has always stood on the great eternal verities of Christianity and we are persuaded that this is a time when such a testimony is greatly needed.

What Is A Christian?

The Christian life is not an imitation of Jesus Christ, nor is it the imitation of any other believer in Jesus Christ. It is identification with Christ. *We have no part with Him until we are part of Him.* Until we are baptized by the Spirit of God into the body of Christ, being made partakers of His death, burial, resurrection, walking in newness of life in Him, we are not Christians. Until we are members of His body, and members one of another in Him, we are not a part of the Church, which is His body, the fulness of Him that filleth all in all. A Christian is a partaker of the divine nature, having the very life of God within, for "this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." A Christian is one who, through identification with Christ, shares

His death, burial, and resurrection, having died in Him that there might be newness of life, even the life of God which we receive by faith. A Christian is partaker of a holy calling, is washed, sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God. A Christian minds spiritual things; puts off the old man, and puts on the new which after God is created in righteousness and true holiness. A Christian crucifies the flesh with its affections and lusts. A Christian puts on Christ and makes no provision for the flesh to fulfill the lusts thereof; has his conversation in heaven, setting his affections on things above where Christ is at the right hand of God. A Christian is led by the Spirit of God, and the fruit of the Spirit, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance, will abound, to the glory of God. A Christian is one who will abstain from fleshly lusts which war against the soul, and who will, by a holy walk, show forth the praises of Him who has called us out of darkness into His marvelous light. A Christian is one whose life reveals the indwelling presence of Christ, who walks not after the flesh, but after the Spirit, for a Christian is not in the flesh, but in the Spirit, if the Spirit of God dwells within. And if any man have not the Spirit of Christ he is none of His. Thus the Bible defines a Christian.

H. L. L.

Quench Not The Smoking Flax

President Eisenhower asked Mr. Ezra Taft Benson to open the first informal meeting of the Cabinet with prayer, stating that they all needed the help and guidance of Almighty God in the tasks which lie ahead.

In his inaugural address Mr. Eisenhower's first act was a prayer to God for guidance and help, not only for himself but also for those to be associated with him in this great responsibility.

Mr. Benson is a Mormon and evangelical Christians recognize the great differences existing between Mormonism and the historical Christian faith. Mr. Eisenhower did not make his prayer in the name of Christ, simply ending with an "Amen."

It is probable that there will be a chorus of criticism of Mr. Benson's and President Eisenhower's prayers. Let us humbly suggest that we thank God that our new President has recognized his need of God's help and guidance. His spiritual understanding and perceptions may be dim, but he has taken

steps headed in the right direction and it will be tragic if Christians criticize where they should be praying.

It was not to be expected that the Jewish rabbi would pray in the name of Christ, but where the other religious leaders omitted His name, obviously as a gesture of expediency, it was a tragic compromise for which there was no adequate excuse. But, in the case of our President, let us rejoice that he feels the need of God's guidance and has had the courage to admit that need. More than that, let us as Christians pray daily and importunately that the Holy Spirit will continue to work in his heart and that he will come to a clear understanding and a public confession of his faith in the Lord Jesus Christ as his own personal Savior.

The writer personally knows that when II Chronicles 7:14 was called to Mr. Eisenhower's attention he immediately said, "That is the verse I want, that is where I will put my hand when I take the oath of office."

Christians have a duty which they neglect at the peril of our nation. We must pray for our President and those associated with him. God can do a wonderful thing for them and for us as a people. He can exercise His almighty power in ways of which we never dream and in doing so send revival and healing to us as a people.

Let us beware lest we quench the smoking flax—that tiny spark of faith which senses the need of God's help.

Christians, *pray* for the President.

Keeping The Heart

"Keep thy heart with all diligence; for out of it are the issues of life": Prov. 4:23.

The roots of a strong character are deep down in the heart. If you go through a forest after a storm many trees will be found uprooted or broken because the hearts are rotten or the roots too near the surface. Men are falling today, men in high places, and the reason is found in the verse above; they have failed to "keep their hearts."

1. Keep our hearts *Fixed on God*; My heart is fixed, trusting in the Lord. Many are trying to "play the game," or "run the race," or win the "wrestling match" without an Umpire, or goal or rules. They are uncertain, confused, "beating the air," failing to

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. IX, No. 40, February 4, 1953.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, please send an address label giving your old address.

gain the good success which might be theirs. The great men of earth have had their hearts "fixed" on God and on His plan for a noble life.

2. Keep our hearts *Pure*; Blessed are the pure in heart.

This is not easy in the sort of world in which we find ourselves, a world full of filth. Everything needs cleaning up; our hearts and our homes, our television and our movies, our literature and our lives. The natural heart is made of mud, and the more you scrub it the muddier it becomes; it has to be cleansed with something better than soap and water; it must have the regenerating touch of the Spirit of God.

3. Keep our hearts *Warm and Tender*: we are living in a "hard-boiled" world.

Our two World Wars have made us insensitive to the carnage which envelops the earth and sky and sea. We read our mounting casualty lists and forget the broken hearts of those who have been notified of loved ones slain. Our tragedies in the air and on our highways get but scant notice. There are so many "humbugs" and "rackets" and misappropriated funds that we are no longer moved by the real distress which abounds.

We need more rulers and people like Josiah, the tender-hearted king; like Jeremiah, the weeping prophet; like Jesus the Man of Compassion.

4. Keep our hearts *Full of worthwhile thoughts*; the "peril of the empty heart" is great; the peril of the heart filled with rubbish is greater. Our world is full of trash; trashy literature, trashy programs on the radio, trashy shows in the theaters. Take heed to Paul's words in Philippians 4:8; Whatsoever things are true and honest, just and pure, lovely and gracious, if there is any excellence, or anything worthy of praise, let us fill our hearts with these, think on these things.

Out of the heart are the issues (the springs) of life; life now, and life eternal.

"All the water in the world,
However hard it tried,
Could never sink a ship
Unless it got inside.

All the evil in the world,
The wickedness and sin,
Can never sink your soul's fair craft
Unless you let it in."

J. K. P.

REQUEST

Several years ago a large group in our Church covenanted to pray each Saturday night for a revival. Some may have forgotten this covenant, others may never have heard of it.

**EACH SATURDAY NIGHT
Pray For Revival**

Ambition

Ambition can be a worthy aspiration for advancement or attaining of a high ideal. It can also be an inordinate desire for personal preferment, regardless of the means used to that end.

The Christian should be one of a great ambition, an ambition which is centered in the most important issue of life—to know and to do God's will. It is here that so many of us fail. We have high aspirations for advancement and often want to attain them regardless of how it is done or whether the goal is one that God has for our lives.

It is right here that we who know the Lord should stop and consider. As Christians we must recognize that God has a definite plan for our lives and anything which is outside of that plan is outside of God's directive will for us. It is true that God in His love and mercy often overrules our mistakes and our wilfulness and blesses us to a degree, even though we are not within the full orbit of His will. This has been spoken of as God's permissive will and is but an evidence of His great love and condescension to the frailties of human flesh.

But, unquestionably God has a perfect plan for each life and when we, through submission and obedience, follow His will completely we find ourselves in the place of greatest blessing and usefulness. It is here that our ambition should be centered to know and to do God's will.

This applies not only to our own lives but our children sense it in our attitudes and desires for them. The greatest thing we can bequeath to our children is to let them know that our fervent wish for them is that they too may know God and do His will completely. From this children derive a sense of relative values in life which can prove an eternal blessing to them.

Speaking of the Children of Israel, the Psalmist wrote—"And he gave them their request; but sent leanness into their soul."

May God give us all the grace to have one holy ambition,—to know and to do God's holy will in our own lives. The end results may not win the acclaim from the world but we have every assurance that some day, in eternity, we shall look back and rejoice that we made the right choice and that in so doing God used us for His glory as He could never have done otherwise.

\$5.00 WILL BUY CHRISTIANITY AND LIBERALISM

By Dr. J. Gresham Machen
(Reg. Price \$2.50)

and any two of the following
By Dr. Wm. C. Robinson

Title	Reg. Price
CHRIST - THE HOPE OF GLORY	\$3.00
CHRIST - THE BREAD OF LIFE	\$2.50
OUR LORD	\$3.00
WHO SAY YE THAT I AM?	\$2.50

The Southern Presbyterian Journal
Weaverville ... North Carolina

A Layman Looks At The R.S.V.

The article under the above caption and written by Dr. L. Nelson Bell, is now available in reprint folder form at one dollar (\$1.00) per hundred post-paid. We have one order for three thousand copies and another for five hundred copies and several others for one hundred each. Our supply is limited so let us have your order at once so that it can be filled from the first printing. Order from THE SOUTHERN PRESBYTERIAN JOURNAL, Weaverville, N. C.

"Calvin Said ..."

(On The Doctrine Of Election)

"The devil has no fitter instruments than those who fight against Predestination; and, in their fury cannot permit it to be spoken of or preached as it ought to be. If we detest the *papists* because they have profaned the Holy Scriptures and have marred and depraved the truth of the gospel and the service of God by infecting all the world with superstition and idolatry, much more are they to be detested who go about to bring to nought God's election; and endeavor, by indirect and crooked ways, to stop men from speaking of it plainly and openly, and of preaching it as it ought to be."*

The place given to the doctrine of Election in Calvin's theology has frequently been misunderstood. It was not simply another doctrine, to be set alongside the rest: it was rather the controlling principle in the light of which his entire theological structure must be understood. It is generally conceded that the controlling thought in Calvinism is the Sovereignty of God. Calvin would not have put it that way. God's Sovereignty was taken for granted. Within the concept of Sovereignty, however, Calvin saw, shining more brightly than any other truth, God's eternal selection of those who make up His Family. Every one of Calvin's distinctive doctrines must be viewed, to be understood, against the doctrine of Election. His attitude towards the unconverted, his concept of his own task as a teacher, his view of the Church as the Mother of believers, his statement that in baptism sins are washed away—all become clear only when you realize that, for Calvin, the first thing to remember is that, from all Eternity, God has already put His finger upon those who are His. They may not yet have been *called* (that is where the Church comes in) but they have already been elect. You may dislike the weight of Calvin's emphasis. But don't lighten it if you wish to retain the true Calvinistic position anywhere else.

*From a Sermon on II Timothy 1:8-9.

RADIO "FACING THESE DAYS WITHOUT FAILURE"

SYNOD'S EVANGELISTIC SERIES
WEEK OF FEBRUARY 8

Synod	Speaker
North Carolina	Rev. William C. Bennett
Georgia	Rev. Massey Mott Heltzel
Arkansas	Rev. Jac C. Ruffin
Mississippi	Rev. W. F. Mansell

Check Local Station For Time

Produced In Co-operation With
DIVISION OF RADIO & TELEVISION
BOARD OF CHURCH EXTENSION

STILLMAN COLLEGE STILL NEEDS

\$11,700 THIS SCHOOL YEAR FOR 75
PART-TIME SCHOLARSHIPS

You Can Help

These Worthy Youths Get An Education
That Is Soundly Christian By
Sending Your Check To

Stillman College Scholarship Fund

CARE

Samuel Burney Hay ... President

P. O. Box 483

Tuscaloosa ... Alabama

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions

Presbyterian College

Clinton, S. C.

Marshall W. Brown, President



Christian Emphasis Educational Excellence
Friendly Personal Attention — Small Classes
Tests And Guidance
College — Business Administration — Preparatory
Apartments For Married Students — Korean Veterans
Second Semester Begins January 28, 1953

Box 38-W **Presbyterian Junior College**
Maxton, North Carolina.

Monogenes:

Only-Begotten - Or Only?

By REV. WM. C. ROBINSON, D.D.

Columbia Theological Seminary, Decatur, Ga.

The Greek word, monogenes, is translated in John 1.14,18; 3.16,18; I John 4.9 as *only-begotten* in the earlier versions but as *only* in the RSV. This matter calls for more careful examination than has sometimes been given it.

Biblical Usage.

The word seems to occur three times in the Greek Old Testament LXX, namely at Judges 11.34; Psalm 22.20 and Psalm 35.17. The first reference is to Jephthah's only child, the references in the psalms are translated my darling or my only one. In Hebr 11.17 the word is used for Isaac and in Lk 7.12; 8.42;9.38 for one who, in each case, was an only child. Thereafter the usage in the Gospel and First Epistle of John are noted above.

Church Usage.

The Greek Church began to speak of Christ as the only-begotten Son and of the Father's begetting Him and of this as an eternal generation. The thought was fully developed by the Great Cappadocians in the fourth century and received final formulation by John of Damascus in the eighth century. But behind Gregory of Nazianzen is Athanasius and Origen and Irenaeus near the end of the second century. Indeed, the thought of the Son being generated by the Father seems to be expressed in Justin Martyr's Dial 105 and referred to by the Church of Smyrna in the account of the Martyrdom of Polycarp 20.2 and in the Epistle to Diognetus 10.2, (cf also Ignatius, Eph. VII) in the second century. The Bible basis of the doctrine of the generation of the Son by the Father is found in the New Testament usage of Psalm 2.7 as given in Acts 13 and Hebr. 1. There are two possible references in John's writings to this generation, namely I John 5.18 and John 1.13 when the singular reading is taken. To these the five cases of the use of monogenes, probably, contributed.

Textual Readings.

In popular presentations of the RSV it was stated that the change from only-begotten to only was caused by a variance in textual readings. This statement was in error. The word that was used for both translations was monogenes. There is a textual variant on John 1.18 as to whether the noun that goes with monogenes ought to be Son or God. The 1948 RSV simply gave "the only Son" without even putting the variant reading "God" in the margin; but the 1952 has in a measure corrected this reading by at least putting "God" in its margin. Then there is a variant at John 1.13 as to whether the word translated born should be read plural and applied to all of the regenerated children of God or read in the singular and applied only to Christ. Neither of these

variants effect the fact that the word monogenes occurs in the several passages translated only-begotten in the older versions.

Etymology.

The older lexicons translated *monogenes* as only-begotten, or only born and derive it from a word meaning born. Some of us too hastily accepted these testimonies. More recent studies derive the word from the same root as we get our word *genus*, meaning kind or nature; and from the same root as the word *eugenics* indicating descent, family. *Monogenes* is a stronger word than the first element from which it is compounded, *monos*. Dr. Dale Moody of the Baptist Seminary in Louisville suggests that *monogenes* emphasizes "the deity, the utter uniqueness of the Son of God . . . He is God's only Son, *the only one of his kind*, before time, in time, after time." Further Moody accepts the reading, *monogenes Theos* in John 1.18 and translates "Only God, who being in the bosom of the Father, that One has declared Him." He is of the essential nature and genus as the Father: that is, as the Father is God so is the *monogenes* God.

Translation

Words never quite lose the flavor of their etymology, yet etymology is not the complete account of a word. Nor in this case is it easy to translate so as to bring out in a word the full meaning of monogenes. To render it by the word *only* is not to show its distinction from *monos* which is also rendered *only* on occasions. Nor will *only* serve in John 1.14 where the RSV has had to import the word *Son* before he is ever mentioned by that term in the Fourth Gospel. Likewise that seems to be the reason why the 1946 RSV left out entirely the reading of John 1.18 accepted by Moody, *monogenes Theos*. Professor D. F. Buchsel of Rostock, whose article in Kittle, *ThWBANT*, IV.745, we have freely used, holds that the whole of the Gospel and First Epistle of John give to the term *monogenes* a very high connotation; that John describes Jesus as "He that has been begotten of God" in I John 5.18 and probably speaks of His begetting in John 1.13; and that these cases with the high connotations of the absolutely unique place given to the Son in John not only carry the implication of being the beloved of the Father but probably also the sense of being begotten of God.

Warfield, *The Lord of Glory*, p178 continued to use the term only-begotten to express not derivation of essence but uniqueness of relationship, sameness of genus, as the Beloved the only Son besides Whom the Father has none. This term has become a part of our Christian heritage. Would that we might continue to use it to express the absolutely unique kind of Sonship in which the Lord Jesus Christ stands to the Father. His is the glory as of the Only-begotten (Jn. 1.14), for He is the only-begotten God who dwells in the bosom of the Father (1.18). God so loved the world as to give the Son, the only begotten (3.16), yes to send His Son, the only begotten (I Jn. 4.9) to save us. He that believeth not is judged because he has not believed on the name of the only-begotten Son of God (Jn. 3.18).

The Marginal Note To Matt. 1:16 In The RSV Bible

By Oswald T. Allis

Since the RSV New Testament was published six years ago, the recent appearance of the complete RSV Bible has naturally tended to focus attention on the Old Testament which appeared for the first time about three months ago. And one of the most serious issues which it has raised has proved to be the rendering "young woman", (Isa. 7:14) with its margin, "Or *virgin*."

Only quite recently, so far as we are aware, has attention been directed to the important and highly significant fact that the RSV Committees have availed themselves of the opportunity presented by the publication of the complete RSV Bible, to add a marginal note to their rendering of Matt. 1:16 which reads as follows: "Other ancient authorities read *Joseph, to whom was betrothed the virgin Mary, was the father of Jesus who is called Christ*." It is to be noted that this reading which is now placed in the margin of the RSV is practically the same as that which appears in the text of the Moffatt Translation. It is the rendering of the Sinaitic Syriac; and it acquired special significance because it was adopted by von Soden, whose major work on the text of the New Testament was published during the years 1903-10 and whose Greek New Testament appeared in 1913, the year of the publication of Moffatt's New Testament. A couple of years later Prof. Wm. P. Armstrong of Princeton published in the *Princeton Theological Review* a brief Critical Note entitled, "Von Soden's Text and Matthew 1:16." It will suffice to quote a single sentence: "In Mt. 1:16 von Soden inserts in his text the reading supposedly underlying the rendering in the Sinaitic Syriac—a reading which is not found in any primary authority."

Dr. J. Gresham Machen was a student of Dr. Armstrong's. He won his spurs as a NT scholar with his Fellowship Thesis on "The New Testament Account of the Birth of Christ", which was published in the *PTR* in 1905-6. And his mature findings on this subject were made public a quarter of a century later in his well-known volume, *The Virgin Birth of Christ* (1930), which represented in substance, Columbia Seminary's Smyth Lectures of 1927. As to the reading in question, he tells

"The view, therefore, that the Sinaitic Syriac at Mt. 1:16 represents the original text of the Gospel can be maintained only by textual criticism of the most adventurous and unscientific mind. The reading of the Sinaitic Syriac cannot with certainty be traced back of A. D. 400, while the common reading is clearly attested at the beginning of the third century, and certainly was present considerably before that time; the reading of the Sinaitic Syriac looks as

though it may well be the mere mistake of a scribe or translator, while the common reading looks unmistakably like the work of the author of the Gospel, and defies any other explanation of its origin."

In a footnote Machen added the following: "It is therefore extremely misleading when James Moffatt, in his popular translation of the New Testament, following von Soden's Greek text, reproduces the reading of the Sinaitic Syriac at Mt. 1:16 without any explanation." It is this reading which RSV has now introduced into the margin of the version which it published in 1946. And it has prefaced it with the words: "Other ancient authorities read", which is a vague overstatement of the facts of the case.

The matter we have been discussing is of great importance for two reasons. The first is that it involves one of the great and important doctrines of our Christian faith, the virgin birth of Christ, and with it the integrity and trustworthiness of that Bible which tells us all we know about Him. The other is especially important at the present time. All true Christians must deplore the fact that the publication of a version of the Bible should be the cause of animated and even acrimonious debate between those who profess to regard it as the Word of God, a circumstance which may readily cause the unbeliever to scoff and blaspheme. So there are those who are assuring us that if the Conservatives will accept and recommend (with a word of caution, which will save their consciences) the New Bible, and quietly submit their objections to the RSV Committee, all will be well. They will be met half way, and the result will be a version with which all can be more or less satisfied. The new note at Mt. 1:16 should be an eye-opener to them. The RSV is a modernist version. It is published, owned, and controlled by Modernists. For Conservatives to accept it will simply mean helping to make it what the Modernists are determined to bring about, the "Standard Version" of American Protestantism.

BAPTISM

By Rev. John Scott Johnson, Ph.D.

Fourth Printing, 27th thousand, 40 pages. Headings and subheadings make material easily available for busy people. Keeps close to the Bible. Bible references cited are also quoted.

Prices are low, \$3.00 will supply 25 families; \$10.00, 100 families.

Order From
The Southern Presbyterian Journal
Weaverville ... North Carolina

Unused Power of The Holy Spirit

By Rev. C. T. Caldwell, D.D.

Waco, Texas

The greatest sin against God the Father is to deny His existence; the greatest sin against God the Son is to deny His Deity; the greatest sin against the Holy Spirit is to deny His personality. These three sins are rampant today. Atheism threatens; unitarianism stalks and struts, and Trinitarianism is being weakened by those who deny or ignore the Holy Spirit. This last sin is the easiest to slip into. Often it is a sin of ignorance (Acts 19:1). And so the preaching of the Word loses its power.

The Church of the Living God has access to this power. In the Greek it is *dunamis*. But the Church is often labelled impotent. When the enemies of God are coming in like a flood, the need of power is greater than ever. What ails the Bride, the Church of the Living God? Has her glory departed?

There can be no doubt that the power of the Church is in the Holy Spirit. Take the Holy Spirit out of Pentecost and there would be no Pentecost. Pentecost gave the Church its new birth. The Church quivered with divine power. It put on its strength. Life from the dead accompanied the preaching of the Word. Men were amazed. But amazement ceased when the secret was known—that the Holy Spirit was dwelling in the Church and giving living power to the truth that Jesus Christ is Savior and Lord.

The gift of the Holy Spirit was a gift to succeeding generations—"to you and your children." That gift is as much ours today as it was to the Church then. The results should be the same, or even greater—for did Christ not make such a promise? But where are the evidences of such power? Has that promise been withdrawn or have we failed to claim it?

Many have told me that they seldom hear a sermon on the Holy Spirit. Nor do they hear sermons on the un-holy spirit—the devil. (Where you find unbelief in the One, you find unbelief in the other. The devil doesn't want us to believe that either exists, and when we fail to indoctrinate our people, the devil wins.)

Do we not need to do more than recite our creed and bow at the mention of the Holy Spirit? How sensitive He is to our attitude toward him! He is easily grieved or quenched or caused to cease His striving with men. To neglect or ignore Him is a sin against the love of the Holy Spirit. Sad day when the house is swept and garnished but empty!

It is the experience of many ministers that it is more difficult to prepare a sermon on the Holy Spirit than on any other subject. The devil himself protests. And it is very difficult to get a united group of ministers to preach on this subject. One Synod voted unanimously to preach on the Holy Spirit for a month, but only a few remembered to do so. Some years ago several hundred members in Texas entered into a covenant to pray daily for the Holy Spirit to be poured out on our Synod to make us a soul-winning Synod, and for some years following this, there was such a gain in conversions that it attracted other Synods to engage in the same simple plan. This resulted from only a small proportion of the membership entering into the covenant. What if the whole Church should do so—and *why not?* Prayer preceded Pentecost. Have we outgrown the conditions of that day? What will be the result if we leave out prayer? The Holy Spirit follows prayer. He causes men to witness. He convicts men of sin, righteousness and judgment.

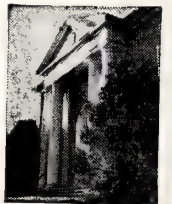
According to our Shorter Catechism "The Spirit of God maketh the reading but especially the preaching of the Word an effectual means of convincing and converting sinners and of building them up in holiness and comfort through faith unto salvation." Effectual calling is by the Holy Spirit. No man can say that Jesus is Lord but by the Holy Spirit. The Holy Spirit makes intercession for us. With all these facts before us, why halt? Are we not too busy about things which do not make for our peace. Quoting from Dr. Wm. Crowe in his fine book, "Those Fifty Days": "Christianity is not a subscription to a creed. * * * It is not the promotion of the interests of an

KING COLLEGE

Presbyterian . Coeducational . Founded 1867

Sound liberal education under vigorous Christian influences. Fully accredited. Four-year Liberal arts, sciences, business education. **Four Types of Scholarships:** (1) Competitive, (2) Academic, (3) Grant in Aid, (4) Remunerative Work. Sixty-acre campus. Intra-mural sports. Dormitories. Summer session. Catalogue and illustrated booklet. Board, room, and tuition \$730.

R. T. L. LISTON, President, Box J, BRISTOL, TENN.



institution or a movement, however worthy such interests may be; it is not the enrollment of a thousand people to go out on a united campaign to raise money for relief; it is not the enlisting of the youth of the land in the cultivation of an anti-war attitude. Christianity is more than any or all of them. * * * "Christianity is the revelation of God through Jesus Christ whereby reconciliation and a new spiritual life in fellowship with Himself are brought to mankind." This the Holy Spirit brings to pass. And there is no substitution nor any compromise. Otherwise conversions would be mechanical or conversions with the Holy Spirit left out.

Some ministers fear that oft-preaching on the Holy Spirit will produce abnormality of belief among members, making them extremists. They fear some will become "hot!" Why not fear being "cold?" The Holy Spirit is associated with fire—fire which burns up dross. Do we not need quite a little fire? And do we not need to know what a blessing it is to become acquainted with and have fellowship with the Holy Spirit as Teacher, Comforter and Guide? Our members need all that. And the unconverted need the convicting power of the Spirit bringing their need of pardon and justification to bear on their consciences. The Holy Spirit is through, back of and in everything the man does who is herald of the Cross. The Holy Spirit gave tongues of fire to Wesley, Whitfield, Edwards, Moody, Chapman, Pearson, Wright, Billy Graham and a long list of others under whose ministry thousands were brought to faith in Christ. Some will not hear Graham! "By their fruits ye shall know them."

What a mighty appeal we Presbyterians have to a lost world! The Bible as the only infallible rule of faith and practice; the Sovereignty of God with all His wisdom, power, holiness, justice, mercy; the Son of God, God in the flesh, Savior and Lord; full atonement to put away sin; resurrection to open the gates of heaven into life forever with the Lord and His ransomed church. When these truths are preached under the power of the Holy Spirit there is the power of God unto salvation. But truths alone, however logical, are powerless to produce decisive spiritual effects without the Holy Spirit to apply them. We cannot do the work Christ commissions us to do without His Spirit.

Down this way (Texas) the country is full of young Baptist preachers—some just out of school; many still in school. They have small churches and good congregations at nearly every cross-road. Their preaching is simple but effective. I asked Dr. Forest Feezor, pastor of the First Baptist Church in Waco, who is a very effective evangelistic pastor, to tell me what is the secret of the success of the Baptists in soul winning and I got this answer:

"With Southern Baptists evangelism is a major. The Convention maintains a department of evangelism headed by a deeply spiritual and highly capable man who was a successful pastor in evangelism. He

is assisted by a good staff. Each State cooperating with the Southern Baptist Convention also has a department of evangelism with a secretary and a staff of evangelists. These State secretaries make it their primary business not simply to hold meetings but to promote evangelism on a perennial basis. Each year the Southern Baptist Convention closes its sessions with a great evangelistic rally. Each year a State evangelistic conference is held, to which all the pastors and religious workers are convened to study methods and make preparations for the promotion of evangelism. It is worth noting that while the best methods of evangelism are sought, always the reminder is given that the conversion experience is a divine operation. *The Holy Spirit is given the primacy as the source of power for evangelism.* Each State conference emphasises that evangelism can only come if the Lord gives His power.

"The Lord has blessed the efforts of Southern Baptists in evangelism. Nearly all the individual or local churches conduct from one to three evangelistic meetings during a year whether with the pastor or a trained evangelist or a fellow pastor leading the preaching. It is rare that a worship service is held morning or evening without the plan of salvation being explained and the call being made for sinners to repent and follow the Lord. *Southern Baptist preachers expect people to be born again at each of the worship services they conduct.* This perhaps explains the growth of Southern Baptists from an obscure and weak denomination to one that now numbers in its fellowship more than eight million members."

My ministry is nearly over. But I shall (DV) keep on telling the old, old story of Jesus and His love "until this poor lisping, stammering tongue lies silent in the grave." If I had my life to live over again (vain thought!) I would do many things I have left undone. One thing in particular which would alter a poor record—I would preach oftener on the Person and work of the Holy Spirit; and I would make it a rule to preach on that subject when in doubt (as preachers often are), because I have often done this and found that God had made it a blessing to some soul. When the Holy Spirit speaks through the Word it "conquers sinners, comforts saints."

Whose Is The Kingdom?

Background Scripture: Matthew 21:1-22:14

Devotional Reading: Psalm 118:19-29.

We would expect to find in the gospel according to Matthew a great deal about the Kingdom. It is the gospel written especially for the Jews. Jesus Christ is revealed as the coming Messiah; Prophet, Priest, and King—with special emphasis on "King". Where is the King of the Jews, asked the wise men? The Sermon on the Mount has been called "a Proclamation of the Kingdom," and in this gospel there are many parables of the Kingdom.

The Old Testament has a great deal to say concerning the Kingdom. Many of the Psalms are Messianic, and deal with different aspects of the Kingdom. In Psalm 118 (Devotional Reading) we find the rejected "Stone" becoming the Head of the corner. It is well to note how Jesus uses this statement in the chapter we study today and how emphatic Peter is in his reference in I Peter 2:4-10: "To whom coming as unto a living stone, disallowed, (rejected) indeed of men, but chosen of God and precious, ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture (Isaiah 28:16; Romans 9:33), Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious, but unto them which be disobedient the stone which the builders disallowed (rejected) the same is become the head of the corner."

Our question Whose is the Kingdom? is answered all through this chapter. Those who accept Christ as Savior, Lord, and Master, possess the Kingdom: those who reject are shut out and He becomes to them a Stone of stumbling and Rock of offence. We are coming to the closing days of Christ's ministry on earth and the line of cleavage is becoming sharper and clearer: some are accepting and confessing; others are rejecting and plotting His death. In doing so they are not destroying the King or the Kingdom, but only themselves, for those who rebel in this way will be "ground to powder."

Our Background Scripture is rather long and the different paragraphs have more or less bearing on the Topic.

I. The Triumphal

Entry: 1:11

This joyful and very familiar scene presents Jesus as the One coming in the name of the Lord. The multitudes are shouting, Hosanna to the Son of David. There seems to be no recognition of His Deity on the part of this enthusiastic crowd. The people could only answer to the question, "Who is

this?" This is Jesus the prophet of Nazareth of Galilee. Nevertheless it was a triumphal procession which cut down branches from the trees and spread their own garments in His pathway. If Jesus had been the type of Messiah which they were expecting He could have no doubt caused a great amount of trouble for the Roman Government.

II. The Cleansing of the Temple: 12-16

Jesus had cleansed the Temple once before. (John 2:13-17) It is a striking fact that He had to do this twice in His short ministry of about three years or a little more. It shows that men forget very soon, or do not care to remember, and that it is very easy to profane sacred places. It is entirely possible for us to make a "House of prayer," a "Den of thieves." The blind and the lame and the children came to Him in the Temple. His critics were there also and were "much displeased." The leaders of the Jews who ought to have been the ones to greet Him with shouts of approval and praise were "moved with indignation" while the "babes and sucklings" were singing His praises. Today the leaders of the world are largely indifferent, if not hostile, while the lame and blind, the children and the common people are acclaiming and accepting Him.

III. The Withered Fig Tree: 17-22

This is both a symbolic act of warning and a lesson in Faith.

The fig tree had leaves only; no fruit. Jesus came to the Jewish nation and found it like a barren fig tree. He came unto his own and his own received him not. The Jews for the most part rejected Him and when Paul preached to them later they continued to reject their Messiah and he turned to the Gentiles. They have continued in this stubborn unbelief down to the present day. Not many have come into the Kingdom. They, as a nation, have "withered away," even as Jesus said.

Jesus used this incident to teach His disciples a lesson in faith. If we have faith and doubt not we

can perform miracles like the sudden withering away of this tree.

IV. *By what authority?*
23-27.

Jesus had been acting like a King; like One who had the right to do as He had done. The chief priests and elders come with the question; By what authority? and Who gave thee this authority? There had been no granting of such powers by the rulers of the Jews, or by the Roman government. Where then did He get the right to cleanse the Temple and do the other things which He had been doing?

He answered, as He often did, by another question, for He saw through their hypocrisy; a question which put them in a dilemma, and which they refused to answer. The baptism of John; was it from heaven, or of men? Either way they answered, they were "in hot water," to use one of our common expressions. If they said, From heaven, He would say, Why did you not believe: if they said, Of men, they feared the people, for the people regarded John as a prophet. So they said, We do not know. Jesus said to them, Neither tell I you by what authority I do these things.

V. *The Two Sons:*
28-32.

These two sons represent two attitudes toward the king and the Kingdom. The first son refused to go and work in the vineyard, but afterwards repented and went. The second son said, "I go," but went not. There are men and women today who at first refuse salvation and service, but later repent and enter the kingdom: there are others who say they will, but who actually do nothing in the harvest field. The publicans and sinners had up to this time refused to enter or work, but now they were responding, while the leaders of the Jews professed to be followers, but were actually doing nothing.

VI. *Parable of the Wicked Husbandmen:* 33-46.

This parable which constitutes our main lesson and the Printed Text, brings out the fact that there are not only those who do not enter the kingdom, but who oppose and Persecute and destroy. This is one of the most pointed and piercing of Jesus' parables; so pointed in fact that it pierced the "thick skin" of the chief priests and Pharisees, for they perceived that it was spoken about them. (see Mark 12:12)

The first verse of the parable sends us back to Isaiah 5 where one of the few parables of the Old Testament is found. It is called a "Song" and vividly describes God's care of Israel and His bitter disappointment because He found nothing but "wild grapes."

The parable we study, while using the same imagery, stresses a different point. In this latter story Jesus is emphasizing the *hostility* of the husbandmen to the servants which the householder sent to them

and more especially, to the Son whom he sent last of all. It is very easy to make the application.

He makes them pronounce their own doom in verses 40 and 41. All of us can readily see how this prophecy has been fulfilled in the history of the Jewish nation. There are some who stumble over the "Stone" (Christ) and are broken; there are others upon whom the Stone falls and they are ground to powder.

VII. *Parable of the Marriage Feast:* 22:1-14

The attitude of the husbandmen in the last parable was one of Opposition; the attitude of those who are called to the marriage feast is that of Indifference. Both attitudes shut us out. Carelessness and Indifference will close the door, as well as Hostility. Apply to our own nation.



Conquest for Christ

thru **DVBS**

this **FREE** informative expedition guidebook "CONQUEST"...

It's chock-full of proven ideas and valuable information that will be of tremendous help to DVBS teachers and directors. It's new, it's large in size (8½" x 11"), it's complete. Includes everything for DVBS planning as well as a preview of 1953 ALL-BIBLE VACATION SCHOOL LESSON.

CLIP AND SEND TODAY

yes! Please rush to me a FREE copy of "conquest," teachers' and directors' guidebook for DVBS '53.

NAME _____
ADDRESS _____
CITY _____ () STATE _____
DEPT. SPS-23

Available at your favorite dealer or - **SCRIPTURE PRESS**
434 S. Wabash, Chicago 5, Ill.

Who Cares!

WORSHIP PROGRAM:

Hymn: "Come We That Love The Lord"

Prayer

Hymn: "All The Way My Saviour Leads Me"

Scripture: I John 3:1-24

Prayer

Offering

Hymn: "A Charge To Keep I Have"

PROGRAM CHAIRMAN:

Most of us are so wrapped up in ourselves, so interested in those who are interested in us, that we do not have much concern for those outside of our immediate circle. This is not said to be unkind, but rather to encourage us to face reality and recognize that we have fallen short of what God has in mind with regard to our obligations to others. When God said to Cain: "Where is thy brother?", Cain sought to avoid the issue by asking: "Am I my brother's keeper?" Whether we like it or not, we are responsible for others, and in our attitude toward others there is revealed the truth of our relationship to God. Let's check into the matter more closely as we listen to our first speaker.

FIRST SPEAKER:

The question before us is this: "Who cares?" But who is raising the question? In the midst of Jeremiah's lamentation over the fallen fortunes of Israel, he cried: "Is it nothing to you, all ye that pass by?" The psalmist said: "I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul." Out of lonely, fearful, and despairing hearts there is a never ending cry, "Who cares? Who cares for my soul?" Perhaps you've heard the story, and it is a true one, of the young Chinaman who took his place each Sunday morning just outside one of our Presbyterian churches. He became a familiar figure in the eyes of all who passed by, for he was there every Sunday. Then one day a young man, rather new as a member of the church, having seen the Chinaman several times, walked over to him and said, "I see you here each Sunday, but you never come inside. Won't you come in to our men's class, and then stay for church?" The young man of another race humbly thanked him and quietly made this disturbing remark, not as a rebuke, but as an explanation of his seeming neglect of church, "I am happy to come. I could not come without an invitation. That is why I have taken my place on this corner each Sunday morning for these five years. *I had hoped someone would ask me in.*" Often we do not mean to be unkind, but is there anything more cruel than neglect?

PROGRAM CHAIRMAN:

Someone has said, "The road to hell is paved

with good intentions." Unfortunately, it is often paved for others of us who never fulfill our good intentions. We were going to invite someone—we were planning on asking a friend to worship with us—we had in mind that we would invite the new boy or girl to be one of us, *but*—And though we say we care, they cannot help but see that we do not care *enough*! We know the way, but have never learned to say in sincerity and love, "Come with us, and we will do thee good." But let us listen now to our second speaker tell of someone who does care.

SECOND SPEAKER:

However much we may be guilty of neglect, and however cold our love may have grown, there is One who loves with an everlasting love, who, "having loved His own which were in the world, loved them to the end." Christ speaks to every lonely heart from Calvary, and says, "This is how much I care!" He cared enough to die for sinners, that the weary and heavy laden might find rest. David says, "When my father and my mother forsake me, then the Lord will take me up." Jesus says, "I will not leave you comfortless; I will come to you." Christ was despised and rejected of men, forsaken of God, that through His death we might have peace with God and life abundant, that we might not be forsaken, but might be accepted of God. Oh that hearts might know of the love of Christ! However lonely young or old they might be, there is someone who cares.

"Does Jesus care when my heart is pained

Too deeply for mirth or song,

As the burdens press, and the cares distress,

And the way grows weary and long?

O yes, He cares, I know He cares,

His heart is touched with my grief;

When the days are weary, the long nights dreary,

I know my Saviour cares."

Even young hearts have secret sorrows, haunting fears, and hours of loneliness. We do not realize how many there are who are standing in the shadows, wondering if there is anyone to care. To them our Lord is saying: "I care. Come unto me."

PROGRAM CHAIRMAN:

"God has commended His love toward us, in that while we were yet sinners, Christ died for us;" and how grateful our hearts should be that He cares for us that much. We are invited to cast all of our care upon Him, knowing that He cares for us! We have heard the invitation, and how happy our hearts have been made as we have accepted, as we have received Him into our hearts by faith. We know He cares, but how may we show that He cares?

Our third speaker has a word for us concerning this question.

THIRD SPEAKER:

There is only one way for those of us to prove that God cares. We must be channels through which His love goes out to all. "For this is the message that ye heard from the beginning, that we should love one another." This does not mean that we simply love those who are our intimate friends, or who are a part of our particular fellowship. God loved us "*while we were enemies*." We are to love as He loved. It is no testimony to the love of God in our hearts when we love those who love us. The real manifestation of God's love is in the love we have for those who do not love us, who perhaps are out of our circle entirely, with whom perhaps we have little or nothing in common socially. This does not mean that we are to *condescend* to speak with them; that we will *permit* them to sit in on what we are doing! No! It means that we love them as God loved. We desire them to share with us the love of God which we have come to know.

As John puts it, "... that ye might have fellowship with us, and truly our fellowship is with the Father, and with His Son, Jesus Christ." Love reaches out to bring others in, and makes them welcome. The Christians in Cuba welcome you into their homes by saying, "This is your home." So we should welcome others into our hearts, into our fellowship, into the household of faith. God has said, "Whosoever will let him come." The world is hungry for love; is longing to know that somebody cares. Let's manifest the love of God in our daily lives, in all our dealings with others. May this be our prayer:

"Love this world through me, Lord,
This world of broken men.
Thou didst love in death, Lord;
O love in me again.
Souls are in despair, Lord,
O make me know and care.
When my life they see,
May they behold Thee.
O love this world through me."

Women's Work

Work Among Chinese

Women In Japan

Missionaries in a Port City like Kobe are constantly confronted with opportunities among service men, dependents of the Armed Forces as well as the large number of foreign nationals.

One of these has come to me in the urgent and continued request to take the Presidency of the "Woman's Auxiliary" in the Kobe Union Church. With a full program in connection with our work among the Chinese, I persistently refused, but after weeks of prayer and careful consideration the opportunities with such a group of women, came to me with new force and challenge, so reluctantly I accepted the responsibility and now find myself in the throes of a big task.

During the war this church was burned from an incendiary bomb dropped by our B. 29's and my husband and I have been much concerned and interested in seeing it restored, in order to meet the need of the foreign community here.

Through the four years of war German, Japanese, and Allied Nationals continued to worship together.

When American internees from Guam were brought to Kobe, members of this church *including Japanese*, sent gifts of food and clothing to them at the risk of police persecution. Then one Christmas the internees collected money and sent it back in gratitude to be used for Relief. One non-Christian Japanese who received relief was so moved that ene-

mies should give him this money, put it on his god-shelf; it was too sacred for him to use.

This is the only Protestant Church holding non-denominational services in English in the Kobe district. Members of over a dozen nationalities and different denominations worship here each Sunday. From this group of Nationals we have the "Woman's Auxiliary"—not yet "Women of the Church," which has a monthly meeting where 50 or more women meet to enjoy fellowship and receive spiritual uplift through a program planned to meet their needs. Some are poor, having lost everything during the war, especially our Japanese and German friends. One of the best and most interesting programs of the whole year was planned and conducted by the Japanese women.

Before going home on furlough my husband received a letter from a business man here asking him if he would baptize his little two year old Joan, that he wanted her brought up in the Presbyterian Church as he had known some Presbyterians during the war, he and his wife were of different faiths and had not been able to get together. They were invited of course to our home to talk about it. Imagine our surprise when we discovered him to be a Catholic and she a Jewess from Austria whose father and mother had been murdered in one of Hitler's mass-killings of Jews. One of the first things I did was to invite her to a meeting of the Auxiliary where she went and thoroughly enjoyed the program and the warm reception given her. An evening spent in their beautiful home was one never to be forgotten, especially when he at the dinner table asked "What shall

I do to be saved?" We exchanged letters during our furlough and a beautiful plant with several orchids in full bloom sent at Christmas time is a fresh reminder of our friendship with them and we look forward to the day when these parents along with their charming little Joan may be received into the Church. This is just one example of the varied opportunities which come to us. Numbers of service men were in the congregation last Sunday, along with some business people whom we had not known before and we hope to get their wives interested. How we covet your prayers for us as we try to reach out beyond the work with our Chinese friends, to these foreign Nationals away from home and without a Church home.

This is not only a challenge to me but to you, that you may have a part through the ministry of intercession in helping to win these women and their families for Christ.

(Mrs. W. C.) Elizabeth W. McLaughlin.

I Have A Stewardship Of My Strength

As we grow in years—and our strength seems less—we are reminded of the verse in I Cor. 6:19, "Ye are the temple of God." This temple is weak, so what can I do for Him? Let us remember as we meet family and friends from day to day that a happy cheerful expression brings sunshine, remembering the old saying, "The face is the index of the soul."

Prayer is used by many to bring happiness in the home and comfort for many sorrowing friends who need to know Him better, and for the world to be made better.

There are many other ways I might mention for we are stewards of His in mind, body and heart. Our bodies might be weary, but our minds and hearts having fellowship with Him during the day and sleepless nights can be used in sweet communion with Him. The results of these quiet times are far reaching for God answers prayer. "Prayer makes the Christian's armor bright."

"Give us strength to accept with serenity the things that cannot be changed.

Give us courage to change the things that can be changed and should be changed.

Give us wisdom to distinguish one from the other."

(Mrs. W. W.) Jennie McCutchen.

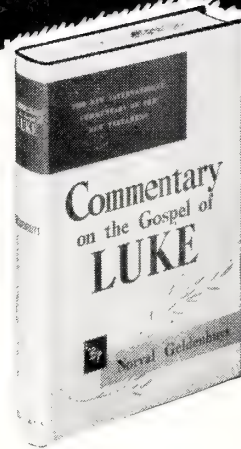
Think! Women, Think! The Human Cost Of Liquor

A. 4,000,000 alcoholics in the U. S.; 1,000,000 chronic alcoholics in the last stages of alcoholism (organically damaged); 3,000,000 habitual, excessive drinkers (not organically damaged).

This number of alcoholics is based on the estimate of Dr. Jellinek, world authority on alcoholism and

THE NEW INTERNATIONAL COMMENTARY ON THE NEW TESTAMENT

For Minister
Bible Student
and Layman



*The Commentary
for Evangelical
Christians*

NEW, SCHOLARLY

**True to the
Inspired Word**

Here it is—the great new commentary to provide earnest students of the Bible with exposition thoroughly abreast of modern scholarship and true to the inspired Word.

Now in Preparation by Outstanding Reformed Scholars of England, Scotland, Netherlands, South Africa and America.

Ned B. Stonehouse, General Editor

THESE VOLUMES NOW READY

Commentary On The Gospel Of Luke
by Norval Geldenhuys, Th.M. **\$6.00**

**Commentary On The First Epistle To The
Corinthians**, by F. W. Grosheide, Th.D. **\$5.00**

St. Paul's Epistle To The Churches Of Galatia
by Herman N. Ridderbos, Th.D. **\$3.50**

OTHER VOLUMES TO FOLLOW

The most timely, useful, **expository** commentary for the evangelical minister and student who desires a concise yet comprehensive and up-to-date work on all the books of the New Testament.

All Volumes Available Singly

Start Building Your Set Today

**SEND FOR
COMPLETE DESCRIPTIVE BROCHURE**

At Your Bookstore, or

Wm. B. Erdmans Publishing Co.
255 Jefferson Ave., S.E. Grand Rapids 3, Mich.

Chairman of Committee on Alcoholism of the World Health Organization for the year 1948. On his basis of increase from year to year the 1950 figures would total 4,000,000.

B. 3,000,000 "problem drinkers" (regular users of beverage alcohol who occasionally, under stress, drink excessively).

On the basis of a total of 67,000,000 drinkers—in the U. S.

1 out of every 16 drinkers becomes an alcoholic.

1 out of every 25 adults is an alcoholic.

1 out of every 102 adults is a chronic alcoholic.

ADULTS, HELP AMERICAN YOUTH TO THINK! Don't Drink—These 7,000,000 alcoholics and problem drinkers began as moderate drinkers, 70% of them when in their teens. It's smart not to drink.

FATHERS AND MOTHERS: Set an example of Total Abstinence to your children.

—From "Facts" published by
The National Reform Association

Church News

Miss Blanche Wiggs and the Rev. Day Carper were married on December 31 at our Mission Station of Mutoto in the Belgian Congo. Mrs. Carper, a registered nurse, went to the field in 1949. Her home is in Wheaton, Illinois. Mr. Carper, who is from Lewisburg, West Virginia, first went to the field in 1940.

Miss Nan Fulson was flown to this country on December 16 on an emergency health furlough from her station in the Belgian Congo. She was accompanied by Dr. Gladys Smithwick. They proceeded to Nashville for treatment. At the present time Miss Fulson is at her home in Atlanta.

The Reverend R. K. Robinson sailed from New Orleans on January 4 to resume his work in Korea. Mrs. Robinson and their children will remain in Richmond, Virginia.

Miss Adena Duggan left New York by plane on December 30 to take up her work as a teacher at the Central School for Missionaries' Children in Lubondai, Belgian Congo.

Miss Katherine Peck and Miss Martha Little of our East Brazil Mission arrived in this country on

1953

SPRUNT LECTURES

AT

Union Theological Seminary
in Virginia

Will Be Delivered By

PAUL TILLICH



Dr. Paul J. Tillich, Charles A. Briggs Professor of Philosophical Theology at Union Theological Seminary in New York, will speak on "Love, Power, and Justice."

AUXILIARY LECTURES

Roy A. Burkhard, Ph.D.

Albert T. Molliken, D.D.

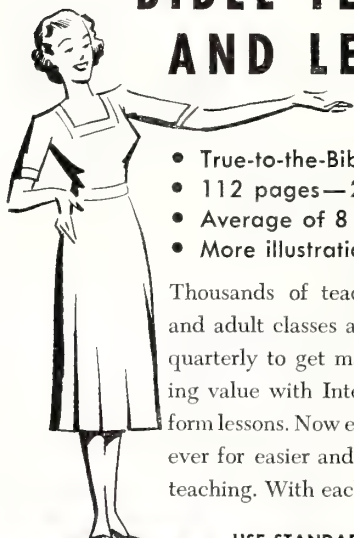
March 2 - 7, 1953

UNION THEOLOGICAL
SEMINARY

RICHMOND 27, VIRGINIA

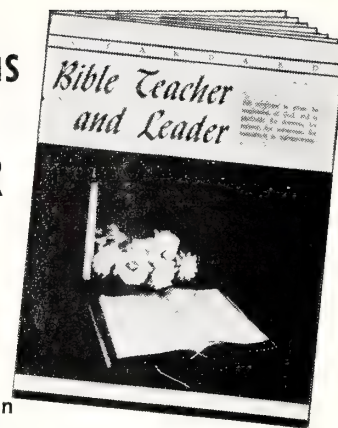
For better Uniform lessons ...STANDARD

BIBLE TEACHER AND LEADER



- True-to-the-Bible
- 112 pages—2 colors
- Average of 8 pages per lesson
- More illustrations and charts

Thousands of teachers of youth and adult classes already use this quarterly to get maximum teaching value with International Uniform lessons. Now even better than ever for easier and more effective teaching. With each lesson, a sep-



arate helpful teaching plan for youth and adult classes. Including general help, Scripture, lesson outline, Bible exposition, Bible background, life problems, lesson quiz, chalk talk, etc. True-to-the-Bible throughout. Price 40c per copy.

INVESTIGATE
STANDARD
HELPS FOR EVERY
AGE SAMPLES
ON REQUEST

USE STANDARD TRUE-TO-THE-BIBLE LITERATURE IN YOUR ENTIRE SUNDAY SCHOOL! Graded and Uniform lessons offered, plus attractive weeklies. Includes new "Straight," paper for Teen-agers, with Bible teaching, entertainment, contests, exciting stories, delightful picture stories.



THE STANDARD PUBLISHING COMPANY

20 EAST CENTRAL PARKWAY

CINCINNATI 10, OHIO

December 17 for their regular furlough year. Miss Peck is in Bluefield, West Virginia and Miss Little in Carnesville, Georgia.

Dr. Paul Crane returned to his work at the hospital in Chunju, Korea the first week in December. Mrs. Crane and the children are remaining at Mission Haven in Decatur, Georgia. At the present time Dr. Crane is the only mission doctor at the hospital and he reports that all of the Korean doctors are soon to be drafted into the ROK army.

Mrs. John Stout of our East Brazil Mission returned to her work there in December following an emergency health furlough in this country.

Dr. Cecil Thompson, with a student companion, Ernest Mellor, Jr., of Columbia Seminary, left Brazil on January 23 to fly to Africa. They are on a 29,000-mile journey, visiting mission stations in Brazil, Africa and Portugal, and traveling through Europe.

In Brazil they have been making a study of rural and agricultural conditions. Dr. Thompson spoke to the Rio Presbytery January 21 and conferred with the Director of the Rockefeller Foundation in that

area. He reports that the West Brazil Mission is interested in the establishment of a farm school.

Dr. Darby Fulton flew home from Brazil, January 20. He, with Dr. James Bear, has been visiting the East Brazil Mission.

Sprunt Lectures

The auxiliary lectures in the 1953 James Sprunt Lecture Series at Union Theological Seminary will be delivered by the Rev. Roy A. Burkhart, Ph.D., D.D., of Columbus, Ohio, and the Rev. Albert T. Mollegen, D.D., of Alexandria, Virginia. Dr. Paul J. Tillich, of Union Theological Seminary in New York, and internationally known Christian philosopher will deliver the title lectures in the series, to be given at Schauffler Hall on the Seminary campus, March 2-7.

The Sprunt lectures, one of the major theological lectureships in the nation, have been a regular feature at Union Theological Seminary since 1911. Endowed originally by Mr. James Sprunt of Wilmington, North Carolina, they have featured outstanding religious leaders from all over the world. The pub-

lished lectures in this series have resulted in much of the foremost American religious literature of the century.

The auxiliary lecturers are well known in the field of Christian education. Dr. Burkhart, Pastor of the First Community Church, Columbus, Ohio, was formerly Director of Young Peoples Work for the United Brethren Church, and Associate Director of Young Peoples Work for the International Council of Religious Education for eight years. He is a graduate of Otterbein College, and received his M.A. and Ph.D. degrees from the University of Chicago.

Dr. Mollegen is Professor of Christian Ethics at the Protestant Episcopal Theological Seminary in Virginia, at Alexandria, Virginia. He is well known as one who presents classical Christianity in conversation with the currents of modern culture. Educated in electrical engineering at Mississippi State College, he received his B.D. degree from Episcopal Seminary in Alexandria, his Master of Systematic Theology from Union Theological Seminary in New York, and was awarded the degree of D.D. from the University of the South, Sewanee, Tennessee. He is a frequent lecturer and preacher at university chapels, and has originated a school of theology for laymen in Washington, D. C.

The lectures will be held in the morning and evening, Monday through Friday, and are open to the public.


Mecklenburg Presbytery

On inauguration day, the 199th stated session of Mecklenburg Presbytery met in the lovely, quiet surroundings of the Mallard Creek Presbyterian Church. Dr. Lawrence I. Stell succeeded Dr. Chas. W. Robinson, M.D., whose Moderatorial message was "Science and the Gospel."

Received: Rev. John S. Garner, Jr., from St. Johns Presbytery and arranged for his installation as pastor of the St. Andrews Church; Rev. H. S. Schum from Guerrant Presbytery and appointed a commission to install him pastor of the Hopewell Presbyterian Church; Edgar D. Byers of the Sunset Hills Church and Richard Moore Prather, of the Caldwell Memorial Church, as candidates for the ministry.

Addresses were given by Rev. M. B. Faust, Director of Evangelism for the Synod, Dr. C. C. Jernigan, President of Queens College, and Dr. E. A. Beatty, a beloved professor of Davidson College.

The following overtures will be sent to the General Assembly—"Resolved that Mecklenburg Presbytery overtures the General Assembly to appoint an *ad interim* committee to study the matter of church attendance and formulate, if it sees fit, a pastoral letter to be read in all our churches concerning this important matter." A resolution was passed deploring "the growing use of alcoholic beverages and its attendant evils."



**in this
sign
you will conquer**

The **ALL-BIBLE GRADED SERIES** of Sunday School Lessons are based on the Bible—the **WHOLE BIBLE**—from cover to cover.

FREE—mail coupon

Send me . . .
☐ Free 1953 edition of book: "HOW FIRM A FOUNDATION"

Name _____
 Address _____
 City _____ () State _____

SCRIPTURE PRESS
 434 S. Wabash, Chicago 5, Ill.

Dept.
SPA-23



PULPIT & CHOIR GOWNS

Pulpit Hangings — Altar Cloths
 Bible Markers — Communion
 Linens — Embroideries — Fabrics
 Custom Tailoring For Clergymen
1837 Marking 116 **1953**
 Years Of Service
 To The Church And Clergy

COX SONS & VINING, Inc.
 131 East 23rd Street, New York 10, N.Y.

WHAT IS YOUR CHURCH DOING

About Your Jewish Neighbors?

Continuing his 30-year ministry, Dr. Kligerman is available for Missionary Conferences and church engagements designed to arouse and equip your members to win their Jewish friends to Christ. For open dates, write:
JEWISH NEIGHBOR EVANGELISM
 Rev. Aaron J. Kligerman
 Dept. SP 35 Northview Street Asheville, N. C.

The Stated Clerk, Rev. F. C. Debele, Jr., was instructed to write a congratulatory letter to President Eisenhower and assure him of our prayers for his administration.

In an affirmative frame of mind the seven proposed amendments to the Book of Church Order were approved.

Fourteen Commissioners and their alternates were elected to the forthcoming ninety-third General Assembly. A resolution was adopted requiring all of our own candidates for licenture and ordination to have at least one year in a Presbyterian Seminary.

Presbytery expressed appreciation of the work of Rev. Leon Anderson, Minister of the Amay James Church and its chapels, who goes on February 1st to become Director of Religious Education in the Snedecor Memorial region.

Mrs. W. T. Alexander gave an interesting history of the Mallard Creek Church, of which Rev. H. S. Robinson is now pastor. Rev. B. F. Yandell and Rev. A. Leslie Thompson assisted the Stated Clerk in the meeting, attended by 68 ministers and 66 ruling elders.

The next Presbytery will be held in the Thomasboro Presbyterian Church on April 15th and Rev. Hugh B. Carter has been nominated for Moderator.

R. H. Stone, Secretary.

Montreat Telephones To Be Taken Over By Southern Bell Telephone Company

Charlotte, N. C.—The Board of Directors of the Mountain Retreat Association has voted to accept the offer of the Southern Bell Telephone Company to take over the telephone system at Montreat.

This means that when the new installations are made residents of Montreat can have dial phones in their homes with the strong possibility that the Black Mountain exchange, along with Montreat, will soon become a part of the Asheville system. Black Mountain subscribers are now voting on the question of having their system amalgamated with Asheville.

While the cost of the exchange to the new system will not be excessive for the individual residents of Montreat the Board was faced with the fact that the new arrangement will cost the Mountain Retreat Association a considerable additional sum each year, due to the large number of phones in the various buildings in Montreat.

However, with the Southern Bell Telephone Company assuming full responsibility the Montreat management will be relieved of the many problems inherent in the present system and residents and visitors will be assured of the best possible telephone communications with the outside world.

It is hoped to have the transfer partially operative by the present Summer Season.

Report On Meeting Of Winston-Salem Presbytery

The Presbytery of Winston-Salem convened for its Adjourned Winter Meeting in the First Presbyterian Church of North Wilkesboro, N. C. January 20, 1953, 10:00 A. M. with 23 ministers and 20 Ruling Elders present.

The Devotional Service was led by the Rev. J. T. Barham. Presbytery was called to order by the Moderator, the Rev. Robert A. White, Jr. It was the first time the Presbytery had met in the North Wilkesboro

Church since the completion of their beautiful Sanctuary; Rev. James B. MacLeod is the Pastor.

The Rev. Harry Barnett was received by transfer from the Presbytery of Holston and a commission was appointed to install him pastor of the Flat Rock Church.

Candidate Ray King was dismissed to Winchester Presbytery and Candidate Raymond A. Horn was received from Concord Presbytery. All of the amendments to the Book of Church Order were approved.

The Presbytery heard with pleasure an address on World Missions by Rev. Gaston Boyle. Rev. Milton B. Faust was presented to Presbytery and spoke briefly on his work as the new Director of Evangelism of the Synod.

The following were elected commissioners to the 1953 General Assembly: Ministers—Revs. Gaston Boyle and W. R. Smith, Jr., principals with Revs. Sinclair Tebo and James B. MacLeod alternates. Ruling Elders—Mr. Kermit Cloninger (Thomasville First), Thomasville, N. C. and Mr. Carey G. Swain (Lexington First), Lexington, N. C., principals with Mr. E. B. Eldridge (Glade Valley), Glade Valley, N. C., and Mr. Lester Sheppard (Asbury), Rt. 2, Mount Airy, N. C., alternates.

The next Stated Meeting of the Presbytery will be held in April at the Glade Valley Church.

J. Harry Whitmore, Stated Clerk.

Universal Day Of Prayer For Students

WHEN IT BEGAN:

A Day of Prayer for Students is a *long-established American observance*, sponsored first by the evangelical churches and later (1877-1878) taken over by Luther Wishard, first student secretary of the YMCA. At that time it was held on the last Thursday in January. As early as 1891, 193 American colleges reported to the YMCA that they were observing the Day of Prayer for Students. This American observance paved the way in part for the WSCF Universal Day of Prayer for Students all over the world.

The *World's Student Christian Federation*, at its constitutional meeting in the castle of Vadstena, Sweden, in August, 1895, discussed a *Universal Day of Prayer for Students*. When the first WSCF General Committee met in the United States in 1897, it drafted a Call to Prayer for the first Universal Day of Prayer for Students. This Day was celebrated in February, 1898, and it has been an annual world-wide student celebration ever since. By 1901, John R. Mott, General Secretary of the Federation, could write that the "observance of the Universal Day of Prayer for Students has been successfully promoted in over forty countries."



373 world missionaries

851 workers engaged in church extension

2,852 ministers

1,719 professors in Presbyterian schools and colleges

900 students in seminaries and Assembly's Training School

43,996 Sunday school officers and teachers

718,791 members of the Presbyterian Church, U. S., alert to the call of Christ.

Their story - Your story, told month by month in **PRESBYTERIAN SURVEY**

The only magazine to give you the complete story you and your fellow workers in Christ are writing throughout your Church and the world.

You are carrying on Christ's work in your local church. You have sent others as your representatives throughout our Southland and into all the world. Together you are writing an important story. Be informed about the exciting work carried on by your fellow workers. Information leads to increased participation in your Church. Increased participation leads to exciting new chapters in your story.

Subscribe through your local Survey representative
at the special FEBRUARY RATE — **\$1.75**

Regular subscription price \$2.00

THE OFFICIAL MAGAZINE OF THE PRESBYTERIAN CHURCH, U. S.

PRESBYTERIAN SURVEY

Box 1176

Richmond 9, Virginia

POWER IN PRAYER:

Scores of people have witnessed to the importance and power of the Universal Day of Prayer for Students. *Ruth Rouse*, in her important history of the Federation, says, "The Day of Prayer is the day of days in the Federation year, a day for proclaiming the power of God and expecting that it will be released." *Dr. Mott* wrote from China on March 10, 1913, "I cannot explain the marvelous response in Tsinanfu on the last Sunday of February, when over 500 Government students decided to become Christian inquirers, on any other ground save that that day was the Universal Day of Prayer for Students, when Christian Students and professors throughout the world were associating their prayers in behalf of the students of all lands." All *during World War II*, students felt their fellowship in and through the bond of the Day of Prayer.

DATE OF THE DAY OF PRAYER:

"Since the first Call to Prayer was issued for February, 1898," *Ruth Rouse* writes, "the Federation General Committee has rarely, if ever, met without finding on the agenda, 'Date of the Day of Prayer.' This is one problem the Federation has been completely unable to solve: how to find one day in the year when all the universities of this inconveniently round world will be in session, so that students all over the globe may unite in corporate prayer." A compromise solution is the present one: the Day of Prayer is now held every year in the *northern hemisphere on the third Sunday in February* (February 15, 1953); students in the southern hemisphere celebrate the Day at a different time. This year thousands of students from over fifty countries will join in the Day of Prayer.

Your campus is a vital part of this world-wide calling upon God's grace and blessing for the university communities of the world and the World's Student Christian Federation.

Dr. Evans Named First Presbyterian 'Minister-at-Large'

Hollywood, Cal.—Dr. Louis H. Evans has resigned the pastorate here of the world's largest Presbyterian church to accept appointment by the Board of National Missions of the Presbyterian Church in the U. S. A. as the denomination's first "minister-at-large." He will assume his duties March 1.

In his new position, Dr. Evans will travel over the nation conducting preaching missions in city and rural areas, at colleges, universities and conventions—secular as well as religious—and on radio and television.

His official invitation from the missions board said that body wanted the clergyman to "make the great impact upon the student life of America, and upon our American life in general, that we know you can make as an instrument in the hands of God."

Albemarle Presbytery

Albemarle Presbytery met in Mid-winter session at the Hollywood church, Greenville, January 13. Rev. R. M. Williams, Jr., was Moderator. Twenty eight ministers and twenty eight ruling elders were present. The Presbyterial tax was raised from 30 cents to 75 cents per member. This was done in order to furnish revenue for the support of the newly created office of General Secretary of Presbytery. The pastoral relation was dissolved between Rev. George W. Doherty and the West New Bern church effective January 13. B. F. Williams, member of Rocky Mount Second was taken under the care of Presbytery as a candidate for the ministry. An overture to the Assembly was adopted, asking that all requests for amendments to the Book of Church Order be discouraged for a period of five years. The following Commissioners to the Assembly were elected: Ministers, Rev. Messrs R. M. Williams, Jr., and C. G. Pepper, Principals, with G. J. Wills and W. P. Burns, alternates. Ruling elders, Messrs B. D. Williams and E. W. Harvey, Jr., Principals, with C. A. Wiggins and H. B. Smith, alternates. Rev. W. P. Burns was nominated Moderator, to take office at the spring meeting, which was fixed for April 21 at Williams-ton.

J. W. Hassell, S. C.

Take Your Choice ... For Only \$5.00
The Reformed Doctrine Of Predestination
By **Lorraine Boettner**
(Regular Price \$4.50)
And Any TWO Of The Following Books
By Dr. Wm. C. Robinson
Christ - The Bread Of Life (\$2.50)
Christ - The Hope Of Glory (\$3.00)
Our Lord (\$3.00)
Who Say Ye That I Am? (\$2.50)

Order From
The Southern Presbyterian Journal
Weaverville ... North Carolina

BOOKS

"Holiness"

By J. C. Ryle, Fleming H. Revell Publishing Company. Price \$4.50.

Dr. D. M. Lloyd-Jones, pastor of the Westminster Chapel in London, has provided the foreword to this volume. He reminds us that the author in his day was a famous and beloved champion an exponent of the evangelical and reformed faith. Bishop Ryle is being rediscovered and there is a new call for the republication of his works. Here is exposition at its very best and highest. To quote Dr. Lloyd-Jones, "It would be accurate to say that Ryle's books are a distillation of true Puritan theology presented in a highly readable and modern form." Again he writes, "Ryle, like his great mas-

NEW COMMENTARY FOR EVANGELICAL CHRISTIANITY!

NEW TESTAMENT COMMENTARY

By DR. WILLIAM HENDRIKSEN

14 VOLUMES

NEW! A completely new commentary by a capable and painstaking author. **SIGNIFICANT!** The only complete, new commentary on the New Testament for evangelicals in this decade. **TRUE-TO-THE-BIBLE!** The author has an unwavering faith in the infallibility and inspiration of Holy Scripture. **UP-TO-DATE!** Recent discoveries and recent scholarship all taken into consideration. **SCHOLARLY!** Dr. Hendriksen is a recognized scholar with a gift for sharing Biblical knowledge and truths with all levels of readers. **USEFUL!** Included is INTRODUCTION to each Biblical book, author's own TRANSLATION, verse by verse COMMENTARY, SYNTHESIS and SUMMARY for thought organization, OUTLINE of each Biblical book, CRITICAL NOTES for specialized study, and BIBLIOGRAPHY for reference. **BEAUTIFUL!** Bindings artistically designed to add beauty to your library. **EASY TO BUY!** About two volumes each year, at only \$4.50 each. Subscription orders given preference and receive each volume as issued.



Dr. William Hendriksen
Pastor-Teacher-Lecturer-
Author-Theologian

SCHEDULE

Gospel of John I (May 15, 1953)
Gospel of John II (Sept. 15, 1953)
Romans (Jan. 1, 1954)
Other Volumes to follow

Sold by: Your Bookseller

Published by:
Baker Book House
Grand Rapids 6, Mich.

Subscription Order to NEW TESTAMENT COMMENTARY, by Hendriksen.

Name.....
Address.....

ters, has no easy way to holiness to offer us and no 'patent' method by which it can be attained; but invariably produces that 'hunger and thirst after righteousness' which is the only indispensable condition to being 'filled.'

The last chapter contains some interesting extracts from old writers. One such is as follows, "Ah, sirs, holiness is a flower that grows not in nature's garden. Men are not born with holiness in their hearts as they are born with tongues in their mouths: holiness is a divine offspring; it is a pearl of price, it is to be found in no nature but in the new nature, in no bosom but a sanctified bosom. There is not the least beam or spark of holiness in any natural man in the world . . . Every man that comes into this world comes with his face towards sin and hell and with his back upon God and holiness."

Christians who are not afraid to consider the subject of holiness will greatly profit by this sane discussion by Bishop Ryle.—John R. Richardson.

"The Art Of Praying And Speaking In Public." By Herbert Lockyer. Zondervan Publishing House, Grand Rapids, Mich. Price \$.50.

This little book contains practical hints for Christians who desire to become better Christians. It is not written primarily for pastors or Seminary students but for the vast army of Christian workers who desire to witness more efficiently for the Master. In the preparation of this study the author has had in mind many earnest Christians who have a deep desire to take part in public testimony and prayer but who are too timid and hesitant to start.

"The Twelve Minor Prophets." By George L. Robinson. Baker Book House, Grand Rapids 6, Mich. Price \$2.50.

The reprinting of this standard textbook is the result of the express needs of scores of teachers in seminaries and Bible schools and colleges throughout the country. The author's aim is twofold. First, he presents the wonderful messages of these immortal seers in their historical setting and environment. Second, he emphasizes the minor prophets' permanent value for the world today. This book will fill a useful place in any student's library.

"The Tabernacle Of Israel In The Desert". By James Strong. Baker Book House, Grand Rapids, Mich. Price \$1.75.

This is a thorough study of the Tabernacle of Israel in the desert with clear and adequate illustrations. After an introduction in which the author cites the recognized authorities and sources of information on the tabernacle, he devotes the body of the book to a discussion of its history, structure, and meaning. The author of this book is the James Strong of Concordance fame. He spent more than thirty years of study on this subject of his work.

"Studies In Jewish Evangelism". By Henry J. Heydt. American Board of Missions to the Jews, Inc., 236 West Seventy-Second Street, New York 23, N. Y. Price \$2.50.

For over ten years the author has been teaching the course of Jewish Evangelism in the Lancaster School of the Bible and School of Theology. The material

accumulated during these years has been used as a foundation of this work.

Since the work was prepared for the classroom, it covers a vast field of material and is necessarily condensed. There is not a section of this book that would not permit enlargement.

Much practical advice is offered here as to the best manner of approaching the Jew and witnessing to him concerning Christ. For example, the author writes, "Do not attempt to approach the Jew with stereotyped methods. Do not feel that you are handicapped if you are not acquainted with such methods. Do not be afraid that this is something mysterious and only the initiated and specially trained are qualified to do. In brief, do not limit the Holy Spirit. If you know the Lord Jesus has saved you and if you have a heart burning with love for Him and the lost, yielded to the gracious leading of the Holy Spirit, you already have the best possible equipment for witnessing to a Jew".

"Anthems For The Youth Choir". Published by Westminster Press, Witherspoon Building, Philadelphia 7, Pa. Price \$.90.

This book contains anthems, antiphons, and choric speech for junior high and senior high ages. The contents have been chosen from the many manuscripts submitted to the publishers by composers from all parts of the country. They are anthems for general use as well as for such special occasions as Christmas and Easter.

"The Holy Spirit In Power". By Bertha Smith Matsler. Christopher Publishing House, Boston 20, Mass. Price \$1.75.

This volume contains a course of lessons for Bible classes and home study courses. The value of these studies will depend largely upon having the Bible in hand. The author urges the student to approach these studies "with the Bible at hand and a prayer in the heart for wisdom to understand the meaning and power of God's great gift to mankind."

"The Gospel According To The Scriptures". By A. Lincoln Hartman. Christopher Publishing House, Boston 20, Mass. Price \$2.25.

"The Gospel According to the Scriptures" is the result of an intense study and effort to provide the student and reader with a concise and unique presentation of the main teachings of the gospel. This is a devotional and constructive work. It is brief, easily understood, and shows the real insight into the Gospel.

"Our English Bible In The Making." By Herbert Gordon May. Westminster Press, Witherspoon Building, Philadelphia 7, Pa. Price \$2.75.

Here is the story of the making of the English Bible from its earliest beginnings down to the publication of the Revised Standard Version. It is written

in non-technical language. There is a chapter on recent discoveries and developments which includes an account of the dramatic discovery of the Dead Sea Scrolls in 1947. The conservative scholar may not agree at all points with the author but he will find this book on the whole, illuminating.

"Biblical Authority For Today". Edited by Alan Richardson and Wolfgang Echeitser. Westminster Press, Witherspoon Building, Philadelphia 7, Penna. Price \$4.00.

This book contains a symposium on "The Biblical Authority for the Churches", social and political message of today, under the auspices of the World Council of Churches. Here we find members of different Christian Confessions, denominations, making an attempt to read and interpret the Scripture together. This book demonstrates various points of view among those who are affiliated with the World Council of Churches. No efforts to conceal these differences have been made. Some of the contributions of this volume will be gladly received by conservative Christians. Other contributions will be objectionable. A book of this nature should be read with discrimination.

"One Thousand And One Sermon Illustrations And Quotations". Baker Book House, Grand Rapids 6, Mich. Price \$1.75.

This is a purposeful selection. Each illustration was carefully selected and chosen because of its potential usefulness and sermon illumination. The result is a compact volume of illustrations of exceptional pertinence and usefulness.

"My Bible ABC Book". By Dena Korfker. Zondervan Publishing House, Grand Rapids, Mich. Price \$1.95.

Many books have been published to help children learn their ABC's. The publishers feel, however, that there is still a need for ABC books that glorify God and place the proper emphasis upon His Word. This book, "My Bible ABC Book" has been published to help meet that need.

The author, Miss Dena Korfker, is well-known in Christian homes. She has written a number of books which have proven to be a blessing to boys and girls everywhere.

"Stories To Tell Boys And Girls". Compiled and Edited by Al Bryant. Zondervan Publishing House, Grand Rapids, Mich. Price \$1.95.

These stories were chosen from among a great number that came to Al Bryant, the editor, as result of the Zondervan Bedtime Story Contest. Mr. Bryant has chosen with discerning eye. Not only are the stories suitable for reading at bedtime, but are also a fine aid to Sunday School teachers of the primary grades and to anyone who has the privilege of educating little children in the knowledge of their Saviour and His work among men.

FEBRUARY 15

World Day of Prayer For Students Our Troubled World Needs . . .

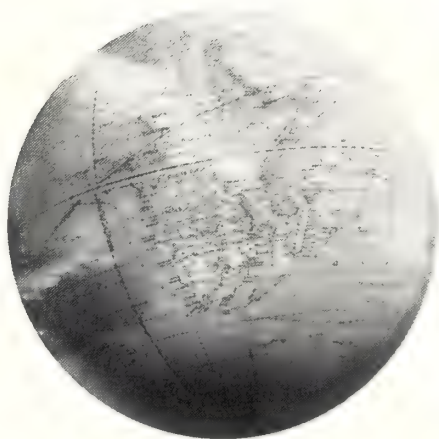
CHRISTIAN

doctors

nurses

scientists

teachers



CHRISTIAN

parents

ministers

diplomats

businessmen

YOUR CHURCH COLLEGES CAN TRAIN SUCH LEADERS

AND YOU CAN HELP: Plan a program in your church for February 15, a worship program that will include prayer for students here and across the world, that they may seek and find God's will for their lives; that they may be used of God in the days and years ahead.

Senior Colleges	President	Location
Agnes Scott	Wallace M. Alston	Decatur, Ga.
Arkansas	Paul McCain	Batesville, Ark.
Austin	W. B. Guerrant	Sherman, Texas
Belhaven	G. T. Gillespie	Jackson, Miss.
Centre	Walter A. Groves	Danville, Ky.
Davidson	John R. Cunningham	Davidson, N. C.
Davis and Elkins	R. B. Purdum	Elkins, W. Va.
Flora Macdonald	Marshall Woodson	Red Springs, N. C.
Hampden-Sydney	Edgar G. Gammon	Hampden-Sydney, Va.
King	R. T. L. Liston	Bristol, Tenn.
Mary Baldwin	Frank B. Lewis	Staunton, Va.
Montreat	J. R. McGregor	Montreat, N. C.
Presbyterian	Marshall W. Brown	Clintor, S. C.
Queens	Charlton C. Jernigan	Charlot, N. C.
Southwestern	Peyton N. Rhodes	Memph., Tenn.
Stillman	Sam Burney Hay	Tuscaloosa, Ala.
Westminster	William W. Hall	Fulton, Mo.
Junior Colleges		
Lees Junior	Robert G. Landolt	Jackson, Ky.
Lees-McRae	Fletcher Nelson	Banner Elk, N. C.
Mitchell	John Montgomery	Statesville, N. C.
Peace	William C. Pressly	Raleigh, N. C.
Presbyterian Junior	Louis C. LaMotte	Maxton, N. C.
Schreiner Institute	Andrew Edington	Kerrville, Texas
Theological Seminaries		
Austin Theological	David L. Stitt	Austin, Texas
Columbia Theological	J. McDowell Richards	Decatur, Ga.
Louisville Presbyterian	F. H. Caldwell	Louisville, Ky.
Union Theological	Benjamin R. Lacy, Jr.	Richmond, Va.
Assembly's Training School	H. Wade DuBose	Richmond, Va.

PRESBYTERIAN EDUCATIONAL ASSOCIATION OF THE SOUTH

Box 1176

Hunter B. Blakely, Secretary

Richmond 9, Virginia

Preserving Presbyterianism

The following is an excerpt from a letter from the pastor of one of our largest and most influential churches, a man who has never been identified, to the present time, with the groups who feel union with the U. S. A. church is unwise:

“I do not believe yet that sufficient point has been made of the fact that the U. S. A. Church has been pretty definitely interested in union with denominations other than Presbyterian, and I think that we have a very strong point that in preserving the Southern Presbyterian Church, we are definitely interested in preserving the Presbyterian Church — period.”

Have you read, “The Reason Why”? In this pamphlet you will find many vital questions answered. Here is one:

“Union of our Southern Presbyterian Church with the Northern Presbyterian Church would be but a step in the contemplated eventual uniting of all Protestant Churches. Will that make a stronger and efficient witness?”

“Imagine your own town or community with but one denomination. Nothing would do more to stifle and retard the advancement of God’s Kingdom. Different churches meet the needs of people’s differing social, educational and other backgrounds.”

For a copy of “The Reason Why” — write

THE ASSOCIATION FOR THE PRESERVATION AND CONTINUATION
OF THE SOUTHERN PRESBYTERIAN CHURCH

H. B. DENDY, Secy.

—

WEAVERVILLE, N. C.

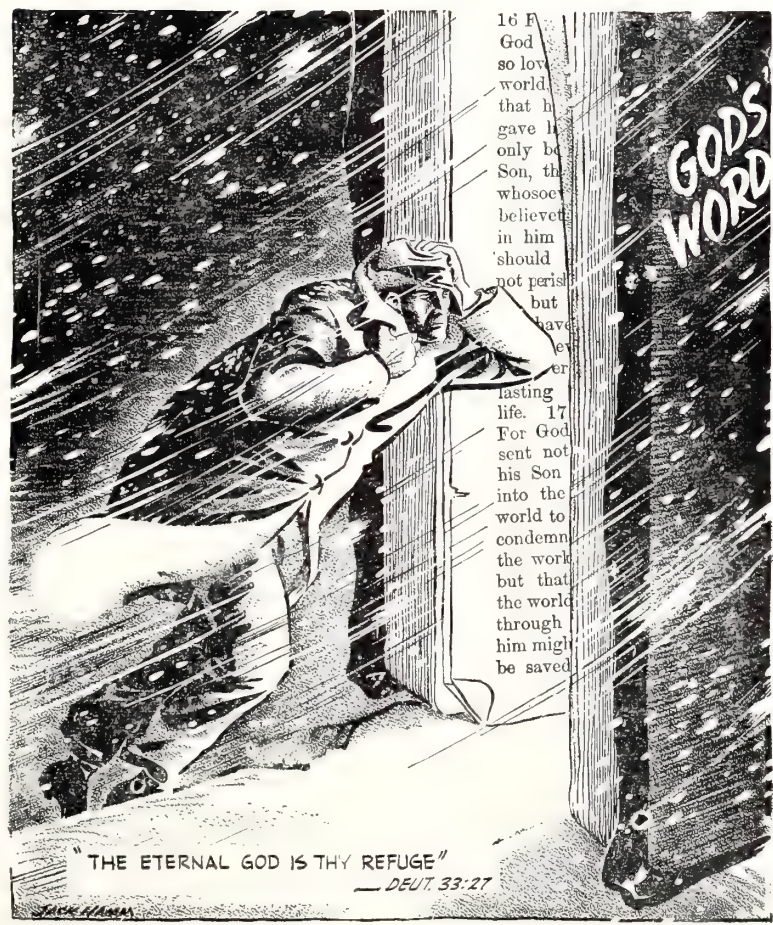
L. U. N. C.
Carolina P...

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

FEB 13 1953

FEBRUARY 11, 1953



HAVEN IN A STORM

VOL. IX NO. 41

\$2.50 A YEAR

Library, Reading Room
UNIVERSITY OF N. C.
CHapel Hill, N. C.

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....Weaverville, N. C.
Dr. L. Nelson Bell, Associate Editor.....Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Phillips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw
Mr. W. R. Willauer

LETTERS

To The Editor,
Southern Presbyterian Journal.
Dear Sir:

I have never asked for space in a Church paper before, and I would not do so at this time, except for the fact that justice to others is involved in the matter herewith submitted.

The Presbyterian Outlook has shown a flattering interest in my connection with recent action by St. Johns Presbytery. The prominence given to the incident in the Outlook for August 4th and in subsequent issues of that paper, seems to require a factual statement on this matter in fairness to the gentlemen who were my hosts on the occasion to which reference has been made.

The record in this case is herewith presented and I request that you publish the same at your early convenience.

OVERTURE

From
St. Johns Presbytery
To

The Presbytery of Knoxville

"Whereas, the Reverend Samuel B. Lapsley, a member of your Presbytery, has been approaching certain individual Elders of several of our churches and advocating the organization of a Continuing Church, and all this without permission of the Sessions, or the Presbytery or knowledge of our ministers,

AND WHEREAS, his labors tend to promote divisions among our people,

We, therefore, respectfully request the Presbytery of Knoxville to restrain him from laboring within our bounds."

(Signed) A. R. Larrick, Clerk,
St. Johns Presbytery

REPLY

Of

The Presbytery of Knoxville

"To the Members of the Presbytery of St. Johns, Brethren:

We have carefully examined the incident referred to us in your overture regarding the visit of Reverend S. B. Lapsley to Tampa, which is in the bounds of your Presbytery.

We find that Dr. Lapsley visited there a small group of Elders and Deacons at their invitation;

and his visit to your Presbytery was confined to this group. We do not find that he has violated any church law and consequently do not believe any disciplinary action on our part necessary.

We extend to the brethren of St. Johns Presbytery our continued prayer for God's blessing on your great and growing Presbytery."

(Signed) James L. Fowle
John McKinnon
J. B. Hacker, Chairman.

STATEMENT

By
Tampa Men

September 8, 1952.

To Whom It May Concern:

The Presbyterian Outlook of August 4th, 1952 carries a featured article entitled:

"Presbytery Protests Knoxville Minister's Activities."

The second paragraph states that the action referred to was taken at the request of certain Elders who had been APPROACHED BY THE KNOXVILLE MEMBER.

Having invited the Reverend Samuel B. Lapsley to attend a dinner with us in Tampa, we the following Elders, Deacons, officers of Presbyterian Churches in Tampa and vicinity, on June 24th, 1952, wish to make it known to any interested parties that no one of us nine, who were present, requested such action by St. Johns Presbytery as stated in the Outlook, and we furthermore deny positively the statements alleged in the Resolution adopted by St. Johns Presbytery, as published in the Outlook of August 4th.

Signed

T. Emmett Anderson, Sr.,
Wm. McLean
John G. Anderson, Jr.,
H. T. Stearnes
J. A. Ittle
George S. Lenfestey
Michael Miklas
John M. Dominguez
Thomas H. Taylor

COMMUNICATION

To

Knoxville Presbytery and
Reverend Samuel B. Lapsley

WHEREAS St. Johns Presbytery under date of July 8th, 1952, addressed Knoxville Presbytery

with reference to certain supposed activities of Reverend Samuel B. Lapsley, and

WHEREAS this session of Presbytery believes the above action was taken without sufficient information.

THEREFORE this session of St. John's Presbytery rescinds the former action, and expresses its apologies to Reverend Samuel B. Lapsley.

Your courtesy in publishing the above record will be appreciated.

Sincerely yours,
S. B. Lapsley.

(Editor's Note: An interesting sidelight in this matter is that at its last meeting Knoxville Presbytery by acclamation elected Brother S. B. Lapsley as Moderator in nomination for the Spring Meeting of that Presbytery.—H.B.D.)

Morganton, N. C.
January 22, 1953

Editor:

I was delegated to inform you of the action which Concord Presbytery took on January 20 relative to the state of confusion which has existed at Barium Springs for the past year or so.

You will recall that a Commission appointed by the Synod of North Carolina at its meeting last September carefully studied the whole matter and reported, in part, as follows:

"The Commission . . . holds that by virtue of the responsibility vested in them by the Synod and by their charter, the Board of Regents of the Home must have an equal voice in the administration of Little Joe's Church or any organized church related to the Orphanage as to the calling and support of the pastor of said church and as to the program of Religious Education affecting the children of the Orphanage. Therefore, we request the cooperation of Concord Presbytery in giving to the church related to the Orphanage such special status as will enable the Board of Regents of the Orphanage to exercise such equal authority."

Acting upon this, Concord Presbytery took action as follows:

"In compliance with the request of the Syond's Commission that Concord Presbytery define a working relationship between the Presbyterian Orphan's Home and Little Joe's Church, it is hereby stated to be the will of the Presbytery.

"(1) That the Church and the Home share equally in the support of the pastor of the Church, working out immediately a permanent plan for such support;

"(2) That the Session of the Church and the Board of Regents share equally in the program of Christian education for the children of the home and agree on a workable plan by which to expedite an effective program, and

"(3) That before the calling of a pastor to the Church, the Home and the Church confer on prospects, and that no pastor be called who does not meet with the approval of both groups."

Sincerely yours,
Joseph B. Clower, Jr.

EDITORIAL

Wonderful News

Christians join in thanking God and taking courage over the welcome news that President Eisenhower has publicly accepted Christ, been baptized and admitted to the church. This is most significant news because it is news indicating the putting of God in His rightful place and this at the very head of our nation.

That this is a direct answer to the prayers of God's people is also a source of joy and comfort. But, our prayers must continue to undergird our President and uphold his hands. By our prayers he can be strengthened to grow in grace and in the knowledge and understanding of the Lord.

Let us take courage and continue to pray: "*Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.*"

It May Be

The trouble with our attitude to Communism to the present is the delusion that we can deal with the communists as with other people. They are dedicated to the complete destruction of our way of life and to the subjugation of the world to their tyranny. Despite this fact we temporize with them, we tolerate Russia as a member of the United Nations and we adopt the hopeful attitude that some day they will change.

* * * * *

The ecumenical movement simply means the "world-wide Church". There is nothing new in the belief that all who believe in the Lord Jesus Christ are members of His Church. The new note which

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. IX, No. 41, February 11, 1953.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, please send an address label giving your old address.

has been injected is that the content—the facts of—Christianity must be toned down to accommodate the unbeliefs and denials of men on the one hand, and that the resulting organization of a watered down faith will bear a more effective witness to an unbelieving world. Herein lies not only the folly but also the ultimate failure of the present-day ecumenical movement.

Where Is The Object Of

Supreme Loyalty?

We have only recently noticed a copy of an official church magazine* which carries a picture of a family that is presumably joining a church. The minister is showing them a picture of Christ and under the picture are the words: "Your answer will determine what the Church does for Christ".

However, the thing which gave us pause—in fact it shocked us—is the sub-title under the entire picture—"Do You Promise - - - That You Will Give The Church of the Lord Jesus Supreme Loyalty?". Brethren, that is *not* Protestantism but the very antithesis of Protestantism and Presbyterianism.

We yield to no man in our feeling that members of the Church should be loyal to the Church. But, the Church is the body of Christ, the Bride, and it is Christ Who is and must remain supreme in our loyalties.

Give to the Church the place of supreme loyalty and one gives to the ecclesiastical heads and machinery of the Church something which belongs alone to the Great Head of the Church.

Have not we learned the lessons of the Reformation? Do we wish to set back the pages of history? Again and again men have suffered under the tyranny of men, operating in the name of and on behalf of the Church of Jesus Christ.

This matter is one of such grave import, so fraught with danger to the Church and the cause of her Christ, that it must be recognized and rejected for what it is—the interposition of men between man and his Lord. *No matter* how worthy the motive; no matter how anxiously we may be to elicit loyalty to the Church, this must be won by man's supreme loyalty to Christ *first*. Churchioly is Romanism, to Protestants Christ is the Head and there can be no other.

Finally, a church or an agency of the church which would impose a test of primary loyalty to anything other than the Lord Jesus Christ is stepping across the bounds of ecclesiastical righteousness and, wittingly or otherwise, is imposing a form of ecclesiastical tyranny.

To show that we are not out of order in this contention we quote herewith from our own Confession of Faith:

"God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to his word, or beside it in matters of faith and worship."

"All synods or councils since the apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as a help to both."

**The United Presbyterian, Oct. 6, 1952.*

"The Beauty Of Holiness"

(Psalms 29:2)

God made everything beautiful; He looked at each part of His creative work and saw that "it was good." He filled the earth and sky and sea with beauty, the beauty of Nature.

God made man a beautiful creature; he must have been if he was made "in the image of God" for he was stamped with the beauty of God, which is the "beauty of holiness." Man did not come from the hand of his Creator an ugly "half-gorilla": No! a thousand times, No! I believe that Adam was the most beautiful man that God ever made, and Eve was the most beautiful woman; for they both had the "beauty of holiness."

It is SIN that has destroyed much of this beauty; that has made an ugly world, and ugly men and women. The only way we can have beautiful men and women, and a beautiful world is for sin to be removed. This process begins when we are born again of the Spirit of God: we are declared to be righteous, (justified), and then made righteous, (sanctified): we more and more "die unto sin and live unto righteousness"; we have the "beauty of holiness" as the result.

Men and women are spending millions of dollars trying to be "beautiful"; we have our beauty parlors, and our drugstores full of cosmetics, but the only lasting beauty comes when we follow God's recipe and obtain His beauty—the beauty of holiness. To be without spot or blemish is to be supremely beautiful, and that is God's ideal for His Church and for His Children: He cannot be satisfied with less.

What is the "Beauty of Holiness?"

The best answer I know is found in *Galatians 5:22,23*. It is the beauty of Perfect Love, Perfect Joy, Perfect Peace, Patience, Kindness, Goodness, Faithfulness, Meekness, Self-control: the fruit of the Spirit; the beauty of holiness.

Paul says, Covet earnestly the best gifts. Oh that all of us might covet this gift of God, then shall the "beauty of the Lord our God be upon us," and we shall be like Him Whose Beauty, whose GLORY fills the universe.

—J.K.P.

The Promised Presence

The promised presence of the LORD with His people runs like a benediction through the Bible. As one dwells in Holy Writ, he meets this blessed assurance again and again: to Joshua, from David to Solomon, through the Psalms, Christ's, Lo I am with you alway, Paul's persuasion that nothing can separate us from the love of God which is in Christ Jesus our Lord, Hebrews thirteen, the One like unto the Son of Man walking in the midst of the candle sticks.

This promise occurs in the thirty-first of Deuteronomy, especially verse eight. There the LORD promises to go before the face of His people as they obey His command to march boldly into the land of Canaan. As He led them through the wilderness in a pillar of cloud by day and of fire by night, so He will continue to go before even though Moses may not cross the Jordan. The living God is known as He has revealed Himself. The gods of the nations are idols, but our God made the heavens. He delivered Israel out of Egypt with a mighty hand and an outstretched arm. He became man for us men and for our salvation. He raised Jesus our Lord from the dead. And as He has acted in the past, so the heart of prophecy is that He will act in the future bringing His plans to fruition. This is the foundation of our blessed hope. God goes before our face across the Jordan, into to-morrow and every new need and problem. His counsel has already mapped the way, His hand is there to guide. There are no surprises for Him, no unforeseen emergencies He cannot meet.

He will be with thee. Whether bright or blue the day He is with us in it. Yea, though I walk through the valley of the shadow I will fear no evil for Thou art with me. A very present help in time of trouble. His Word is: "I will hold thy hand saying unto thee, fear not."

His is a sufficient Presence: *He will not fail thee.* The LORD of hosts is the all-sufficient God, all sufficient for Himself and all-sufficient for His people. His all-sufficiency does not mean aloofness. It means that His is a life of love and knowledge and blessed intercommunion existing even before He made the angels. Thus when He made us, not because He needed us, but in pure, gracious love, He willed that we be and share in His love under that Fatherhood of which every family in heaven and on earth is named. And He so willed because He chose us in Christ and bound us up in the bundle of life and the covenant of grace with Him. Since we are graven on His hands, He will not fail us. He who has all authority in heaven and on earth is with us and these other powers that seem so mighty can go no further than His fatherly Providence toward us permits. Thou shalt not be afraid for the arrow by day nor the terror by night.

RADIO

"FACING THESE DAYS WITHOUT BEING LOST"

SYNOD'S EVANGELISTIC SERIES

WEEK OF FEBRUARY 15

Synod

Speaker

North Carolina.....Rev. C. Linwood Cheshire, Jr.
Georgia.....Rev. W. R. Thurman
Arkansas.....Rev. James E. Fogartie
Mississippi.....Rev. Robert E. Craig

Check Local Station For Time

Produced In Co-operation With
DIVISION OF RADIO & TELEVISION
BOARD OF CHURCH EXTENSION

STILLMAN COLLEGE

STILL NEEDS

\$11,700 THIS SCHOOL YEAR FOR 75
PART-TIME SCHOLARSHIPS

You Can Help

These Worthy Youths Get An Education
That Is Soundly Christian By
Sending Your Check To

Stillman College Scholarship Fund

CARE

Samuel Burney Hay ... President

P. O. Box 483

Tuscaloosa ... Alabama

A Living Investment
in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

Christian Emphasis Educational Excellence
Friendly Personal Attention — Small Classes
Tests And Guidance
College — Business Administration — Preparatory
Apartments For Married Students — Korean Veterans
Second Semester Begins January 28, 1958

Presbyterian Junior College

Box 38-W

Maxton, North Carolina.

Finally, *neither will our unfailing Saviour forsake us*. Though our father and our mother forsake us—and they never have—even then the LORD will take us up. Though as a parent we be far away from our sons just when they need us most, the heavenly Father is there—there with power—there with love and fellowship—there with a plan for them better than any we can imagine. By His presence with them and everlasting arms beneath them He will bring them through to a nobler manhood and a better to-morrow.

—W. C. R.

They Said Something Else

By Robert W. Cousar, Jr.

Perhaps it is a bit alarming to view the number of formidable authorities who recently have come out as unashamed advocates of universalism: Nicolas Berdyaev, William Temple, John Baillie, C. H. Dodd, Charles Raven, Herbert Farmer, Nels Ferre, and J. A. T. Robinson.

The last named author has given the doctrine of universal salvation a most winsome expression (Scottish Journal of Theology, Vol. 2, p. 139), even in the teeth of Emile Brunner's denouncement of it as a "menacing heresy, endangering the Biblical faith." Dr. Robinson's argument for universalism is—as all arguments for universalism must in the end of the day be—an essentially philosophic one. Its only connection with the Bible is found in its major premise—God is love, and its minor premise—God is omnipotent, both of which are philosophically dealt with. Dr. Robinson ends his article with these melodramatic words:

In a universe of love there can be no heaven which tolerates a chamber of horrors, no hell for any which does not at the same time make it a hell for God. He cannot endure that—for that would be the final mockery of His nature—and He will not. (p. 155).

A reply to Dr. Robinson was not long in coming forth and from the pen of none other than the chief editor of the S.J.T., T. F. Torrence. After an able article (S.J.T. Vol. 2, p. 310), Dr. Torrence quotes Paul's words in II Cor. 5:11, 14, 18-20: "Knowing therefore the terror of the Lord we persuade men . . . be ye reconciled to God," and closes his article with this comment:

Woe unto us if we preach not the Gospel! That is the eschatological urgency that we need desperately to recover in modern preaching. The incredible thing is that by the very preaching of the Gospel some should be hardened, that the preaching of Christ crucified should be foolishness unto some while the power of God unto those who believe, that it should be a savour of life unto life and death unto death. It is the infinite urgency of the situation that life and death hang in the balances and that it is possible to

choose death as well as life. No doctrine that cuts the nerves of that urgency in the Gospel can be a doctrine of love, but only an abiding menace to the Gospel and to mankind." (p. 318)

"Calvin Said ..."

(On What Christ Means To The Christian)

"If we seek salvation, we are taught by the name of *Jesus*, that it is in Him; if we seek any other gifts of the Spirit, they will be found in His unction; strength, in His dominion; purity, in His conception; indulgence shows itself in His nativity, by which He was made to resemble us in all things, that He might learn to condole with us; if we seek redemption, it will be found in His passion; absolution, in His condemnation; remission of the curse, in His cross; satisfaction, in His sacrifice; purification, in His blood; reconciliation, in His descent into hell; mortification of the flesh, in His sepulchre; newness of life and immortality, in His resurrection; the inheritance of the celestial kingdom, in His entrance into heaven; protection, security, abundance, and the enjoyment of all blessings, in His kingdom; a fearless expectation of the judgment, in the judicial authority committed to Him. Finally, blessings of every kind are deposited in Him; let us draw from His treasury, and from no other source, till our desires are satisfied."*

This is a favorite passage, one frequently quoted. The last time I recall seeing it was on the back of the Bulletin published by the General Council, some three years ago. It deserves to be repeated, for it is the classic statement, in Calvin, of the absolute and final centrality of Jesus Christ—not simply His teachings—to the Christian faith. It appears in that part of the Institutes in which Calvin discusses the work of Christ as Redeemer—as the final, all-embracing conclusion.

**Institutes*, II, xvi, 19.



Recommend The Journal To Friends

Extraordinary Oscillations Embarrass Antediluvians

The Light Of Modern Science Is Cast Upon Old Philosophical Dogmatism

J. V. N. Talmage, B.E.

Foreword

No fact in archeology is more firmly established than that the earliest members of the human race were living in Europe when great ice-sheets advanced and retreated over areas which are now densely populated. Though there were other extraordinary oscillations at the same time, the ice-sheets have made the most spectacular news, so that these eras have been mis-named the "Ice-Ages". Non-Christian scientists eagerly seized upon these facts as a means of propagating their infidelity, and have so skillfully misrepresented the real dates in current literature, especially in school text books, that a large portion of the educated world has been completely deceived. Indeed they have been so successful that many religious leaders have discarded the historicity of the early chapters of Genesis because of supposed conflicts with this pseudo-science. On the other hand, many Christians who have been convinced beyond a shadow of doubt by their own personal experiences that the Bible is altogether trustworthy are inclined to look upon these stories of stone-age artists hunting reindeer in now warm Spain as fairy tales. Other Christians without opportunity or inclination to study the real scientific issues have attempted to smooth over the supposed conflicts by weird interpretations of the Bible.

The object of these few columns is to show that there is absolutely no conflict between the true facts of science and the record of Genesis when both are correctly interpreted. Since the subject is extremely complicated and extends into the realms of several branches of science, it took me nine years to investigate it, and to dig out the real facts from the hard matrix of philosophical speculation. Therefore it will be obviously impossible to tell the whole story in a few columns. Moreover many of the real issues lie deeper down in scientific research than most readers will care to dig. So I am sure all will understand that in these columns we can do little more than outline a new avenue of scientific and Christian approach, and awaken interest among those that love the Bible.

If one feels that he does not know much after reading the entire series, he should be comforted by the thought that that little is far more than is known, by most religious leaders of our church, especially those who advertise their doubts about the historicity of

the Bible by travelling about lecturing, or by use of the printed page, or by teaching students in the theological seminaries. The ignorance of these otherwise brilliant scholars on the basic scientific issues in this question is appalling. If the reader finds something he does not understand, he should not be discouraged, for the best scientists in this country admit they do not know the underlying principles of the so-called "ice-ages". These are, as Life recently noted, "THE GREAT ENIGMA".

I am getting along in years and cannot do much more in this task, and so I hope that these columns will interest some scientifically inclined young men and women in order that they may continue this study and assist in capturing all the interesting archeological data which the anti-Christian forces have discovered from its use as an agent of unbelief to a profitable use for the cause of Christ.

As it is hoped these columns can be published later in book form, I trust that readers will favor us with their criticisms, their suggestions, their questions and their prayers.

Those Extraordinary Oscillations

Some years ago Dr. R. A. Daly of Harvard wrote a very valuable book to which he gave the significant title, "The Changing World of the Ice-Age". As the Ante-Diluvian Era became the very closing stage of the so-called "Ice-ages", one must not be surprised to learn that it was a time of many extraordinary changes and oscillations. Since those ancient men lived not only near the oscillating ice-sheets but apparently throughout the whole world, (even as far as Patagonia and Australia before its end), we ought to know something about all the various extraordinary oscillations that embarrassed the earliest members of the human race. Though I have thought of those great changes picturesquely as an embarrassment, all will realize that sometimes things must have changed for the better as well as for the worse. But the difficulties of the ante-diluvians is now a great advantage to our study, for it is from varied effects of those oscillations upon the geological formations of the time that we are able to draw a fairly accurate outline of those long hidden ages. Indeed we can go back even as far as the very life-time of Adam.

Suppose we could call upon an intelligent educated ante-diluvian as Enoch, and ask him, "What oscillated?" I am sure he would answer, "Almost everything." You and I are accustomed to some changes

today, such as night and day, summer and winter, but before the Flood there were extraordinary changes.

Almost up to the time of the preparation of the Garden of Eden by Jehovah God, for many millenniums the earth had been fairly stable as it is today, but suddenly the crust of the earth crumpled up in India to form some new mountains, and times of instability began. The sea-level rose and fell, but very unlike the daily tides today; then it rose differentially throughout the world varying from a few feet near the equator to thousands of feet near the poles, and the oscillations took generations to complete.

The climate also changed greatly from century to century in the most extraordinary manner, for the climatic zones undulated backward and forward; where elephants and hippopotamuses grazed in balmy breezes in one age, vast ice-sheets covered the ground in another; where fertile fields abounded in Adam's day, there was a wide arid desert waste in the times of his grandson. Forests crept slowly over the desert

for hundreds of years and then the desert forced the forest to retreat.

Today there is a magnetic variation of a few degrees, but a compass needle would have oscillated over an entire quadrant in the days of Seth. The level of the land was tilted first in one direction so that a sluggish stream became a beautiful lake, but many generations later the land was tilted the other way so that a rushing stream flowed where the lake had been. Underground springs were unreliable; for ages they flowed and then for a similar period remained dry.

Fauna and flora migrated with the climate, and, strangest of all, even the stationary shell-fish on the ante-diluvian beaches migrated slowly for hundreds of miles. Archeology also shows that mankind too was always on the move, often with great rapidity.

It is interesting to read Gen. 8:21-22 in the light of these changes. God promised Noah that these times of extraordinary oscillations were about to end. When we see the rainbow we need not fear either extraordinary floods or extraordinary oscillations.

The Spirit of God vs. The Spirit of Anti-Christ

By Joseph Samuel Mansfield — Birmingham, Ala.

We hear a lot about the drawing together and uniting of the great Protestant Denominations. *What is the principle upon which the churches should unite, and upon which they should divide?*

John, the beloved disciple, said: in John 1, Chapter 4, verses 2 and 3: "Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of Anti-Christ, whereof ye have heard that it should come; and even now already is it in the world."

In medieval Christianity, the Church of Rome slowly but surely dominated the known world. To do so, it used persuasion, trickery, and guile. It bribed. It used physical force. It kept men ignorant of the Bible. It preyed upon their fears. It succeeded in dominating not only the spiritual part of men's lives, but it also succeeded, to an extent difficult to imagine, in dominating the political, the intellectual, the social, and the financial. It held in its grasp the world so completely that the dark ages came. We think that that combining force was not good. It was evil.

What made it evil? .Certainly, two things. First, the methods used to bring it to power, and to maintain its relentless dominance. Secondly, what it did to Jesus Christ. It robbed Him of His voice, of His power, and of His Deity. Men begged the Virgin Mary, and the Saints, instead of Christ, to intercede for them. The Spirit of Anti-Christ, instead of the Spirit of God, prevailed. The Pope of Rome usurped

the Headship of Jesus Christ in the Church.

However, the opposite, a divisive force, was there. It was as if a mighty giant lay there asleep. In the course of time, that divisive force, like an atomic or hydrogen bomb, rent the church into three great bodies—the Roman Catholic, the Greek Orthodox, and the Protestant. And that divisive force has been at work in Protestantism ever since. Its power today is not diminished. It is more operative than ever before.

What is that good force that divides? (not every divisive force in the church is good.) It is the Holy Spirit of God asserting, (1) the Deity of Jesus Christ, and (2) His Headship in His church. Whenever the spirit of Anti-Christ gets control by devious means in an individual church, or in a denomination (and that control cannot be broken), the Spirit of God begins a divisive, a separative, or simply a withdrawal movement, if it can be done peaceably. "Let us go forth therefore unto Him without the camp, bearing his reproach." (Hebrews 13:13.)

We sometimes deplore that continual rending, or separation, or withdrawal, that gives us so many Protestant Denominations. And yet we know, that in spite of the evil in it, (the Spirit of Anti-Christ brings evil into it), that it is the only way in which the Church of the Lord Jesus Christ can keep its purity and do its work. This continual dividing, or separating, or withdrawal, (whichever you like to call it), is a law of life and the law of liberty. If this divisive force should cease to operate, the true Church of Jesus Christ would cease to be vocal in the world.

The Spirit of Anti-Christ is not only in the world,

which is bad enough, but it is also in the Church, which is much worse.

The Holy Spirit continually inspires and assists us to believe in and to be true to Jesus Christ as He is plainly set forth in the Bible. But the Spirit of Anti-Christ is continually at work seeking to destroy our faith in Him. It denies Him completely whenever it can. If it cannot deny Him altogether, it limits our faith in Him in every way possible, bit by bit, a little here, a little there, until in the end it robs Him of His Prophethood, of His Deity, of His virgin birth, of His vicarious atonement, of His bodily resurrection, of His abiding presence, of His continual Kingship, of His ultimate triumph. It robs the Church of the hope of His coming again, and of heaven.

The two Presbyteries, of Birmingham, U. S., and U. S. A., met together October 13th and 14th, 1952, in the Fairfield Highlands Presbyterian Church, U. S. Only the business of the two Presbyteries was in separate auditoriums. The devotional, and the observance of the Lord's supper, and the two addresses, were for both Presbyteries in the main auditorium. The two main speakers were from out of the State. One was a Northern Presbyterian minister, and the other a Southern Presbyterian minister. Both spoke for union. There were no comments, and no opportunity was asked, or given, for those not in favor of union to reply, (which was good, for nobody wanted a lot of debate of the question in the Presbytery.) However, one of the speakers asserted that the Presbyterian Church is a Constitutional Church, democratic in its operation, and made the plea that if the majority of The General Assembly and the Presbyteries in the U. S. Church should vote for union, the whole Church, not a part of it, should go in. But, is it democratic to present only one side of a vital issue in a Church Court and never give the other side a hearing? And is it right for the minority to go into the union when it conscientiously believes that the Deity and the Headship of the Lord Jesus Christ in his church shall be the more imperiled by that union?

Since the meeting of the two Presbyteries, a Methodist asked: "What did take place?" I said: "Only the side for union had an opportunity to present its case." This Methodist said: "That is just the way they put across the union of the three great Methodist bodies. In all the programs of the Church Conferences, there were set speeches for union, and not one against union. He continued: "A lot of Methodists did not like the way the union was *railroaded through*, while it was being done. And since the union has become a fact, many who voted for it are dissatisfied with it. Already there has been one splinter, growing rapidly, from this great united Methodist Church."

The Holy Spirit today is continually seeking to unite true believers in love through Jesus Christ, as He is offered to us in the Bible. The Spirit of Anti-Christ is continually seeking to combine men in organizations which deny to Jesus Christ His essential

ACCORDIONS

FAMOUS ITALIAN MAKES

Available to Students, Teachers, Christian Workers and Missionaries at

SPECIAL DISCOUNTS

Write Today for FREE Literature

Accordian Manufacturers & Wholesalers Outlet
Dept. 5P, 2003 W. Chicago Ave., Chicago 22, Ill.

REQUEST

Several years ago a large group in our Church covenanted to pray each Saturday night for a revival. Some may have forgotten this covenant, others may never have heard of it.

EACH SATURDAY NIGHT
Pray For Revival

Deity, and limit His power to save unto the utmost all who come to God through Him.

There should be the uniting of great Christian forces in Christ. But it should not be implemented and dominated and controlled by the Spirit of Anti-Christ.

Are we for Jesus Christ as He is presented to us in the Bible? Or, are we for Him in some way, or fashion, less than He is presented in the Bible? Exactly between the two viewpoints there is a seam along which there should be division. If logic could prevail, there would be a rending asunder into two opposite camps in all the great Protestant Denominations; one side led by the Spirit of God, for Jesus Christ, and the other against Jesus Christ, and led by the Spirit of Anti-Christ. Then, after the division (all along the line) there could be a natural reuniting into two great groups, one led by the Spirit of God, and the other led by the Spirit of Anti-Christ.

But the Spirit of Anti-Christ is against that just dividing, and that logical reuniting. It wants to combine under its own terms and directions, both those who believe in Him fully, and those who believe in Him only partly; so that the leaven of the Anti-Christ may work until the whole is completely leavened—until Jesus Christ is accepted only as a good wise man, and a great teacher, who lived long ago, and is powerless to save. The Spirit of Anti-Christ is a subversive power that determines to remain within the Church, and to dictate on the inside its every belief and policy, its every thought, word, and action.

Of what does Ezekiel speak in Chapter 21, verse 27, when he said: "I will overturn, overturn, overturn, it. And it shall be no more, until He come, whose right it is; and I will give it Him?" Whatever your interpretation of that passage may be, is it not true that the Spirit of Anti-Christ is seeking in the great ecumenical movement to unite all the Protestant Denominations into one great organization which it can dominate, and can rob Jesus Christ, from within, of His essential Deity? And is not the Spirit of God declaring that He will overturn, overturn, overturn every such effort of the Spirit of Anti-Christ, until Jesus Christ Himself shall reign supreme, King of Kings, and Lord of Lords, forever, forever, and forever?

How Jesus Answered Questions

Background Scripture: Matthew 22:15-

46. Devotional Reading: II Corinthians 2:14 - 3:6.

One of the best ways of teaching is to ask and answer questions. But in order for this method to be of value those who ask the questions must be sincere seekers after the truth, not hypocrites, or quibblers. Jesus welcomed questions when they came from those who wanted to know the truth. The three questions asked in this chapter by different men were "catch-questions" designed to tempt, or trap the Great Teacher. Those who asked these questions were not sincere seekers after truth; they were the enemies of Jesus who sought merely to embarrass Him or get Him in trouble with the Roman authorities.

The wise man says we are to "answer a fool according to his folly," and Paul warns us about useless questions which only lead to the subverting of the hearers. In our Devotional Reading he tells us that preaching is sometimes a savor of death as well as a savor of life. Then again, some people are sticklers for the letter of the law while they violate or overlook its spirit. The Pharisees were of this type.

There were three classes of Jewish leaders; the Pharisees, or patriotic party; the Sadducees, or Skeptics; and the Herodians, or compromising party; those who were friendly to the Roman government. These parties disagreed with each other, even hated each other, but in their common hatred of Jesus they were often found working with each other.

I. The Question of the Pharisees and Herodians: 15-22

These two groups united in asking this question which they had no doubt discussed often among themselves, for the Pharisees would naturally be opposed to paying tribute to Caesar, while the Herodians would favor such a course.

Notice their subtle words which on their unbelieving lips were an attempt at flattery. They were true, for Jesus was true and taught the way of God in truth and did not regard the person of men. In the mouth of real followers they would have been a tribute to the Teacher. Is it lawful to give tribute to Caesar or not?

Jesus saw through their mask of flattery, saw their wickedness and answered them in a matchless manner. His answer was a rebuke to both parties; to the proud Pharisees who had to acknowledge they were under Roman government, for they used Roman currency; and also to the Herodians who were so worldly-minded, for there were duties to God. He told them to render to Caesar the things of Caesar, and to God the things that are God's.

In this answer Jesus lays down the foundation for

the separation of Church and State. There are three theories concerning this relationship. The Roman Catholic Church teaches that the State must be subject to the Church. Hitler and Stalin and dictators of this stripe teach that the Church must be subject to the State. Our theory upon which our government was founded is complete separation of the two, and we believe that this is the only correct view. In England they have the Established Church which is supported by the State, but there is freedom for other churches.

This principle applies to our personal relationships also. Jesus was careful to conform to the Roman laws. Paul tells us to be subject to the higher powers, to pay tribute and honor to those in places of authority and to obey the laws of the country. Only when there is a conflict are we at liberty to disobey. Then we must obey God rather than men, as Peter told his persecutors.

Christians make the best of citizens and many governments of the world have recognized this fact. There are some even today who persecute and try to stamp out Christianity or make it subservient to the atheistic beliefs of the men in power. Christians are having a hard time in Communist-controlled countries.

The effect of Jesus' reply is seen in verse 22: When they had heard these words, they marvelled, and left Him, and went their way.

II. The Question of the Sadducees: 23-33

The Sadducees, the skeptics, who believed in neither the resurrection, angels, or spirits, bring up the hypothetical, and almost impossible case of the seven brothers who married the one wife in succession, and asked the question, "And last of all the woman died also. Therefore in the resurrection whose wife shall she be?"

Jesus in answering this question points out the two sources of their very grave error: they did not know the Scriptures or the power of God. The

Scriptures teach that there is a resurrection, and the power of God guarantees it. Is not this the source of our unbelief today? If we knew our Bibles and the power of God—the simple fact that “there is nothing too hard for God”—we would lose our unbelief. God grant us faith in Him and in His Holy Word!

He clears away the other difficulty by stating what might have been assumed, namely, that in the resurrection there is no marrying or giving in marriage. Then He proves the truth of the resurrection by quoting God as He says, “I am the God of Abraham, and the God of Isaac, and the God of Jacob.” He is not the God of dead men, but of living men.

III. *The Lawyer's Question:* 34-40

He was a Pharisee. His question was in connection with the Commandments, or Law, as would be natural in a lawyer. It seemed to be one of the questions frequently discussed by them. It is strange that this was the case for Moses seems to have settled it centuries before. (see Deut. 6:5)

Jesus answers his question fully, not only giving him the first but the second also, as He states the well-known summary of the Ten Commandments.

On these two commandments hang all the Law and the Prophets. The one word which fulfills the Law and sums up the message of the prophets is the one word, LOVE.

IV. *The Question of Jesus:* 41-46

When they stopped their questions, He proceeded to ask one Himself. It was a most important question, and one that is pertinent for us when so many men are denying the Deity of our Lord. The leaven of Unitarianism has permeated many of the churches and is sapping the life and power of the Church. It explains much of the deadness which exists in all parts of the Church.

He asks it of the Pharisees who were supposed to be the believing party of the Jewish Church. What think ye of Christ? Whose son is he? They have a ready reply, The son of David. Then He points out to them the fact that David calls him Lord. (see Psalms 110:1, and Acts 2:34.) No man calls his son, Lord.

This is still the GREAT QUESTION. The Deity of the Lord Jesus Christ cannot be passed over as a minor matter; it is one of the most vital and essential doctrines of the Christian Faith. Unbelief here is fatal. Unitarianism strikes at the root of Christianity. If our Savior is a mere man, no matter how great or good a man, then He ceases to be a real Savior. He must be very God of very God, of the same substance, equal in power and glory.

I would like to dwell on this for a bit, for I believe it is the great issue before us. Belief or dis-

belief in this affects all our other beliefs. If Jesus Christ is but a man, then His death on the cross can have no value as an atonement for our sins. It would be no more than the death of a martyr like Stephen. If He is the son of God, then His Sacrifice is sufficient for the sins of the whole world, and I can have my sins washed away and become as white as snow.

The Jews are either Unitarians or skeptics for the most part. They are all lost without Christ as Savior. To classify them along with Christians is no kindness to them. I have no unkind or superior attitude or feeling toward the Jews. They are a remarkable people. But they are as lost without Christ as they were in the days of Paul, and he certainly preached to them as lost men.

This question of Jesus closed the discussion. It closes any discussion concerning Jesus. The minimum reply which must be made to this question is in the words of Peter; Thou art the Christ, the Son of the living God.

BAPTISM

By Rev. John Scott Johnson, Ph.D.

Fourth Printing, 27th thousand, 40 pages. Headings and subheadings make material easily available for busy people. Keeps close to the Bible. Bible references cited are also quoted.

Prices are low, \$3.00 will supply 25 families; \$10.00, 100 families.

Order From

The Southern Presbyterian Journal
Weaverville ... North Carolina

FOR ONLY \$5!

PELOUBET'S SELECT NOTES

By Dr. Wilbur M. Smith

(Regular Price \$2.75)

... best known ... best loved ... most used
Commentary on the Sunday School Lesson
and your choice of two of
the following books by

DR. WM. C. ROBINSON

Title	Reg. Price
Christ - The Hope Of Glory	\$3.00
Our Lord	\$3.00
Who Say Ye That I Am?	\$2.50
Christ - The Bread Of Life	\$2.50

Now available at these remarkably low prices by special arrangement with the publisher of Dr. Robinson's books.

Order Today From

The Southern Presbyterian Journal
Weaverville, N. C. — Postpaid

Recommend The Journal To Friends

"Of The People" - Or Of God

WORSHIP PROGRAM:

Hymn: "Come, Thou Almighty King"
Invocation
Hymn: "Praise, My Soul, The King of Heaven"
Offering
Scripture: Daniel 4:28-37
Prayer
Hymn: "Jesus Shall Reign"

PROGRAM CHAIRMAN:

The expression "of the people" is well known to all of us. It comes from the words of Lincoln, spoken in the Gettysburg address, with reference to the government of our nation. The question raised in the topic for this evening is basic, for it brings into focus this fundamental truth, that God's hand is over man's hand in all the affairs of men and nations. Even a government of, by, and for the people is necessarily democratic only in form, for in essence it is theocratic, governed by God, whether or not this fact is acknowledged by men. Let's consider the matter carefully and prayerfully that we might gain the proper perspective with regard to our own attitude as citizens of our country and as servants of the Lord.

FIRST SPEAKER:

First of all we need to know that "the powers that be are ordained of God." Whether our rulers are good or bad does not eliminate the fact that they are in positions of authority by the will of God. The voice from heaven said to Nebuchadnezzar: "The kingdom is departed from thee . . . until thou shalt know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will." This greatest of all kings, of whom it was said, "Whom he would, he slew; and whom he would he kept alive;" who had absolute authority in his kingdom, was permitted to retain his throne only as God so willed. This proud monarch was humbled before the Lord, and confessed that God was truly over all, saying: "I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation . . . and he doeth according to his will . . . among the inhabitants of earth: and none can stay his hand, or say unto him, What doest thou?" Nebuchadnezzar learned the hard way that God's hand is over man's hand! The psalmist said: "Lift not up your horn on high: speak not with a stiff neck. For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another." When the people of God obeyed His law, and walked in righteousness, He gave them good rulers. When they disobeyed and rebelled, He gave them wicked rulers. As the Levites cried in the days

of Nehemiah, "Behold we are servants this day . . . unto the kings whom thou hast set over us because of our sins." God casts the final vote in every election; and He alone can establish a throne.

PROGRAM CHAIRMAN:

Peter tells us that we are to "obey every ordinance of man for the Lord's sake." Certainly if the "powers that be are ordained of God", we should be subject to them. However, in just what realms of life will this principle apply? Is it just with regard to duly constituted authority in government, or is it deeper? Perhaps our second speaker has a word on this matter.

SECOND SPEAKER:

The Bible is very plain on this score. The first epistle of Peter deals extensively with this subject. In order to honor God, we must honor authority as established by God. This does not mean that we should obey orders that lead us to violate the commandments of God, for His authority is final and absolute. However, it does mean that we are to obey the laws of the land, rendering "unto Caesar the things that are Caesar's"; that we should be subject to those under whose authority we come, such as teachers, employers, etc., and certainly we are to be subject to the rule of our parents. Though citizens of heaven, we should live on earth in accordance with the just laws and right principles established under God. Peter says, "I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors . . . for so is the will of God, that with well doing ye put to silence the ignorance of foolish men." We are obligated to obey and respect all just authority, for God has commanded it.

PROGRAM CHAIRMAN:

As Christians, we are free, not to do as we please, but to do that which will please the Lord. Paul regarded himself as a "bond slave" of Jesus Christ. We are constrained, not by fear of judgment, but by love that fears to offend the One we love, to do the will of God. There is no higher use of liberty, no greater enjoyment of freedom, than in doing the will of God. Thus by being subject to those whose authority He has established, we exercise our freedom. Now let us hear our third speaker as the matter is brought down where we live.

THIRD SPEAKER:

If we are honest with ourselves we will be forced to confess that America is the most lawless nation in the world. It is hard to admit it, but it is so. Why is this? Is it not because we have become careless with regard to the matter of being subject to authority? Crime experts and leading sociologists tell us that there is inadequate parental discipline, and that a breakdown in the home is obviously a definite factor in the surge of crime so evident among teen-agers. Too many young people are allowed to roam the streets at will. Late hours of the night find them in places of amusement that are questionable. It has become a game among young people in many places to defy the law and rebel against authority. Student strikes, and campus riots have revealed a spirit of lawlessness. We should take stock of ourselves and examine our own attitude toward authority. Are we resentful when we are told to do something by our parents, our teachers, or employers? Do we feel that

we are entitled to do as we please? Do we feel that we have no responsibility to God for the way we react toward the powers ordained of Him? No nation, no society, no home can long endure where there is no discipline, no respect for authority. Certainly no one of us who acknowledges Jesus Christ as Lord will fail to realize that a government "of the people", to endure, must be subject to the government of God.

PROGRAM CHAIRMAN:

May God help us to be good citizens. The nation will be no better than the people, and the people can never rightly govern the nation until they themselves are governed of God. Duty fulfilled is not bondage but liberty. As Bushnell so clearly states: "The moment you can make a very simple discovery; viz., that obligation to God is your privilege, and is not imposed as a burden, your experience will teach you . . . that duty is liberty." People will retain the right to govern themselves only as they recognize their obligation to be governed of God.

Women's Work

A Chain Of Prayer Around The World

Sounded to drumbeats from the hills of Africa, a call to Christians will echo around the world on Feb. 20, in the 66th observance of the World Day of Prayer. The call to prayer is expected to be answered by groups gathering in more than 18,000 American communities and 114 other nations. The 1953 observance will use a service prepared by the women of Africa on the theme, "Walk As Children of Light" (Eph. 5:8).

In the United States, the day will be marked in some communities by closing of business establishments, hourly ringing of church bells, and worship services in hospitals, factories and homes as well as in churches. Proclamations from governors and mayors and announcements by television and radio broadcasters will urge support of the observance.

February 20 should be a day of blessing to all people as Christians encircling the globe will lift the world to God in prayer.

Think! Women Think!

Liquor Advertising Expenditures for 1951—\$225,000,000.

The alcoholic beverage industry is spending this vast sum—an average of \$1.50 on every man, woman and child in America—in radio, television, newspaper, magazine, outdoor and other media advertising to increase the number of drinkers.

Of the estimated 67,000,000 drinkers in the U. S.,

1,000,000 are dying off annually. To keep their business going, the Liquor Industry must get 1,000,000 new drinkers each year. From where? American youth. To accomplish this they are spending vast millions in advertising. Their trade magazines substantiate this:

SPIRIT, Nov. 1951: "We believe a teen-age moderation program should be adopted with some real strength behind it. We are told this is too 'ticklish.' We don't agree."

BREWERS DIGEST, Sept. 1950: "Television has offered the brewers a unique advantage. It has opened a vast new market, almost untapped — the American Home."

—From "Facts" published by
The National Reform Association

Pray For The Way

Bibles For Russia

There are plenty of Russian Bibles in the United States. There is evidence the Bibles would be used in Russia. There is no way to send these Bibles into the U.S.S.R. in quantity. We have no evidence that Scriptures mailed in are delivered.

These are the plain facts in a situation which is much discussed and about which a considerable amount of misinformation is being put out.

Stocks of Russian Bibles

The American Bible Society has on hand ready for shipment to Russia 84,891 Russian Bibles, 193,714

Russian New Testaments with Psalms and 522,946 Russian Gospels. These are all in the Holy Synod version and in the new Russian orthography. These are from the first editions of Russian Scriptures in the new Russian orthography printed on American soil. They were published by the American Bible Society from 1943 to 1948.

These Scriptures can be purchased for \$1.00 for a Bible, 35c for the New Testament with Psalms and 2c for a Russian Gospel. They are given without charge to those who can demonstrate real ability to place Scriptures in the hands of Russian speaking people who will read them.

The American Bible Society has published 1,698,200 volumes of Scripture in the new Russian orthography. Of this number, it had in stock on December 1, 1952, 84,891 Bibles, 193,714 New Testaments with Psalms and 522,946 Gospels. This means that the Society has distributed 896,649 volumes in the new Russian orthography. Of this number 220,000 were shipped into Russia through official channels.

The Desire for Russian Scriptures

But do the Russians really want Bibles? Through the years they have always been eager to receive the Holy Scriptures when the way was open. In 1945 the Society shipped 5,000 Russian New Testaments with Psalms and 100,000 Gospels in the new Russian orthography to the Patriarch of Moscow.

When Metropolitan Gregory of Leningrad and Novgorod was in New York in 1947 he stated his willingness to accept 200,000 Bibles, 500,000 Russian New Testaments with Psalms and 1,000,000 Russian Gospels on behalf of the Russian Orthodox Church. The American Bible Society at once shipped through the Amtorg Trading Corporation all of the Russian Scriptures the Society had in stock: 10,000 Russian Bibles, 5,000 Russian New Testaments with Psalms, 100,000 Russian Gospels and 1,000 Ancient Greek New Testaments, to the Patriarch Alexei of Moscow for distribution to seminaries and to the Russian people.

Letters have been received telling of the delivery of these Scriptures and describing the joy with which they were welcomed.

Metropolitan Gregory donated to the American Bible Society, in gratitude for the publishing of the Scriptures in the new orthography and for making the generous offer of Scriptures for Russian, a beautiful icon showing our Lord holding His hand on an open book with the following quotation:

"A new commandment I give unto you,
That ye love one another: as I have loved you,
that ye also love one another.

By this shall all men know that ye are my
disciples, if ye have love one to another."

—St. John 13:34-35.

So far it has not been possible to complete the shipment of Scriptures. In the meanwhile, the American Bible Society has distributed outside the U.S.S.R. 676,649 copies of the Russian Scriptures in the Holy Synod version and in the new orthography. There is, of course, no way of knowing how many of these may have gone into Russia. We do know Russian people have received the Scriptures with eagerness when they are able to get copies.

Why Not Smuggle Bibles to Russia?

If it were possible to smuggle Scriptures into the U.S.S.R., such activity should not be publicized. There is seldom much smuggling done by a noisy smuggler. Published claims and bungling attempts by uninformed or ambitious groups can result in serious reprisals on Russian Christians and can destroy Scripture distribution to Christians in border countries.

Russia Will Have the Bible

The whole history of God's Word in the world demonstrates that the people will have the Bible. The Ultimate victory is always God's and the Bible always breaks through to the people.

Pray for the Way

The struggle of the Russian people for the Bible has been long and hard. Today the Russian Scriptures are printed and ready for shipment. The Russian people have ever shown a desire for the Scriptures. But the way is not now open. These are days when American Christians must pray and wait upon the Lord. Our horror of atheism must not be allowed to stampede us into rash actions which are not of the Lord. We must guard against false prophets. Church leaders and our American Bible Society are alert and ready. Our prayers can hasten the opening of the way.

—Robert T. Taylor, General Secretary
American Bible Society.

Church News

Norfolk Presbytery

Norfolk Presbytery met in its 160th stated session Tuesday, January 20th, 1953, in the First Presbyterian Church of Hampton, Virginia. The Rev. Royce K. McDonald, pastor of the Second Presbyterian Church of Norfolk, Virginia preached. This is the first meeting to be held in their new building, five meetings having been held in their building at the old location. The Rev. W. J. B. Livingston, D.D., is the pastor. There were 34 ministers of the Presbytery present with 33 ruling elders. Five chaplains from various branches of the military services were present as visiting brethren. Ruling Elder George T. Abernathy of the First Presbyterian Church, New-

port News was elected Moderator, Rev. James H. Wade, Vice-Moderator and Rev. George M. Apperson, Jr., Temporary Clerk.

Dr. Livingston and the members of the church thoughtfully placed a television set in the dining room of the church and the Presbytery recessed with prayer for the country and its new leaders that all might view the inauguration of President Dwight D. Eisenhower before the afternoon session.

The Rev. James I. Lowry presented Chaplain R. L. Stamper, who had recently visited our churches in various locations in Korea and gave first hand information in connection with the report on World Missions. The Rev. James H. Wade presented the Rev. R. S. Hodges, Jr., who is speaking at a series of conferences on stewardship in various locations in the presbytery. He spoke of our obligations to support the activities of our great church.

The proposed changes in the Book of Church Order were approved. The matter of Marriage, Divorce and Remarriage was studied and the matter was referred to the ministers individually and the sessions of the churches for further study and the action was docketed for the spring session.

The Rev. Harold McQueen Shields, pastor of the Knox Church of Norfolk for the past ten years offered his resignation and was dismissed to the Presbytery of Atlanta that he may accept a call to the First Presbyterian Church of Griffin, Georgia. Two candidates, George Doyle Heath, of First Church, Norfolk, Va., and James Eugene Steele, Armstrong Memorial Church, Norfolk, Va., were received under the care of the presbytery. The next stated meeting is to be in the Royster Memorial Church on April 21st.

Report On Meeting Of Winston-Salem Presbytery

The Presbytery of Winston-Salem convened for its Adjourned Winter Meeting in the First Presbyterian Church of North Wilkesboro, N. C., January 10, 1953 10:00 A. M. with 23 ministers and 20 Ruling Elders present.

The Devotional Service was led by the Rev. J. T. Barham. Presbytery was called to order by the Moderator, the Rev. Robert A. White, Jr. It was the first time the Presbytery had met in the North Wilkesboro Church since the completion of their beautiful Sanctuary; Rev. James B. MacLead is the Pastor.

The Rev. Harry Barnett was received by transfer from the Presbytery of Holston and a commission was appointed to install him pastor of the Flat Rock Church.

Candidate Ray King was dismissed to Winchester Presbytery and Candidate Raymond A. Horn was re-

ceived from Concord Presbytery. All of the amendments to the Book of Church Order were approved.

The Presbytery heard with pleasure an address on World Missions by Rev. Gaston Hoyle; Rev. Milton B. Faust was presented to Presbytery and spoke briefly on his work as the new Director of Evangelism of the Synod.

The following were elected commissioners to the 1953 General Assembly: Ministers—Revs. Gaston Boyle and W. R. Smith, Jr., principals with Revs. Sinclair Tebe and James B. MacLeod alternates. Ruling Elders—Mr. Kermit Cloninger (Thomasville First), Thomasville, N. C., and Mr. Carey G. Swain (Lexington First), Lexington, N. C., principals with Mr. B. B. Eldridge (Glade Valley), Glade Valley, N. C., and Mr. Lester Sheppard (Asbury), Rt. 2, Mount Airy, N. C., alternates.

The next Stated Meeting of the Presbytery will be held in April at the Glade Valley Church.

J. Harry Whitmore, Stated Clerk.

Flora Macdonald College Red Springs, N. C.

Flora Macdonald College is the first church-related college in America to offer the facilities of a Vocational Guidance Clinic using modern psychological technique with a Christian philosophy of vocation to people outside the college community.

The new department, opened last September with Professor Rodger W. Decker of New York, a trained psychologist, as its head, and its functions embrace in addition to Flora Macdonald students, the young people in schools and churches throughout the community. A similar clinic was established at Hampden Sydney College in Virginia, this month, and plans are being made for others at Presbyterian College, Clinton, S. C., Austin College in Texas, and other church-related colleges.

The object of the clinic is to aid young people, including high school juniors and seniors, in vocational, educational, and personal problems, and Mr. Decker's time and all the resources of his well-equipped office, are available for scheduled interviews at all times.

Dallas H. Smith, Director of Vocational Guidance for the Division of Higher Education, Board of Christian Education in Richmond, Virginia, cooperates with Professor Decker in this program, and during the fall months, joined him in conducting a series of conferences in Wilmington, Orange, and Fayetteville Presbyteries, explaining to educational leaders in the churches and communities, the purpose of the center. Young people throughout these Presbyteries and other areas of eastern North Carolina have the privilege of making appointments with Professor Decker for conferences. The only cost to students is travel and entertainment. This Counselling program stresses chiefly the concept that for the Christian, "Every Occupation is a Christian Calling."



The Story Of Your Fellow Workers In Christ Told Month By Month In **PRESBYTERIAN SURVEY**

Take Advantage Of The Special
FEBRUARY OFFER

1½ MONTHS FREE

12 Big Issues For \$1.75

Survey is able to make this special offer because you save us money by sending in many subscriptions at one time. We're glad to pass our savings on to you. **Presbyterian Survey** is published by your Church and all income is used in the work of your Church.

If You Want To Subscribe For The First Time

Fill out the new subscriber's card your Survey representative has for you. Give it and \$1.75 to your representative during February.

If You Are Now A Subscriber

Give \$1.75 and the renewal card you received through the mail to your local Survey representative during February. Nothing to fill out; nothing to mail in. Your subscription will be extended for one full year regardless of when it expires.

**Read Regularly Your Story As Told Through
Your Fellow Workers In Christ In**

PRESBYTERIAN SURVEY

THE OFFICIAL MAGAZINE OF THE PRESBYTERIAN CHURCH, U. S.

PRESBYTERIAN SURVEY

Box 1176 — Richmond 9, Va.

FEB 20 1953
L. U. N. C.
Carolina Room

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

FEBRUARY 18, 1953

"Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the Law, and the Prophets, did write, Jesus of Nazareth, the son of Joseph."

"DO WE STUMBLE AT THIS SAYING? DO WE FIND IT HARD TO SEE CHRIST IN THE OLD TESTAMENT, BECAUSE WE DO NOT SEE HIS NAME? LET US BE SURE THAT THE FAULT IS ALL OUR OWN. IT IS OUR SPIRITUAL VISION WHICH IS TO BLAME, AND NOT THE BOOK. THE EYES OF OUR UNDERSTANDING NEED TO BE ENLIGHTENED. THE VEIL HAS YET TO BE TAKEN AWAY. LET US PRAY FOR A MORE HUMBLE, CHILDLIKE, AND TEACHABLE SPIRIT, AND LET US TAKE UP 'MOSES AND THE PROPHETS' AGAIN. CHRIST IS THERE, THOUGH OUR EYES MAY NOT YET HAVE SEEN HIM. MAY WE NEVER REST TILL WE CAN SUBSCRIBE TO OUR LORD'S WORDS ABOUT THE OLD TESTAMENT SCRIPTURES, 'THEY ARE THEY WHICH TESTIFY OF ME.'"

—BISHOP J. C. RYLE.

VOL. IX NO. 42

\$2.50 A YEAR

LIBRARY OF THE
UNIVERSITY OF N. C.
DURHAM, N. C.

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....Weaverville, N. C.
Dr. L. Nelson Beil, Associate Editor.....Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Phillips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw
Mr. W. R. Willauer

EDITORIAL

When Silence Would Deny

A wise man is often the silent one. It is easy to rush into an expression of an opinion when silence would be far more profitable for all concerned.

But, there are times when silence carries with it an implied denial of our Lord and our Christian faith. This may become truly the guilt of *silence*. Let us suggest some ways in which silence can be denial:

When our Lord is blasphemed. The taking of God's holy name in vain is so common today that it passes without protest. And yet, when we hear His name used in blasphemy we should not keep silent. It may be that the least we can do is to take leave of the one who is guilty. Again we may simply say that He is our Lord and we object to the use of His name in such a way.

When His power or love or grace are questioned. Even Christian people are prone to question the wisdom and grace of God and to speak of their own problems and difficulties as outside the realm of His permissive or directive will. There is no greater testimony to the Christian faith than for those in adversity to acknowledge that God makes no mistakes. When we hear others complain of His apparent lack of interest, or of His failure to intervene on their behalf, or in the affairs of men, we should speak up and declare the wonders of His sovereign purposes and remind others that not even a sparrow falls to the ground without His divine permission and knowledge.

When His children are attacked. There are many attacks on God's children and it often happens that by our silence we can become guilty partners in these attacks. So often misunderstanding or prejudice determine our attitudes to others. We also hear those whom we know to be fellow Christians come under

the slanderous attacks of their enemies. The moral character, the motives, the actions of men are questioned. Keep not silent but speak up for them.

When God's Word is questioned. Honest inquiry, study and analysis is a part of a right understanding of the Scriptures. But today, as in all ages, there are many who approach the Bible without spiritual insight and with the critical attitude with which a human document might be analyzed. Out of such studies there have always come attacks on God's Word. At such a time it devolves on Christians to demonstrate that they themselves have in their hearts a reason for their faith and to also demonstrate the *unanswerable* argument that it is quick and powerful in their own lives and in the lives of all who believe. The greatest defense of the Bible is found in the lives of those who use it as the unconquerable Sword of the Spirit in their personal warfare with Satan and in their preaching of Christ to the lost. God's Holy Spirit honors such use of His Word and this evidence is open for all who will see.

There are many other ways in which Christians can speak up for their Lord and their faith. Certainly one of these is to demonstrate in their own lives their love and their concern for *both the material and the spiritual welfare of those around them*, putting all things in their proper perspective.

When silence would deny—speak up for your Lord.

The Third Dimension

The room is dark and a group of surgeons is watching closely as a detailed picture of a complicated surgical procedure is being shown on a screen. A late-comer finds a seat with some difficulty, because of the darkness, and then looks at the picture—it is *but a blur*. That it is the picture of an operation is discernable but it is so out of focus that the one just arrived looks hard at the screen, then looks

around at the other spectators. In surprise he sees in the semi-darkness that everyone else in the room is wearing what appear to be dark glasses. Hastily he asks the reason, then hastily goes back to the entrance and picks up a pair of these glasses which are in a box on the table. He turns and looks at the picture. Not only is it now perfectly clear but also it is in amazing detail such as he never saw before. He is looking at a three dimensional film and for the first time he sees a picture which perfectly reproduces things as they actually are, with depth and space in their true perspectives.

The writer has seen such pictures for a year, pictures made by two perfectly synchronized cameras, then projected by perfectly synchronized machines and finally viewed only through especially prepared polarized glasses. The result—pictures more perfect and realistic than anything produced before.

Is there not a startling analogy in this story? The things of the Spirit are spiritually discerned *and can be seen and understood in no other way* than by the help of God's Holy Spirit. The natural man not only does not see or understand spiritual truths, they actually are foolishness to him and he can summon countless witnesses, (also spiritually blind), to sustain his contention that these things are foolish.

But, when a man humbles himself, and is willing to submit to the teaching of God's Holy Spirit, things which previously were a meaningless jumble become truths of dazzling beauty and meaning.

Ours is a day of mind-worshippers. "Scholarship" is greatly admired and rightly so. But, it is a fact beyond the slightest cavil, that there are many scholars today who look at the Bible with critical eye and who seem to delight in the destructive assumptions of each other and pass these on as the final word in that particular field. One has but to study the *Interpreter's Bible* to see that a group of learned men have wittingly or otherwise, set out to denounce and destroy faith in the historical accuracy, the ethical standards and the doctrinal integrity of the Word of God.

Unless God in His love and mercy breaks through the stubbornness of pride and the assumptions of destructive criticism it is a foregone conclusion that a man who takes up the Bible to analyze and dissect it as he would a human book is destined to misunderstand and to attack it. Lacking the spiritual insight and the humility of mind and purpose which are a part of the Spirit-filled student, he looks at the Book solely through the eyes of human wisdom and understanding, and to such eyes the Bible is a closed book.

We have carefully studied the writings of some of the most critical scholars and are impressed with their sweeping statements and their assumptions against the accuracy of the record. In fact one is often impressed with their pride in intellect and their frequent quotations from men of like viewpoint until they set up a vicious circle.

Brethren, intellect and scholarship are most desirable when they are subordinated to the One Who is All Wise. But neither intellect nor scholarship can unlock the fathomless deeps of God's Word—this comes alone through the teaching of God's Holy Spirit.

By Him alone can we see the third dimension of Spiritual truth.

Baruch

"Seekest Thou Great Things for Thyself? Seek Them Not." Jer. 45. 5.

Baruch was the scribe who wrote as Jeremiah dictated. When Jeremiah bought a plot of land from his cousin Hanameel, Baruch witnessed the deed and thereafter buried it for Jeremiah. When the Prophet was shut up so that he could not go into the house of the Lord, he dictated his message to Baruch and the latter with considerable personal risk and courage went into the Temple to read the serious warning to the people and the princes. Indeed, Baruch had to flee from the wrath of the king and only escaped the King's dungeon because the Lord hid him. Sometime later, Baruch had so grown in stature and influence that the proud leaders who refused to believe the words of Jeremiah asserted that the Prophet's words came not from the Lord but from Baruch. But the tensions, difficulties and sufferings of the Prophet and his associate became so great that Baruch began to complain:

"Woe is me now!

"The Lord hath added sorrow to my pain.

"I am weary with my groaning, and I find no rest."

Baruch had seen his bow wax strong and had looked forward to great and successful service. Then tragedy came upon the land and even upon the faithful. God's plan for Judah at that time was to break down what He had built up, to pluck up what He had planted. Hence, the message to Baruch was **SEEK NOT GREAT THINGS FOR THYSELF**. But thy life will I give thee in all places whither thou goest.

Perhaps, many of us need the admonition sent to

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. IX, No. 42, February 18, 1953.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, please send an address label giving your old address.

Baruch. At least this was the text upon which one great South Carolina pastor built. When young Rev. Wm. Plumer Jacobs came to the Presbyterian Church in Clinton, God impressed upon his heart the message first given to Baruch: "Seekest thou great things for thyself? Seek them not." And out of Dr. Jacob's obedience to this Word of the Lord there have arisen not less than three great institutions, each of which bears testimony to his faith and service under this motto, namely, the First Presbyterian Church of Clinton, Thornwell Orphanage, and Presbyterian College.

One might well add to Baruch's text these words of the New Testament: "Be content with such things as ye have: for He hath said, I will never leave (fail) thee, nor forsake thee." These New Testament words were written to the Hebrew Christians who had suffered, but had not yet had to resist unto blood. Manson thinks that they were written about 60 A. D. to a group in Rome to call them to fuller loyalty to Christ in preparation for the great persecution under Nero. Don't let your Christian faith slip by too much magnifying of your Jewish heritage. Be content with what ye have — for you have Him, or better He has you — He who will never fail you nor forsake you. He Who is Jesus Christ the same yesterday, today and forever.

—W. C. R.

Is The RSV The Most Accurate Version?

Since so much has been made of the RSV's alleged superior accuracy to other versions we invite our readers to check it with the best Greek and Hebrew texts on the following passages, several of which have been called to our attention by sundry scholars. Our point is not that everyone of these passages shows doctrinal divergencies, but that each shows a disregard for the integrity of the best critical text. Some of the variations seem to be of no other importance, some are.

New Testament Renderings:

Romans 8:27 no indication that the following words are not in the Greek: "of men," "the Spirit" (in second clause), "the will."

I. Cor. 1:30 "He is the source of your life"—not an accurate rendering of the Greek: "Of Him are ye in Christ Jesus."

I Cor. 2:14 Greek adjective *psychical* translated "unspiritual"; in I Cor. 15:44 same adjective translated "physical." I Cor. 10:3 Greek adjective *Spiritual* translated "supernatural"; same adjective translated in first, second and fifteenth chapters, "Spiritual." By the mistranslation of *psychical* as *physical* in chapter 15 the RSV conveys the erroneous impression that *Spiritual* means non-physical, that is, that the resur-

rected body is to be immaterial. The inability to carry through this mistranslation in I Cor. 2:14 or this mis-implication in I Cor. 10:3 is shown in the devious translations there given.

Eph. 1:5,12 no justification for translating the same Greek word, elsewhere rendered in RSV predestinated, as destined, and no justification for making "who first hoped in Christ" the subject of verb translated "destined."

Hebrews 1.3a is much less accurately rendered in the RSV than in either the 1611 or in the 1901 versions. The Greek is: "Who being the radiance of His glory and the exact expression of His substance."

Old Testament Renderings:

Psalms 45:6 where the Hebrew has Elohim and the Greek, ho Theos, the RSV renders merely by the adjective Divine.

Psalms 73:1 where the Hebrew and the versions have Israel, the RSV chops the word Israel in half and makes a Hebrew word meaning upright out of the first part and an extra term for God, EL, out of the last—by conjectural emendation, that is, by guess.

Psalms 137:5b the RSV gets "let my right hand wither," by pure conjecture that the radicals (consonants) in the verb ought to be reversed.

Psalms 2.11f where the RSV "kiss his feet with trembling" is gotten by a radical process: reshuffling the consonants of several words, running them together, and omitting superfluous letters.

Jer. 25:38 "because of the sword of the Lord" in lieu of the ARV "because of the fierceness of the oppressing sword." The ARV puts sword in italics to indicate it is implied; but the RSV changes the consonants of one Hebrew word meaning fierceness to another meaning sword and then another Hebrew word meaning oppressing into the unutterable name for the LORD. Then it states that this Hebrew word was *yonah* meaning dove; whereas it apparently came from the Hebrew verb *yanah* meaning to oppress.

I Chron. 6.62 which is almost re-written, 40 words being reduced to 23 in English.

Zech. 12.10 where the Hebrew "me" is changed to the pronoun "him" following Theodotion who changed the Greek Old Testament in the second century A. D. so as to get rid of the messianic elements pointing to Jesus Christ in the Septuagint.

Psalms 109.8 where the RSV gives "may another seize his goods" in lieu of "and let another take his office," though the word translated office is so rendered in most Old Testament passages.

The RSV has no grounds for throwing stones at the alleged mistakes of other versions!

—Wm. C. R.

Psalm 32

Sorrows Of The Wicked: Songs Of The Saved

"Many sorrows shall be to the wicked"; "Thou shalt compass me about with Songs of Deliverance".

Sin has brought all the sorrow into the world, for "Sorrow follows sin as echo follows song: *On and on and on*". All the heartaches and groans and tears of a Groaning World are wrapped up in that little word; S-I-N.

I. *The Sorrows of the Wicked.*

It starts in the *Heart*; There is no peace, saith my God, to the wicked, and where there is no peace there can be no joy. A heart full of evil thoughts, evil feelings, evil desires, evil purposes, can experience nothing but misery.

It takes possession of the *Home*. Why are there so many sad and broken homes today. The answer comes from every one; SIN is at the bottom of our sorrow; somebody's sin. Sin was the reason for the tears of David as he wept for his son, Absalom, and sin is back of the tears of the heart-broken fathers and mothers of our days.

It reaches out into *Society*, and our social life is full of the cries of disappointed, disillusioned, disgusted men and women as they come in contact with their sinful fellowmen and have their hearts broken and their lives ruined.

It envelops our *Cities*, until a City is almost a synonym for Sin, and the city of Babylon is the type of the most terrible corruption. (The Holy City is a city without sin, and also without pain, or sorrow, or tears).

It makes *America* miserable; America, the Beautiful. It makes every other nation miserable, too, for only righteous nations can be happy.

It has turned the *World* into a place of weeping; of blood and sweat, and tears.

II. *The Songs of the Saved.*

What causes us to sing? First, there is *Forgiveness*; our transgressions are forgiven and our sins covered. How many of our Hymns tell this story of blessed forgiveness! Then, there is *Protection*; Thou art my hiding place; Blest Rock of Ages, I'm hiding in Thee. This is followed by *Instruction*, Teaching, as He reveals to us the unsearchable riches of Christ, and the Glories of our Eternal Home. And last of all, He *Guides* us as our Companion each step of the way. Do you wonder that Christians sing; that the Hymnal and the Bible are the books in our churches.

—J. K. P.

Recommend The Journal To Friends

RADIO FACING THESE DAYS Conviction Is Yours With Christ

SYNOD'S EVANGELISTIC SERIES WEEK OF FEBRUARY 22

Syned

Speaker

North Carolina Rev. Charles A. McGirt
Georgia Rev. E. E. Newberry
Arkansas Dr. A. F. Fogartie
Mississippi Rev. James G. Spencer

Check Local Station For Time

Produced In Co-operation With
DIVISION OF RADIO & TELEVISION
BOARD OF CHURCH EXTENSION

STILLMAN COLLEGE STILL NEEDS

\$11,700 THIS SCHOOL YEAR FOR 75
PART-TIME SCHOLARSHIPS

You Can Help

These Worthy Youths Get An Education
That Is Soundly Christian By
Sending Your Check To

Stillman College Scholarship Fund

CARE

Samuel Burney Hay ... President

P. O. Box 483

Tuscaloosa ... Alabama

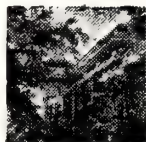
A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions

Presbyterian College

Clinton, S. C.

Marshall W. Brown, President



Christian Emphasis Educational Excellence
Friendly Personal Attention — Small Classes
Tests And Guidance
College — Business Administration — Preparatory
Apartments For Married Students — Korean Veterans
Second Semester Begins January 28, 1953
Presbyterian Junior College
Box 38-W Maxton, North Carolina.

Let Us Not Be Afraid To Be Dogmatic

Let us no longer be afraid to be dogmatic. To be dogmatic is not to be dictatorial. To be dogmatic is simply to be confident concerning that which we know to be the truth. Where anyone has mastered the facts of any branch of knowledge we expect him to be dogmatic, except in religion! If ever I am to go under the surgeon's knife, I shall want to find a man who knows most about the type of surgery which is involved, and who is completely devoid of any misgiving or hesitation in handling his lethal instruments. I shall want my surgeon to be dogmatic to the last degree. And if I am given one of those spinal shots which leave one wide awake to see the ghostly company surrounding the operating table, I hope I shall be spared any round-table discussion about the procedure. When life is at stake, we want thoroughly informed and confident counsel. Yet, when the very life of the soul itself is at stake, with what strange perversity do we Protestants decry the note of certitude! In no other realm of knowledge do we exalt the man who says, "Of course, I would not be dogmatic about it." It is only in the field of religion that we have come to exalt the mood of tolerance above all other intellectual virtues. We American Protestants are the victims today of a passion for religious tolerance which allows no conviction to stand in the way of its determination to sweep everybody into one cheerful company, whose sole loyalty is to one conviction alone—tolerance of everything! Lacking a first-hand experience of Christ and His saving grace, multitudes of our church people are finding a spurious religious glow in movements which promise to bring in the millennium by uniting all religious-minded people into one group by means of some magic formula which places fellowship above conviction.

—Walter Barlow in

GOD SO LOVED (Revell)

Calvin Said . . .

(On The Necessity Of KNOWLEDGE
To Accompany FAITH)

"It is also worthy to be observed that the prophet calls faith the knowledge of God. We see, then, that faith is not some cold and empty thought in the head, but rather something that extends much farther; for we have faith only when the will of God has been made known to us, and we embrace it, so that we worship Him as our Father. Hence the knowledge of God is required as a necessary part of faith. The Papists, then, talk childishly about implicit (or blind) faith: when a man understands nothing, and has not even the least acquaintance with God, they yet say that he is endued with implicit faith. This is foolishness, for where there is no knowledge of God,

there is no religion, piety is extinct and faith is destroyed, as it appears evident from this passage."*

Calvin could not conceive of saving faith apart from knowledge — hence from instruction — hence from God's Word. The Holy Spirit, so far as he was concerned, simply did not go around touching people's hearts, melting stubborn pride and overcoming sin so as to make human beings the children of God, apart from the ministry of the Church and the contents of Scripture. It was because the Church, through her ministers and teachers, taught the Word of God, that men and women came to faith. No one could find God, walking in the woods—though He was there. No one would have faith until he had been taught, until he had come to understand. Never mind the deficiencies in human intelligence: the Holy Spirit would bring that necessary and sufficient enlightenment. But the point was: there is more to religion than simply waking up some morning feeling especially good, or even just a little awe-struck by some undefinable sense of the Almighty. You must know God and Christ whom He hath sent!

* From the Commentary on Hosea 6:7.

Those Despised Antediluvians

(This is the second article in the series by J. V. N. Talmage, B.E.)

I am deeply conscious of the ridicule that is being leveled by some of the religious leaders of our church upon those "backward uninformed Bible Teachers" who still believe there was a separate ante-diluvian world of people of whom the family of Noah were the sole survivors. These leaders allege that "all learned men" have long ago abandoned the idea of a deluge such as the Biblical Flood, claiming that such a deluge was scientifically impossible. The surmise that the Biblical account is probably a distorted mythological version of some great river inundation.

I regret to say that some of the ridicule which I have come across in scientific books has been brought upon the Bible by its over-zealous impetuous defenders, who have made the Bible a sort of dumping ground for everything in geology they could not understand. Dr. John Bright of Union Theological Seminary in the Biblical Archeologist very properly calls attention to the credulity of some Christians in believing wholly unwarranted stories about evidence of the Flood, though these have sometimes sprung from ulterior motives. And I thoroughly agree with the expert that we Christians ought to be extremely careful. We shall see however that undue credulity is not a monopoly of the Christians, and I sincerely hope that some Christian expert will publish a companion paper on the hundred-fold credulity of the religious leaders who do not believe the Flood account.

Other terms for the earliest men might have been

used, but I have deliberately rejected them in favor of "ante-diluvians" for the following reasons:

1. This is primarily a Christian approach to a scientific problem, and why should we not use Biblical terminology. The Flood was an awful fact and it ended an era scientifically well defined.

2. All present atheistic terminology is limited to certain areas, and a new scientific term is needed.

3. Investigation has disclosed that the marvelously accurate eye-witness account of the Flood by Noah or one of his sons is the best guide to a perfect horizontal chronological correlation of events in those so-called "prehistoric" times. For soon after beginning this study nine years ago, I noticed that many anthropologists had marked a "HIATUS" (gap) in their diagrams of prehistoric chronology. It occurred to me that it might be a good working hypothesis to disregard the highly speculative astronomical dating of these philosophers, and assume that all the "HIATUSES" were contemporary with each other. From the Biblical story it would seem highly probable that after the Flood there was a cultural "HIATUS" everywhere except where Noah and his family settled. Of course I had to bear in mind that there might have been "hiatuses" from other causes. This venture has turned out to have been completely justified, for when the "HIATUS" of each anthropologist was examined in detail, and all the philosophical gimmicks removed, the assumption was proved in every case scientifically correct.

But along with the confirmation came a sensational discovery;—IN EVERY CASE THE "HIATUS" WAS SO IMPORTANT A DIVIDING POINT IN PREHISTORY THAT PREHISTORIANS GAVE SEPARATE NAMES TO THE AGES OR ERAS THUS SEPARATED. Moreover the "HIATUS" has everywhere persisted in spite of long extended efforts of the philosophers to "bridge" it. (This means they have tried to show there was in reality no gap). When I arranged worldwide events on this inductive scientific basis, I unexpectedly found the answer to several scientific problems for which those scientists who have rejected the Flood had searched in vain for a century with philosophical dogmatism.

Take Your Choice ... For Only \$5.00
The Reformed Doctrine Of Predestination

By **Loraine Boettner**
 (Regular Price \$4.50)

And Any TWO Of The Following Books
 By Dr. Wm. C. Robinson

Christ - The Bread Of Life (\$2.50)
 Christ - The Hope Of Glory (\$3.00)
 Our Lord (\$3.00)
 Who Say Ye That I Am? (\$2.50)

Order From
The Southern Presbyterian Journal
 Weaverville ... North Carolina



SURVIVORSHIP ANNUITIES

offer these advantages:

Under our Annuity Gift Plan, you as a donor to World Missions will receive for yourself (or anyone you designate) a specified annual income, and that same income, if you desire, will be paid to a surviving loved one after you have passed on.

Furthermore, these Annuity returns are not subject to fluctuations like the income from other types of investment. They are guaranteed by this Board, which has a record of over 50 years of meeting all its annuity obligations promptly and in full.

Another advantage of our Annuity Gift Plan is that you can administer your own estate, yet still receive a good income from your property as long as you or your survivor live. Finally, after all the obligations of your Annuity Contract have been met by our Board, your original gift will be used to spread the Gospel in foreign fields.

We will be happy to give you full information about this Annuity Gift Plan of ours, without cost or obligation. Just write:



CURRY B. HEARN, TREASURER

BOARD OF WORLD MISSIONS

PRESBYTERIAN CHURCH IN THE UNITED STATES

POST OFFICE BOX 399, NASHVILLE 1, TENN.

"To Foreign Missions a Share"

LESSON FOR MARCH 1

Jesus Condemns False Leadership

Background Scripture: Matthew 22:34—23:39. Devotional Reading: Jeremiah 22:3-5, 13-16.

Both State and Church have felt the curse of false leaders. In the Jewish nation there were those who led the people astray. Jeremiah and all the true prophets had to contend with false prophets. The kings of Israel and Judah were as a rule bad men who led the people into idolatry: Jereboam, the son of Nebat, who caused Israel to sin, was an example. In the Old Testament Jewish Church there were the idle and false shepherds who fed themselves but did not feed the sheep.

The leaders of the Jewish Church at the time of Christ were men of this type. With but few exceptions they opposed Him, their True Teacher; their Messiah. In our lesson today Jesus is contending with and rebuking them in scathing terms: "fools and blind," "Ye generation of vipers," "hypocrites." When Love is aroused and spurned it warns and rebukes in no uncertain words. Jesus loved Israel with an everlasting love, and the closing verses of the chapter reveal His heart of love—but it is wounded love. As we read and study His seemingly harsh words let us look beneath them and behold His love and His tears.

A "hypocrite" is a person who plays a part, wears a mask. He is an actor, a pretender. When a man acts in a play he pretends to be another person altogether: an ordinary man may pretend he is a king or a conquering general. In our time it usually refers to a person who tries to make people think he is better than he really is; that he is a good man when he is bad. Jesus said that the scribes and Pharisees were men of this sort, like actors on a stage, masquerading as good men. He tore off these masks and revealed their true characters. Instead of trying to divide the chapter into separate parts, I wish to take up some of these "masks," so to speak, and see how Jesus throws them aside.

Saying, but not Doing; Preaching, but not Practicing. The scribes and Pharisees sat in Moses' seat, in places of authority. They read the Law to the people, and sometimes explained what it meant. The Law was truth, even though read by the scribes, and the hearers were to listen and obey; even when a bad man reads the Scriptures, he reads what is the Word of God. In so far as their teaching corresponded to the Truth of God, Jesus said that they should observe and do, *but not to do as they did.* Notice the difference between these scribes, and Ezra the scribe, who prepared his heart to seek the law of the Lord, and *to do it*, and to teach in Israel statutes and judgments. It is a good thing when a preacher can practice what he preaches; these teachers of Jesus day did not do this: "they say and do not."

Laying burdens, but never Lifting any. They imposed by their traditions heavy burdens on the peo-

ple. They were sticklers for the strict observance of a multitude of minor commandments which they had added to the Law. For instance, they had made the Sabbath Day a burden instead of a blessing, and when Jesus lifted some of these burdens on the Sabbath by healing the sick, by saving life, they bitterly condemned Him for His acts of mercy. They murmured at the disciples when they rubbed out some of the grain on the Sabbath.

Do all their works to be seen of men. They dressed in the garb of religious leaders, they paraded their religion before the eyes of men, making a show of it, in order that men might praise them. Has not this been done by many others who tried to dress and act like "Holy Men" when their hearts were not in their work and their lives unclean? In other words, the Pharisees were "putting on a show" and wished to have a good audience.

Love the uppermost rooms and the chief seats; the places of honor. They wanted to be first. A certain movie star was asked to write something in an auto-graph album, and she wrote, "I like to be first." I think the scribes and Pharisees had this as a motto, but this spirit is not confined to them. It amuses us to read sometimes of the care taken in diplomatic and government circles in our so-called "Democracy" to see that everyone has just the proper seat at table or the right position in the reception line. The intense jealousy for recognition of their proper rank and social standing is one of the signs that show the "littleness of the great."

"And greetings in the markets: to be called Rabbi." Pride in their superior knowledge and power. Charles Spurgeon would not allow people to call him "Reverend." I like to be called "Brother" or "Preacher" much better. We think of God as being Holy and Reverend: "Holy and Reverend is His name." Spiritual pride is by no means dead in the church. Notice the cure for all this in verses 11 and 12: "But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." I am sure that there will be some surprised people in heaven when "the last shall be first and the first

shall be last." Some of us preachers, I am afraid, will have to take a low seat while some unknown but humble worker, will get a rich reward.

Shut up the kingdom of heaven against men. These are words to make one tremble! These leaders were supposed to be showing men how to enter the kingdom; opening the door and leading men in. Instead, they were both shutting themselves out and causing those who were trying to enter to stumble and be lost. Is it possible for a preacher in our day to shut himself and his congregation out of heaven? What a solemn and awful thought!

Devour widow's houses, and make long prayers. What a strange combination! And yet we see it sometimes in life. Men and women will be dishonest in their business, and cold and hardhearted in their dealings with their fellowmen, and try to make up for it by attending prayer-meeting. Isaiah had much to say about this in the first chapter of his book, and tells us that it is insulting to God.

Making proselytes instead of making children of God. Sometimes we are so eager to get men to follow us or join our party or even our church that we forget our real business; we want to make Presbyterians instead of making Christians. (I hope that is not true of any of us Presbyterians). A good example of this fanatical zeal is seen today in some of the false sects of our day who are so determined to make disciples that it makes us ashamed of ourselves. The Communists will compass heaven and hell to gain a convert to their atheistic "religion." The Pharisees, the Herodians, and the Sadducees were rivals, each party trying to gain adherents to their group.

Blind Guides; and He says in another place, If the blind lead the blind, both will fall into the ditch. See how confused was the thinking and teaching of these men: they could not see clearly so that they could put first things first. The temple was far more sacred than the gold in the temple; the altar itself was more important and sacred than the gift; and yet these teachers were putting secondary matters in the first place. May I suggest that today there are far more important questions before us than the question of outward union of all the churches: it is the question of oneness in basic belief. Many will talk very earnestly about the importance of union but if you mention the Inspiration of the Bible, or the Deity of our Lord or His Virgin Birth or His Atonement for sin, they will try to pass these off as minor matters. I feel that the most important issue before us is the matter of our faith in the fundamental teachings of the Word of God. If the Church is one in faith and hope and love, it makes little difference whether we are one in organization or not, but if we lack this inner spiritual unity nothing can make us a united army, or a united Body. In all our thinking and talking let us keep first things first.

Paying tithes and neglecting law, judgment, mercy, faith. This is very much the same lesson as the pre-

ceding, put in different words. Paying tithes is a good thing and ought to be the rule of the Christian who is a good steward of the manifold grace of God. Paying tithes, however, will not get us into the kingdom. Salvation goes much deeper than giving our money into the treasury. Isaiah had something to say about this also.

Making clean the outside, but forgetting the inside. There are those who use plenty of soap and water to keep their bodies clean, but take very little care to have clean minds and hearts. Cleanliness of body may be next to godliness, but *cleanliness of soul is godliness*. It is a good thing to keep both body and soul clean. The inside of the cup or platter is more important than the outside, but it is well to wash both. Jesus uses a second illustration; that of the whited sepulchres, which are beautiful on the outside, but foul within: "Even so ye also outwardly appear righteous men, but within ye are full of hypocrisy and deceit."

Persecution of the righteous. The hypocrite is the worst kind of persecutor. He wishes to make people conform to some outward rule, or regulation, to wear a mask, even as he does and if the person will not conform, then he tries to force him to do so. It is connection with bloody persecution that Jesus utters His terrible words, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell"? God had sent to Israel prophets, wise men, and scribes and they were persecuted, scourged, crucified. These same hypocrites were plotting even as He spoke these words to climax all their crimes by putting Him to death.

A heart-broken Lament: verse 37. These words reveal the love that Jesus had for the nation Israel. Jerusalem, as the capital of the nation represents the whole country. "How often would I - - - and ye would not!" We see here the willingness of God and the unwillingness of men. God longs to save all sinners: "Turn ye, turn ye, for why will ye die," "O Ephraim how can I give you up?"

A solemn warning: verses 38 and 39. "Behold, your house is left unto you desolate." This is both a prophecy and a warning, and has been fulfilled.

"Daily Readings For Public Schools"

"Daily Readings for Public Schools," an 8-page folder of selected passages from the Bible for use in the public schools has just been reprinted. This selection of readings was prepared a number of years ago by Rev. Delber H. Elliott, D.D. Its use has been endorsed by many superintendents of schools and many thousands of copies have been used in the past and continue to be used in many states. These may be secured from the National Reform Association, 209 Ninth St., Pittsburgh 22, Pa., at the rate of 5 cents each or 3 cents for ten or more copies.

YOUTH PROGRAM FOR MARCH 1

Indeed A Christian

WORSHIP PROGRAM

Hymn—"The Son of God Goes Forth to War"

Invocation

Hymn—"My Faith Looks Up to Thee"

Offering

Scripture—I Corinthians 6:1-20

Prayer

Hymn—"Where He Leads Me, I Will Follow"

PROGRAM CHAIRMAN

Most of us are well aware of the fact that there is not too much real Christianity in the world today. There is no lack of "religion," but there is a scarcity of earnest, sincere devotion to Jesus Christ. Most of us are "Sunday" Christians, or "church" Christians. We worship God on Sunday and we witness for Christ at church, but the remainder of the week we do as we please and our lips are silent with regard to our Lord. Our title might be punctuated three ways, and thus its meaning greatly altered. One might say: "Indeed? A Christian?" Or in other words, "Oh Yeah." Or again: "Indeed? A Christian." Which is to say, "How nice." Or perhaps: "Indeed a Christian!" Meaning, "They practice what they preach!" Let's consider what is needful if we are to fall in the last group.

First Speaker

First of all we should do well to determine what makes a person "indeed a Christian." Jesus taught that to become a Christian is to be born again. We are not *naturally* Christian, but supernaturally, through being born of the Spirit of God. Just adopting the tenets and subscribing to the ethical principles of Christianity will not make men Christian. John states it clearly in the first chapter of his *Gospel*: "To as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." A Christian is a child of God, born into the family of God through faith in Jesus Christ, "whereby we receive and rest upon him alone for salvation as he is offered to us in the gospel." It isn't enough to be born of Christian parents, for "that which is born of the flesh is flesh." We do not inherit the "new" nature of our parents by natural birth, but their "old" nature, which is sinful. We must get a "new" nature from God through being born again as we receive Christ into our hearts by faith. A Christian is a "Christ-in" one, for it is "Christ in you the hope of glory."

PROGRAM CHAIRMAN

A Christian isn't something you just "are," but something you "become." There must be a starting

point, and the starting point is to receive Christ as personal Saviour. We would do well to determine whether or not we've started before trying to be! However, if we truly believe in Christ as Saviour, it will make a difference in our lives, for there is a practical outworking (or working out!) of our relationship to Christ which makes a believer "different." Let's consider this for a moment.

Second Speaker

To become a Christian is to receive Christ as Saviour. To *be* a Christian is to acknowledge Him as Lord. Paul states it simply: "As ye have therefore received Christ Jesus the Lord, so walk ye in him." A Christian is one who lives Christ! "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." This testimony of the Apostle Paul should be the testimony of every Christian. Paul, who described himself as the "chief of sinners," was not extraordinary as a Christian because of anything in himself. His remarkable life and labors were the fruits of Christ's indwelling presence, and we need to be reminded that Jesus Christ, "the same yesterday, and today, and forever," dwells in every believing heart. As Christ revealed Himself in and through the Apostle, so He will reveal Himself in us if we but present ourselves to Him in humble and complete surrender. We must die to self; take up our cross; present our bodies; put off the old nature; "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." It isn't through *trying* that we live the life of victory, but through *dying*. We must "cross out" the old life of self, and live Christ! Only then will we be "indeed a Christian."

PROGRAM CHAIRMAN

It is not easy to admit our complete helplessness, and to depend utterly on even the Lord, but we must, if we would live for God. Jesus said: "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." Nothing without Him, but all things through Him; How simple, and how wonderful, if we would only believe. But let us go on, for our third speaker has a word for us.

Third Speaker

It should be obvious that if we are to be indeed Christian, we must be Christian in deed. "Faith without works is dead." Our Lord said, "By their fruits shall ye know them." If we are truly Christian our

lives will be transformed. Christ makes a difference. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." We are to throw away the pattern of living set by the world, being "not conformed to this world, but . . . transformed," walking in obedience to the will of God. John says to the "little children" who trust in the Lord: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." It is not difficult for the child of God to know the will of God in matters of conduct. What we do is to be done in the name of the Lord Jesus, and "whatsoever is not of faith is sin." It is not a matter of determining whether we should please men or God. We know we are to please Him! To follow the crowd or to follow Christ leaves the true Christian with only one choice. We are called to take up a cross and follow Him! In all matters of work or play, be sure you are right—with Him—then go ahead. "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Being a Christian isn't just talk; it is a daily walk; a walk of "holiness without which no man shall see God."

PROGRAM CHAIRMAN

May God give each of us the grace to believe, and the strength to live for Him who died for us, that our lives from day to day might prove that what we profess is real; that we are indeed Christian!

A Lesson In Service

By Rev. Robert H. McCaslin, D.D.

Orlando ... Florida

Two services of unusual interest were recently held in Sarasota Florida, the first the organization of a new Presbyterian Church in a Drive-In Theatre in the section known as Whitfield Estates, Dec. 7th, 1952, and the second on Jan. 18th when the new Pastor was installed. Dr. B. L. Bowman, dean of the Sarasota ministers and for twenty five years the faithful Pastor of the First Church saw the vision of a fine growing church in this section, and was instrumental in securing twenty-three lots in this growing part of the city, made a survey of the territory, which showed a desire for a new church, then brought to the Presbytery of St. Johns a petition for the organization of the Church.

The charter membership roll of the Church was nearly two hundred when Dr. Bowman was installed as pastor. It was the spirit of courage and vision and deep consecration that led him to voluntarily resign the comfortable pastorate of the First Church, where he was greatly beloved and honored, to undertake this new work, but that is the sort of a man he is. He is easily the first citizen of his city; his whole life has been one of service to others. When he came to Sarasota after the Florida real estate boom had

collapsed, he found only 83 members remaining in the church, which had before the boom nearly 300.

Before he could begin the task of rebuilding his church he was confronted with relief work. A hurricane struck this area and more than 2000 people were drowned, as well as great damage done to buildings, homes and business houses. He formed teams to help carry aid to the survivors of the hurricane; buried the dead; and worked night and day in rescue service, ministering to the people.

The task completed he began the problem of rebuilding his church, gathering in the remaining people for worship, preaching to them in the little chapel and in their homes, and bringing comfort to them in innumerable ways.

Today the First Church has a magnificent new Church, one of the most beautiful in Florida; a splendid educational building, a beautiful manse, secured during the depression, large and ample parking space, and now nearly 1000 members. More than 1600 new members have been received into the church during his pastorate. All debts on the entire plant have been paid, and two daughter churches have been sent out from the First Church under the leadership of Dr. Bowman.

In 1942 Dr. Bowman went into the Army as a Chaplain, and served both in the Pacific and Atlantic theatres, first as an Army Transport Chaplain, then as Senior Chaplain in a general hospital in the Philippines. He has written two books, one "Transport Chaplain" which is a thrilling story of his own experiences, and the other "They Also Served" which is a resume of the service of each of the Presbyterian Chaplains.

Dr. Bowman has served the Presbytery as Moderator, and also the Synod of Florida. No man in the entire Synod is any more beloved than this faithful pastor who now surrenders the comfortable pastorate of a great Church to become the pastor of a Home Mission Church. But knowing this man as many of us do, we can say it was the challenge of the difficult, the call to heroic service, the claims of His Master that led him to this new field where in a few years will stand another great Church, the fruit of this man's consecration and faithful service.

\$5.00 WILL BUY
CHRISTIANITY AND LIBERALISM
 By Dr. J. Gresham Machen
 (Reg. Price \$2.50)
 and any two of the following
 By Dr. Wm. C. Robinson

Title	Reg. Price
CHRIST - THE HOPE OF GLORY	\$3.00
CHRIST - THE BREAD OF LIFE	\$2.50
OUR LORD	\$3.00
WHO SAY YE THAT I AM?	\$2.50

The Southern Presbyterian Journal
 Weaverville ... North Carolina

Recommend The Journal To Friends

Women's Work

A Thank-You From Korea

The White Cross supplies sent out by the Women of the Church have aided immeasurably in meeting our needs. All of you who have had any part in sending these, have done much for the carrying on of this institution. Let me take this opportunity to thank you also for sending relief clothing, used greeting cards, magazines and other items to be used for the Koreans, as well as personal gifts. A number have asked what you can do to help. Two suggestions: send out any used victrola records you may have discarded. Koreans love music and it would help break the monotony of months in bed. Next, if you have left-over yarn, and do not expect to use it, the patients can make nice warm things and have light relaxation, too. Thanks!

—Excerpt from letter written by
Mrs. Bruce A. Cumming,
Registered Nurse, Korea.

To ship to Korea have bundles or packages weighing not more than 22 pounds each and send by international parcel post to specific address of missionary to whom you want to send your gifts. Wrap packages well, preferably in strong cloth, one of the missionaries writes, and tie with heavy twine or cord.

Annual Christian Conference Of Negro Women

Directors of these conferences are planning the program for the 1953 conferences in Alabama, Appalachia, Arkansas, Georgia, Mississippi, North and South Carolina, Greenville, S. C., and in Winchester Presbyterial, Synod of Virginia. Presbyterian women in Virginia cooperate with the Conference in that state, directed now by the state Council of Church Women. The new conference in Winchester Presbyterial is approved by Councils of Church Women in Virginia and West Virginia, and directed by Winchester Presbyterial, Synod of Virginia.

The Committee on Negro Work in Texas Synodical plans to sponsor several Vacation Church Schools again this summer, using Negro youth, training them in advance and directing the work that they do in communities that cooperate in this program. If one of these conferences is held in your synod, publicity should be given to it and information given to every local Women of the Church, so that more women may be informed and will help Negro women to attend. There is need for support to be given these conferences by more of the Women of the Church, through informed interest, financial gifts, and prayer. Help those women to attend who will bring to their communities increased ability and deepened desire to share with other women what they learn in the conference.

I Am A Steward Of My Heritage

We do not select our heritage, nor do we have anything to do with forming it. Many generations have contributed to it, gradually building a way of life that is characteristic of a particular family. This pattern of living, with its aptitudes and skills, its ideals and habits, is a gift to each succeeding generation. The influence of the family heritage on character and personality traits is inestimable.

My heritage is a sacred trust from my parents to use in shaping my life. If I use it well I do honor to the pattern of life that was given me, and pass on a goodly heritage to the next generation. But my heritage is vastly more important than that. In building my life I have a special niche to fill, a place where God has given me my work to do. My heritage is the equipment I have been given with which to do my work. I do not have to use it. I am free to do exactly as I please with it. I can accept the benefits from it and live carelessly, drifting through the days and years, letting the tide of life determine where I go and what I do. Or, if I wish, I can close my eyes to any heritage I might have received and start a new life that is very different from any I had ever known. This life of my choosing may be in a "far country" where I lose my heritage, or throw it away.

To do either of these is to be false to my trust. I am a steward of my heritage as truly as I am of any other possession. During my childhood I came to trust in Christ as my Saviour and Lord, and became a child of God with a glorious heritage in His eternal Home. Because of this I must be the very best steward of my human heritage that I can be, for all I am or have is dedicated to His glory. It will take all of my equipment to do my task well. As I work I find weak places in my heritage, where discouragement and disillusionment have crept in. Parts must be replaced where sin has broken down by walls of defense. A stormy temper can be replaced with patience, a critical spirit with kindness and understanding. I must often renew my habits of industry and faithfulness and prayer. I must always be "Loyal to the Royal that is within me." Above all, my love must be genuine.

In my busy, cluttered, working years, I would pause to look back to my heritage. I would remember the example and teaching of my parents, the ideals and dreams of my youthful days. My heritage has given me the desire to keep on trying, the ability to do my part, and the inspiration to continue trying to fill that niche in God's plan that I alone can fill. The dreams of youth are becoming a reality because my Father in Heaven is constantly giving me strength and guidance, and I know, with His help, I can build my life worthily. Thank God for a heritage—and the opportunity to be its steward!

—Margaret Hoyt.

Synodical Training Schools And Adult Conferences* — 1953

- *Alabama: Shocco Springs, May 29-31.
Appalachia: King College, Bristol, Tenn., June 1-6.
Arkansas: Arkansas College, Batesville, June 8-13.
Florida: Coquina Hotel, Ormond Beach, May 4-9.
Georgia: Wesleyan College, Macon, June 22-27.
*Kentucky: Centre College, Danville, June 12-14.
Louisiana: Silliman College, Clinton, June 22-26.
Mississippi: Belhaven College, Jackson, June 22-26.
Missouri: William Woods College, Fulton, June 15-20.
North Carolina: Peace College, Raleigh, June 8-13.
Oklahoma: Oklahoma Presbyterian College, Durant, June 15-20.
South Carolina: Coker College, Hartsville, June 1-6.
*Tennessee: Nacome, Aug. 14-16.
Texas: Mo-Ranch, Hunt, Texas, Aug. 3-9 (Business Women's Conference Aug. 1-2).
Virginia: Massanetta, July 27-Aug. 2.
West Virginia: Davis and Elkins College, Elkins, W. Va., June 22-27.

Information should be given throughout your presbyterial and synodical about the School or conference in your synod, courses to be offered, and significant emphasis to be made. Unusual opportunities are offered women in your synod to have an experience in fellowship, training and spiritual growth. Encourage a larger attendance throughout your presbyterial at the 1953 School or Adult Conference in your synod.

Church News

Rev. S. W. Newell, Jr., Accepts Call Of Davidson College Church

The Rev. Samuel W. Newell, Jr., pastor of the Mullins (S. C.) Presbyterian Church, has accepted a call to become pastor of the Davidson College Presbyterian Church, it was announced today.

Mr. Newell will assume his new duties at Davidson around March 1 upon approval by the Pee Dee and Concord Presbyteries.

A native of Jackson, Miss., the new Davidson minister has served in the Mullins church since his graduation from Union Theological Seminary in 1950.

He graduated from Davidson with the class of 1939 with an outstanding student record, including membership in Omicron Delta Kappa, national honorary leadership fraternity, and served as president of the senior class.

Emory University granted him a M.A. degree in 1942, and he received both the B.D. and Th. M. degrees from Union Seminary. He was president of the Union student body during the 1947-48 school year.

Mr. Newell served as an instructor at Battle Ground Academy, Franklin, Tenn., from 1939 until 1941, and as an English instructor at Georgia Institute of Technology in 1942 and 1945-46.

During World War II, he served for two years with the U. S. Army Intelligence service.

In addition to Omicron Delta Kappa, he is also a member of the Kappa Alpha Order and Civitan Club.

Mr. Newell is married to the former Martha Daniel of Atlanta, Ga., and has two children, Pattie Morris, five, and Martha Scott, two.

Meeting Of Assembly's Committee On Minister And His Work

The annual meeting of the Assembly's Committee on the Minister and His Work was held at the Piedmont Hotel in Atlanta Wednesday, January 28. Dr. Charles H. Nabers of Greenville, S. C., was elected chairman of the committee for 1953-54, succeeding Dr. E. T. Thompson, professor at Union Seminary in Richmond. Dr. Thompson, chairman of the group for 1952-53, presided over the meeting in Atlanta. Dr. R. L. Wood, of West Palm Beach, Florida, was elected vice-chairman, succeeding retiring vice-chairman Colonel D. T. Moore, Lewisburg, West Virginia.

Dr. E. T. Thompson will present the yearly report of the committee and represent this group at the General Assembly in Montreat this June.

Town And Country Pastors' Institute Union Theological Seminary

Eighty-four pastors and a dozen leaders! That was the attendance at the Town and Country Pastors' Institute at Union Theological Seminary, January 26-29.

These eighty-four pastors from Appalachia, West Virginia, Virginia and North Carolina represented almost every type of town and country church—coal mining industrial, open country agricultural, small village churches, county seat town churches, very large open country churches, and in a few cases, suburban churches which minister to our increasing population of rural non-farm people.

Dr. Luther Powell of Drew Seminary led the inspirational services at the Institute and Dr. Donald Richardson conducted the Bible Hour, bringing spiritual messages each day. There were periods of instruction on the training of church officers, youth leaders and Sunday School teachers. Two other outstanding events on the program were a seminar on

Evangelism, Fellowship and Cooperative Effort and a message by an agricultural specialist who told of the relation between the church, the people, and the soil.

Fellowship Awards - Columbia Theological Seminary

The Faculty of Columbia Theological Seminary has recently announced the award of four graduate Fellowships and one exchange Fellowship for the coming year. The Fannie Jordan Bryan Fellowships for this year were awarded to Mr. Samuel H. Christopher, Jr., of West Columbia, S. C., a graduate of the University of South Carolina, and to Mr. Douglas Wiley Hix of Winchester, Tenn., a graduate of Davidson College. An Alumni Fellowship was awarded to Mr. Jefferson Trent Howell, Jr. of Clearwater, Fla., who is a graduate of the Georgia Institute of Technology. Mr. Spencer Castles Murray of State College, Miss., who is a graduate of Davidson College, was named as winner of the Anna Church Whitner Fellowship. Each of these Fellowships provides a stipend for use in taking an approved course of graduate study at some institution of higher learning in this country or abroad, and may be used at any time within a period of the next five years.

A new award for this year was made possible by the Faculty of the Waldensian Theological Seminary in Rome which generously offered an exchange Fellowship for some student of Columbia Theological Seminary to be named by its Faculty. Mr. Herbert Sidney Maxwell of Clinton, S. C., a graduate of Presbyterian College, has been named as the winner of this Fellowship. It is expected that Mr. Maxwell will go to Italy next summer to begin his year of study in Rome and that after completing it he will return for an additional year of study at Columbia Seminary.

Henry S. Schum Becomes Pastor Of Hopewell Church

The Hopewell Presbyterian Church extended a call to the Rev. Mr. Henry S. Schum to become its pastor. The call was accepted and Mr. Schum was installed in his office on Sunday, February 1st, at 7:30 P. M.

The Hopewell Church, founded in 1762, is widely-known for its adherence to the great fundamentals of the Christian faith, and for its evangelistic and missionary endeavors.

Mr. Schum is a native of Altoona, Pa. He received the B.A. degree at Bob Jones College in 1940. He served for two years as Field Secretary of the Young Peoples' Fellowship Clubs of N. C., S. C., and Va. He was Chaplain and Bible professor in the Ben Lippen School for Boys, Asheville, N. C., for five years. He attended the Columbia Theological Seminary, Decatur, Ga., where he received a Bache-

lor of Divinity degree. He comes to Hopewell from Guerrant Presbytery in the mountains of Eastern Kentucky. He served as a mission pastor in four churches and four outposts on the Highland-Canoe field of churches there.

Mrs. Schum, a native of Charlotte, was formerly Miss Ruby Stegall. There are three daughters, Jane, Ruby, and Mary, aged eight, five, and three.

Karl Hudson Honored By Church Extension Group

Karl G. Hudson, Sr., prominent Raleigh layman, was honored by the Executive Committee of Church Extension of the Presbyterian Synod of North Carolina on February 5 during the semi-annual meeting of the body which brought distinguished churchmen to Raleigh from all over the state. For many years Mr. Hudson was an outstanding leader in the Home Mission work of the Synod. When the Synod was reorganized in 1950, Mr. Hudson was named the first Chairman of the Executive Committee of Church Extension, an office he was compelled to relinquish during the first year of operation on account of ill health. Both the Synod and the Committee have previously taken notice of the contribution Mr. Hudson made to the Home Mission work of the Synod.

A. E. Gibson of Wilmington, N. C., Chairman of the committee, presided over the Raleigh meeting.

Crestview, Fla.

This city experienced a great revival in two days with the new Bill Graham Picture, Mr. Texas. It was shown three times in two days and over one thousand people saw it and were blessed by it. It was scheduled for Friday night at Youth Center and 300 young people saw it and hundreds were turned away. The pastor, Rev. James Milton McKnight, then made arrangements to move it to the High School for Sunday afternoon. The high school was filled. People came 50 and 100 miles to see the picture. Then it was shown again at 7 P. M. at the First Presbyterian Church. It was filled to overflowing again. Sixty persons came to the front when the invitation was given to rededicate their lives.

This opens a new possibility with moving pictures and evangelism. If Billy Graham made 8 or 10 pictures—each one taken from the big stadium where he was preaching and gave a full length sermon and the invitation at the close. It would make it possible for a small church to sign up with the Billy Graham organization, show by moving pictures Billy Graham preaching night after night, the great choirs, the wonderful singing of Cliff Barrows—the invitation by Billy Graham—and then the after meeting by Grady Wilson. It has a drawing power that a local evangelist can not match.

Mr. Boldt, personal representative of Billy Graham, stood outside the church Friday night and saw hun-

dreds of people turned away who could not get in to see a moving picture of Billy Graham preaching.

The First Presbyterian Church, Crestview, has a year around program of audio visual education. Many times during the year, they have to have two evening services to accommodate the crowds that come to see the great pictures. During the summer they have an open air drive-in church service, with audio visual sermons and hundreds come from all over the country to see the great pictures shown. People can sit in their car and attend the worship service. A screen is erected on the back of the huge three story education building. Located in the heart of the city, across from the county courthouse, it attracts much attention during the summer season.

Junior Church Fountain City, Tenn.

On January 11, the worship services at Fountain City, Tenn. Presbyterian Church were conducted entirely by the 125 Junior Church members there, all youngsters under 12 years of age.

The Junior Church, organized in 1946, is one of only two such groups in the whole Southern Presbyterian Church. At the Fountain City church, the Junior Church occupies its own building, takes charge of its own services and has its own choir, deacons and officers. During services on the 11th there, the junior members gave "sermonettes" and members of the primary class led in prayers. Bobby Harris, age five, gave his own illustrated "lecture," using a flannel-graph. Bobby has made the easel himself.

Members of the Junior Church choir are under the direction of Mrs. Fred Andrews. The Reverend Witherspoon Dunlap, pastor of the Fountain City Church, says, "Our Junior Church has grown so consistently in interest and numbers that when we moved into our new building we turned the old one over to the children. We have an average attendance every Sunday morning of more than 100 children."

Guerrant Church Jackson, Ky.

The men of the Guerrant Memorial Presbyterian Church at Jackson, Kentucky, have established a scholarship to Lees Junior College for an active Christian worker in a Presbyterian Church in Guerrant Presbytery. This Scholarship covers the cost of tuition for the entire school year.

One of the purposes of this scholarship is to encourage Christian young people of the Presbytery to attend Lees Junior College, Jackson, a Southern Presbyterian supported school.

Jerry Turner, Sebastians Branch, Kentucky, is the recipient of the scholarship for this year. The Presbytery is to decide the one who is to receive the scholarship each year.

News Notes From Columbus, Ga.

The Rev. Robert Blakeley McNeill was recently installed as pastor of the First Presbyterian Church of Columbus. The Rev. John Neville, Jr., of Holt Church, Columbus, presided and propounded the questions, Rev. McKinley Weaver of Sherwood Church, Columbus, preached the sermon, Elder Frank A. Philips, Jr., of Edgewood Church, Columbus, charged the pastor, and the Rev. W. B. Clemmons of Edgewood Church, Columbus, charged the congregation. The Rev. Mr. McNeill came to Columbus from the pastorate of the Jacksonville, Alabama, Church.

The Rev. David E. Boozer, pastor of Memorial Church of Columbus, submitted his resignation to the congregation on January 25th. He has accepted the call of the Parkview Presbyterian Church of Marietta, Georgia, and expects to begin the new pastorate on March the first. Mr. Boozer has been pastor at Memorial Church since 1948 and the work of the church has gone forward under his leadership. They have just completed the building of a new educational building.

Presbyterian Orphanage Association

The Presbyterian Orphanage Association will hold its annual meeting April 28-29-30 in Itasca, Texas. The Association accepted the invitation of the Southwestern Presbyterian Home and School for Orphans to meet with them. Reverend N. R. Hawkins, president of the Home, is vice-president of the Association. The work of orphanages has been under the Board of Education and is assigned to the Division of Higher Education of which Dr. Hunter Blakely is the director. The program for this meeting in April in Texas will be under the direction of Dr. M. A. Macdonald, president of Thornwell Orphanage, Dr. Hunter Blakely of the Division of Higher Education, and Reverend N. R. Hawkins, host and vice-president of the Association.

"The Massanetta Echoes"

Published by The Massanetta Springs Summer Bible Conference, Massanetta Springs, Va. Price \$2.00.

This volume contains the addresses of the Bible Conference, Massanetta Springs, delivered during the summer of 1952. This is the first volume published after a lapse of seven years. The sermons are presented almost verbatim as given on the Massanetta Springs platform. The freshness, informality, and spontaneity are all preserved in these messages. Each address contains a Bible basis and is characterized by inspiration and encouragement in living the Christian life.

Letters continue to pour into this office showing that men are thinking through our church problems. The following is of particular interest because it comes from one of our best known ministers:

“Ecumenical headquarters are pounding our people with propaganda partly at the expense, duly authorized, of our denomination. Also our own denominational machinery, probably also with due authorization, is being used off and on to support some of the phases of ecumenism. I feel that the voice of your Journal also should be fully heard in behalf of a balanced truth. Not that you are against the best forms of ecumenism, of course. Without in the least hereby committing myself on mooted questions I enclose a little piece of money to help a bit with your costs.”

Have you seen “The Reason Why?” — a pamphlet which presents many reasons why we should preserve our Southern Presbyterian Church as a separate and distinct agent in the work of God’s Kingdom.



WRITE FOR SAMPLE COPY OR 100 COPIES FOR \$4.00

**THE ASSOCIATION FOR THE PRESERVATION AND CONTINUATION
OF THE SOUTHERN PRESBYTERIAN CHURCH**

H. B. DENDY, Secy.

WEAVERVILLE, N. C.

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

FEBRUARY 25, 1953



THE MEASURE OF A MAN

VOL. IX NO. 43

\$2.50 A YEAR

LIBRARY, READING ROOM
UNIVERSITY OF N. C.
CHapel Hill, N. C.

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor

Weaverville, N. C.

Dr. L. Nelson Bell, Associate Editor

Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Phillips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw
Mr. W. R. Willauer

EDITORIAL

Presbyterians Honor Dr. Fulton's Career

Dr. C. Darby Fulton, executive secretary of the Presbyterian Church, U. S., Board of World Missions, was hailed as a true "missionary statesman" at a surprise dinner honoring him Monday night.

Dr. Fulton was the central figure at the dinner and program at the First Presbyterian Church, attended by about 200 of the church's leaders and officers from over the South.

Sharing in the honors paid him were seven Nashville employees of the board who have served for 20 years or longer, including Miss Wilhelmina Webb, Miss Fannie Lou Davis, Miss Mai Holt, Miss Mildred Hager, Miss Ellen Hastings, Miss Mattye Bond and Arch Turner.

Dr. Fulton was presented with an engraved watch, a set of luggage, a wallet, and an elaborately leather-bound volume of letters expressing appreciation of his many years of leadership.

Afterward, before a succession of speeches of tribute to him from board officers and spokesmen of other of the denomination's groups, Miss Mary Alice Mounts, for his staff, presented him with a film projector.

20-YEAR EMPLOYEES

The 20-year employees were accorded special recognition and presented with gold watches for their long service by Dr. William M. Elliott, Jr., Dallas, Texas, a member of the missions board, who presided. The presentations to Dr. Fulton were by Dr. James A. Jones, member of the board and the General Council, and pastor of the Myers Park Presbyterian Church of Charlotte, N. C.

Speakers including Dr. Elliott, Dr. Jones, World Missions Board Chairman, Thomas K. Young of

Memphis, the Rev. R. P. Richardson, a missionary to China now on furlough, and others, joined in expressions of unstinted tribute to Dr. Fulton as an executive and as a man.

The principal speech by Dr. J. McDowell Richards, of the Board of Church Extensions and president of the Columbia Theological Seminary of Decatur, Ga., reviewed Dr. Fulton's long career as missionary, church leader, former moderator of the General Assembly—highest office the church bestows—in 1948-49, and executive secretary since 1932.

"Dr. Fulton is a scholar in his field, an administrator of rare ability, a master of ideas and their expression, an outstanding speaker and writer, and possesses a fighting heart and an incredible energy which have been our greatest strength in surmounting the distressing missions problems of recent years—especially in the Orient," he said.

"ABLE PREACHER"

"He is one of our most deeply and truly loved figures—a 'folksy' personality," the speaker continued. "He is one of the ablest preachers and speakers of our church. He is fearless and uncompromising in his convictions, but is tolerant of those in opposition.

"In the fullest sense of the word, he is one of the real missionary statesmen of our time."

Speaking for the missions board, Dr. Young, pastor of Memphis' Idlewild Presbyterian Church, also told of the "magnificent effectiveness" of Dr. Fulton's work, in the "adversities" which beset missions work at various times in Japan, China, and Korea. The Rev. Mr. Richardson hailed Dr. Fulton as "a missionary's missionary and board executive—as Army privates call Gen. Omar Bradley a soldier's soldier and general."

In his response, Dr. Fulton expressed appreciation for the honors accorded him, and to his staff for

loyalty and efficiency. Invocation was by Dr. Walter L. Caldwell of Nashville, a former chairman of the missions board.

—*The Nashville Banner.*

"The Post-Christian Era"

In a recent address an outstanding evangelical minister and teacher, an exchange professor from Italy, used the startling phrase with reference to Europe. He spoke of this as the post-Christian era in Europe and supported this statement by calling attention to the numerical weakness and the struggling existence of Protestantism in Europe where Protestant Christians not only are in a very small minority but also find themselves beset by the inroads of secularism on the one hand and the aggressive policies of a politically powerful Roman Catholicism.

Can we learn from the past? Are there signs as one looks back through the pages of Church history which might point to place—or places—where fatal decisions were made, or to policies which were the gradual development of compromises in faith or practice?

One would be both presumptuous and unwise to assume to know all of the answers, but certainly some of the mistakes can be recognized, and from them contemporary Christianity can well learn.

One fatal mistake was the intrusion of the Church into the political field and vice versa. When the Church tries to use the government for political purposes it usually ends by finding itself a tool of the government itself.

A second element was pandering to the wealthy and socially secure, with a concurring ignoring of that great mass of underprivileged and oppressed peoples.

Another step in the loss of the Church's power in Europe was the shift from the simplicity of the early Christian era to one of ostentation, pomp and outward show of power and wealth. Accompanying this shift was the erection of great cathedrals across the doors of which only too often were written, "Ichabod."

A century ago this departure from the Christian faith centered in Germany where a host of men shifted the Christian emphasis from the supernatural to the natural and established a school of thought

destined to destroy faith in the Bible as the inspired Word of God, substituting for divine revelation human reason and centering authority in the mind of man rather than in the Scriptures.

In this rationalistic atmosphere secularism and materialism crept into the Church and as this destructive philosophy advanced spiritual power and witness waned.

Today European Roman Catholicism clings tenaciously to fixed Christian doctrines, some of them the obvious distortions of man, while at the same time it fights for power and prestige by both open political maneuvering and secret intrigue.

At the same time European Protestantism is pitifully weak and in some areas has in large measure been divested of effective testimony by the encroachments of unbelief, (posing as scholarship), materialism and secularism.

But as is usually true, God has not left Himself without a witness, and scattered across Europe one finds groups of faithful believers, men and women who have suffered the loss of much this world might have to offer but who despite their poverty and other limitations, are living trophies of the goodness and the grace of God.

Out of this depressing picture of Europe, a Europe living in the "post-Christian era," what can we learn?

Do we not here find a warning against the Church, as such, intruding into the political field? Do we not see the danger of ever permitting the Church to become the particular agent of any class of society? Do we not see the danger of copying the pomp and ritualism of a decadent past? Can we not see the danger of theological rationalism and higher criticism with which we are more than toying here in America today? Is it not obvious that as materialism and secularism creep into the lives of Christians—and into the Church—that spiritual power and effective witness for Christ recede?

God will never leave Himself without a witness but it is certainly His will that the Church of Jesus Christ shall be a living and vital power in contemporary society; a light on a hill, the salt of the earth. The Church in Europe today is not such a vital force. Unless tendencies in America are reversed; unless there is a wide-spread return to New Testament Christianity through the humbling of minds and hearts on the part of men and the regenerating power of God's Holy Spirit; the time

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. IX, No. 43, February 25, 1953.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, please send an address label giving your old address.

will likewise come in America which will also be called "the post-Christian era." To this we all fervently say, "God forbid." But, it is God's will that His Church shall be an ever-growing force for righteousness. If other than that shall eventuate the fault will be man's, not God's.

"O Lord, I have heard thy report, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

Imputation:

"The Core" — "The Hinge"
"The Guardian"

In the article on imputation in the Schaff-Herzog, Warfield says that in the hands of Protestantism, "the threefold doctrine of imputation—of Adam's sin to his posterity, of the sins of His people to the Redeemer, and of the righteousness of Christ to His people—at last came to its rights as the core of the three distinctive doctrines of Christianity—the sinfulness of the human race, the satisfaction of Jesus Christ, and justification by faith. The importance of the doctrine of imputation is that it is the hinge on which these great doctrines turn, and the guardian of their purity."

In the ISBE, Dr. Casper Wistar Hodge elaborates and vindicates the Spiritual basis of these doctrines. The word *impute* occurs some nine times in the King James' New Testament, but unfortunately it has been replaced every time in the RSV New Testament by other terms. On the other hand Professor Heidland, in Kittel IV.292-295, classifies a section of the usage of *logizesthai* under the saving acts of God (a) the imputation of faith, James 2.23; Rom.4.3ff; 9ff; 22ff; Gal. 3.6, citing Gen 15.6, and (b) the non-imputation of sin: Rom.4.7f; 2 Cor. 5.19; citing Psalm 32.2. Thus, Heidland allows the proper usage of *impute* in each case where the King James so translates and in one additional case, Gal. 3.6.

In the writings of Luther and Calvin, one continually reads *impute* and *imputation* as well as their cognates, reckon, account, count, give, credit to, charge to. The Lutheran and the Reformed creeds follow this Reformation usage. In the age of Puritanism, John Owen wrote a large volume affirming:

"The righteousness of Christ (in his obedience and suffering for us) imputed unto believers, as they are united unto Him by His Spirit is that righteousness whereon they are justified before God, on the account whereof their sins are pardoned, and a right is granted them unto the heavenly inheritance."

In the eighteenth century, John Wesley wrote his ablest theological work in refutation of an attack upon original sin by John Taylor—a Presbyterian who was becoming Unitarian. In this fine work, Wesley insists that the sin of Adam was as truly im-

puted to his posterity as the righteousness of Christ is imputed to believers.

In the nineteenth century, there is a vigorous statement of imputed righteousness in THE GRACE OF CHRIST a volume by Wm. S. Plumer, professor in Western and Columbia Theological seminaries. Dr. Plumer holds that: "Justification by Christ's imputed righteousness is the centre arch of that bridge, by which we pass out of time into a blissful eternity".

The great evangelical voice that sounded in Edinburgh during the first quarter of the twentieth century was that of Alexander Whyte. Dr. Whyte loved to use the definitions of justification found in the catechisms and the confession in his fervent evangelistic sermons. And in his discussion of the Shorter Catechism, Whyte affirms that the Holy Spirit gave and that the Holy Spirit uses the word *impute*. We are glad that the new version keeps the thought under the terms, reckon and count; but we regret to note that the word *impute* is apparently missing from the RSV New Testament.

—W. C. R.

Revelation In Interpreting The Gospel Story

Have we made as much as our Lord taught us to make of revelation in seeking to understand the Gospel records? When Peter confessed his faith that Jesus was "the Messiah, the Son of the God, that is, of the living God", the Saviour replied: "Blessed art thou . . . flesh and blood has not revealed it unto thee, but My Father which is in heaven". When the cities of Galilee rejected Him, Jesus thanked the Father, Lord of heaven and earth, because He had hidden these things unto the wise and prudent and *revealed them unto babes*.

Our Lord made such stupendous claims for Himself that fanatical opposition arose against Him. Some sought His life, some accused Him of blasphemy, some charged a league with Satan—and these accusations appear in the Synoptics as well as in John, in the accounts of the early as well as of the latter parts of His ministry. But the enormity of the claims were backed up by the mighty acts of God—good news to the poor, binding up the broken-hearted, healing the sick, raising the dead, casting out demons. As our Lord wrought these signs of the breaking in of the eschatological Kingdom and as His disciples wrought them in His Name, He predicted the Final Judgment when men would plead with HIM AS THE JUDGE concerning how they had prophesied and wrought IN HIS NAME. To the paralytic He proclaimed the forgiveness of sins, to carping critics He described Himself as THE LORD OF THE SABBATH.

In the face of these claims and against this fervid opposition those who came to Jesus in faith, in worship, in discipleship were the babes to whom the Father had revealed the Son. And their worship and

faith thus bear witness to the revealing acts of the Father. Here is an outcast leper, who worships Him saying, "Lord if Thou wilt, Thou canst make me clean". Here is Jairus who worships Him, saying, "My daughter has just died! but come and lay Thy hand upon her and she shall live". Babies in Christ, whose first frail forms of faith testify not of flesh and blood—but of the Father's revelation of His beloved Son—the Messiah.

—W. C. R.

Boasting In The Lord:

"My soul shall make her boast in the Lord"
(Psalm 34)

I am afraid that we Americans boast about the wrong things sometimes. We are proud of our Greatness, of our Wealth, of our Resources, our Inventions, our Educational Institutions, our Power and our Culture. How many of us are proud that America is Christian, at least in name? How many of us boast in our God? A God so different from the gods of some lands.

I am also afraid that we as individuals boast of immaterial things. We are proud of our Homes, of our Families, of our Bank account, of our Television set, of all the conveniences of modern life; our Automobiles, and Airplanes. How many of us make our boast in the Lord?

The Psalmist finds many things to boast of in this Psalm:

I. *He Boasts in His Name*; exalts His Name; and His Name stands for His Character.

What are some of the elements of that Character as depicted here? His Power, and His Goodness; His Justice, and His Compassion and Mercy are seen as we read this beautiful hymn of praise to God, and our thoughts linger on verses like these: "The angel of the Lord encampeth round about them that fear him, and delivereth them"; "O taste and see that the Lord is good"; "The face of the Lord is against them that do evil"; "This poor man cried, and the Lord heard him, and saved him out of all his troubles".

II. *He Boasts in His Deliverances*; the Psalm is saturated with this idea. (See verses 4, 6, 7, 17, 18, 19). He delivers us from our *Fears*; from our *Troubles*; from our *Wants*, satisfying us with all good things; from our *Sins*, for He redeems the soul of His servants. David was a soldier; he knew the power of the enemy. He was a man who had many troubles, and of terrible sins; he trusted God and never found Him to fail in his times of need.

III. *He Boasts in His Willingness*, or Responsiveness.

Not only was God able to help, but His ears were open to the cry of His people. He is near those who have broken and contrite hearts. If we seek Him then we can find Him. We can look to Him and our

faces will be enlightened. What a marvellous picture of God's interest in His people and His willingness to meet every need of their hearts and lives! How beautifully it corresponds to the picture of Jesus, the Revealer of God, as He went about doing good and ministering to those who needed Him!

—J. K. P.

No Exceptions

Jesus said: "*Verily I say unto you, Whosoever shall not receive the kingdom of God as a little Child, he shall not enter therein.*"

There is in this statement *no exemption* for the scientist, the scholar or the philosopher. We have witnessed again and again the destructive effect of intellectual pride on the souls of men. Attempting to eliminate the supernatural in Christianity and limit the revelations of God to the capacities of human reason, a man finds himself enmeshed in the arms of a Frankenstein of his own making, so that the simplicity of the Gospel and the saving power of the Lord Jesus Christ are lost in the coldness of logic.

From such a predicament there is but one escape: turn back to the warm light of the Word of God; believing, pondering, praying and working; accepting its own claim to be the Sword of the Spirit.

In this child-like faith there is Spirit-given power.

Do You Worry?

One of the greatest victories a Christian can win is that over worry. Worry can react on the mind and body and produce genuine illness. More than that, a Christian can dishonor his Lord by continuing to worry.

Concern and worry are not the same thing. Concern is the proper reaction of a Christian to many things he sees in the world, and in the Church. But concern should be translated into prayer, turning over to the infinite and all-powerful and loving Heavenly Father, the problem or the condition in question and trusting Him to effect the solution.

On the other hand, worry is carrying a load God does not want us to carry. Worry is looking at the waves and listening to the wind rather than turning to the Maker of the world. Worry is presumptuous in that it involves assuming, and that hopelessly, a burden which He would have us place on Him. Worst of all, worry is an attitude of defeat and a failure to trust in God in simple faith.

How can worry be dispelled? Practice the art of prayer, of just telling God of the matter of concern and asking Him to effect its solution. Also remember that so many of our worries are about things we fear might happen, but which never do. The surest way to dispel worry is to remember that, if we are inside the circle of God's will for us, all

is well, regardless of the outward appearances.
The Christian has this assurance:

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

There are multiplied occasions for concern which should be translated into prayer, but, let us pray constantly to be delivered from worry, remembering Peter's injunction: *"Casting all your care upon him; for he careth for you."*

One-Way Traffic

A New York judge recently suggested that convicted Communists be given the preference of going to jail or being deported to Russia. The horrified uproar and vigorous reaction against going to Russia has not subsided yet.

Personally, we think it was a fine suggestion and one which might well be enacted into mandatory law.

If the Communistic state, so ably exemplified by Russia, is the utopia its proponents claim it to be why is it that the stream of refugees in the world is always *away* from Communist-dominated areas? Why are people from East Germany flocking to West Germany by the thousands? Why have some eight million Koreans fled from North Korea in the last two and a half years? Why did Chinese, as long as it was possible to do so, desperately try to get away from the parts of the country in the hands of the Communists? Why do the peoples of Central Europe today frankly say they would take the atom bomb if it would mean deliverance from Russia?

And yet we continue to grant diplomatic recognition to the nation so largely responsible for the sorrow, suffering, destruction and uncertainty of our world today!

Some day—we hope before it is too late—we will awaken to the fact that there is no possible way of dealing or doing business with a government made up of men dedicated to the destruction of all that we hold dear.

THERE IS NO PEACE — THERE CAN BE NO PEACE — WITH COMMUNISM!

In The Great Judgment: "Thou" Or "You?"

Attention has been called to the fact that not only in Old Testament quotations, but also in the account of the Great Judgment in Matthew 25, the RSV uses "thee" for Christ. We are delighted to recognize this proper ascription to our Lord of the pronouns the RSV reserves for God. The usage in Matthew 25, however, makes more conspicuous the other RSV usage in the judgment scene with which the Sermon on the Mount closes, Matthew 7.22:

"On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?'"

Now the Church of the ages has preached and wrought in the Name of the Lord Jesus as the Name which God has put above every name (Phil. 2.9-11). In the light of this fact, in the awesome light of the Judgment, how can the RSV assume that Jesus ascribed to Himself here only pronouns befitting man? The 1611, the 1881, the 1901 translators all gave to Jesus the pronouns worthy of Deity in *both* of these judgment scenes. Only the RSV translators were ambiguous, taking one interpretation in Matthew 7 and the other in Matthew 25. We predict that there will be no ambiguity when we all stand before the Great White Throne!

—W. C. R.

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

Christian emphasis. Educational excellence. Friendly personal attention. Tests and guidance. College, Business Administration, Preparatory. Member Southern Association of Colleges and Secondary Schools. Apartments for married students. Veterans of Korea. Preparatory Summer School begins June 8, 1953. Collegiate Summer School begins June 15, 1953.

PRESBYTERIAN JUNIOR COLLEGE

BOX 38-W

MAXTON, NORTH CAROLINA

ACCORDIONS

FAMOUS ITALIAN MAKES

Available to Students, Teachers, Christian Workers and Missionaries at

SPECIAL DISCOUNTS

Write Today for FREE Literature

Accordian Manufacturers & Wholesalers Outlet
Depl. SP, 2003 W. Chicago Ave., Chicago 22, Ill.

RADIO

FACING THESE DAYS
Courage Is Yours With Christ

SYNOD'S EVANGELISTIC SERIES

WEEK OF MARCH 1

Synod

Speaker

North Carolina	Rev. Allen C. McSweeney
Georgia	Dr. S. Wilkes Dendy
Arkansas	Rev. Wilson D. Keenan
Mississippi	Dr. Robert S. Woodson

Check Local Station For Time

Produced In Co-operation With
DIVISION OF RADIO & TELEVISION
BOARD OF CHURCH EXTENSION

"Calvin Said ..."

(A Typical Benediction)

"And now let us prostrate ourselves before the majesty of our benevolent God, acknowledging our faults, beseeching Him more and more to make us aware of them, so that we may better recognize that the gifts we have received from Him are communicated as to those who are not worthy to receive, and that this may cause us, with great desire, to delight in them. And that by this means we may endeavor day by day to cast off our evil affections and all our vices, by which we should be engulfed were it not that He has had pity on us and has caused us to feel His Grace, which He is pleased to continue in us with the effect that we shall seek only to surrender ourselves fully to Him. In waiting upon Him may we attain that full clarity of vision in which we shall see Him face to face, so that we may be transfigured into glory like unto His; may He always continue to show us the way of salvation and cause us to walk in it in true perseverance. May He not only bestow upon us this Grace, but also extend it to all peoples and nations upon earth. In this spirit we say together, God all powerful, Our Father which art in Heaven, etc."*

This is a typical conclusion to one of Calvin's sermons. Always the pattern and thought are similar, so much so that most of the sermons we have recorded, end simply, "And now let us prostrate ourselves before the majesty of our benevolent God, etc.", as though it was assumed that the reader would know what followed. These benedictions are noteworthy, not only for the awareness of the Glory of God and the dependence of man they portray, but also for the evidence they give of Calvin's high sense of liturgical propriety. The services he conducted were not liturgically barren. When addressing his Lord or leading his people in worship, he frequently reached heights of liturgical beauty unsurpassed in the literature of Christian worship. In passing, it is worth remarking that the world-wide perspective with which the benediction closes, is regularly included.

*From a Sermon on Galatians 4:8-11.

The Crust Of The Earth

(This is the third in the series by J. V. N. Talmage, B. E.)

In my investigation of stone-age man, I was continually being surprised at its various ramifications. Normally the highly specialized researcher can rely upon data from other branches of science than his own, but I learned by experience that it was necessary to examine carefully data from every source for fear of infiltration of philosophical dogma. In the process of the study I was startled to find that prehis-

torians were misinterpreting the facts concerning the sinking and rebound of the crust of the earth in order to "prove" the great age of mankind, so it was necessary to study as much as was possible about the crust of the earth in a science which is called geo-physics, of which geodesy is a branch. The reader will have to know a little about this subject if he is to follow me as we investigate philosophical infiltration in this sphere.

The best source of information about the interior of the earth is Dr. R. A. Daly of Harvard University. Though his works are somewhat permeated by what he calls "geological philosophy", still most of the material is in the best American scientific tradition. His opinion is that the stiff outer crust of the earth is about 50 miles thick (others prefer smaller figures). Since the earth is that strong, small masses like a single small volcano can be supported without appreciable yielding of the crust under the load, but in the case of massive weights of water, ice and various kinds of sediments from eroded highlands, the crust of the earth bends or sinks under the load, and later, if the load is removed it rebounds. Of the two phases, the data regarding rebound is usually the most important for us, for the warping and rebound takes place slowly. It is more rapid at first and gradually tapers off especially in the later stages, when it is measured by millimeters per annum. Because of this, scientists tell us that formerly glaciated areas in America and Europe are still rebounding. By forgetting, misinterpreting, or juggling the facts of this rebound, prehistoric men who lived a few thousand years ago can be "proved" to have lived several hundred thousand years ago, and the Biblical story of the creation of man is thus "disproved".

Now this sinking and rebounding of the crust of the earth could not take place in the manner described above, were it not for a very hot viscous or fluid world-encircling layer of basalt just below the 50-mile-thick crust. There are some very interesting features ascribed to this basalt which are also important for us to know as we study the "ice-age" during the end of which Adam and the stone-age hunters lived. For instance, when squeezed out by the sinking of the loaded crust or other means, the hot vitreous basalt has to go somewhere. Sometimes it is forced up the vents of volcanoes, and if the volcano has been inactive and the vents stopped up, the blocking material in the upper part of the vent explodes with terrific force, and sends great showers of volcanic ash long distances depending on the force and the prevailing winds. The great ash showers are valuable in dating archeological sites. We will refer to them often. At other times the compressed basalt spreads out to the neighboring areas and pushes up the unloaded crust proportionately.

All this sounds technical, and may seem unrelated to the Bible. But ignorance of these things on the part of religious leaders has led those of insufficient faith to be deceived by unbelieving scientists.

Jesus Urges Alertness

(Temperance)

Background Scripture: Matthew 24:1-25:

13; Romans 13:11-14. Devotional Reading:

Titus 2:1-8, 11-13.

Sound doctrine and sound living go hand in hand. In our Devotional Reading Paul says, "But speak thou the things which become sound doctrine", and then goes on to tell how the aged men and women and the young men and women should conduct themselves; "In all things showing thyself a pattern of good works." Soundness in the faith produces good fruit; as Paul says in Galatians 5:22, "The fruit of the Spirit is love, joy, peace" etc. There is no such thing as "barren orthodoxy". The grace of God that bringeth salvation teaches us to deny ungodliness and worldly lusts and to live soberly, righteously and godly in this present world. As a further encouragement to such living Paul speaks of that blessed hope and the glorious appearing of our great God and our Savior Jesus Christ. This Hope and expectation of the coming of our Lord makes us purify ourselves even as He is pure. Christ came to redeem us and also to purify us that we might be a people for His own possession, zealous of good works.

In the selection we study today the Second Coming of our Lord is used both as a warning and as an exhortation. Since He is coming back in glory, we should be alert; we should watch and work and pray while He is away. The main thought for our lesson is this alertness but as a background I want to discuss briefly some of the main subjects which Jesus talked about in chapter 24.

The chapter begins with a statement, or prophecy, concerning the Temple in Jerusalem; "There shall not be left here one stone upon another, that shall not be thrown down". This no doubt rather startled the disciples who had been showing Him around, and they ask the question, When shall these things be? and What shall be the sign of thy coming, and of the end of the world? That compound question is answered by Jesus in the chapter.

What are some of the events which will come to pass between the Two Comings?

I. Conditions in the World: Verses 4-8

There will be false Christs who will lead many people astray. This has been so true in the past and is still true in our time. The false prophet Mohammed conquered a large part of the world and still holds sway over millions of poor deluded men and women. In our land of enlightenment and education and culture there are many of these false systems which seem to have a strange fascination for men and women. Even when it is clear that many are mere "religious rackets" which make their leaders rich, still there are those who blindly follow and are fanatical in their loyalty. To "believe a lie" is one of the evidences of the total depravity of the human race.

There will be "wars and rumors of wars". No student of history needs to have the truthfulness of this prophecy proved. There have been brief periods of comparative peace, but for the most part the history of the world is a history of wars. This is true even in our country. Just before World War I there was great hope in the minds of men like Bryan that there would be no more wars and he had gotten most of the nations to sign "Peace Treaties" which were to prevent the outbreak of war. Since that time, however, the whole world has been saturated with bloodshed, and constant rumors of new outbreaks. Right now the world is in a state of nervous tension while "cold wars" and "hot wars" are raging, and men are wrangling over terms of an "Armistice".

There will be famines, pestilences, earthquakes. This statement, too, needs no proof. Even in my lifetime I have seen all these with my own eyes, or heard with my own ears. The earth is quivering all the time according to our scientists, and they have instruments which register the magnitude and duration of the numerous "quakes" which occur.

If these statements of Jesus are compared with the vision of the "horsemen" in the sixth chapter of Revelation, we get an enlarged conception of this condition of the world during the intervening centuries between the two comings.

II. Conditions in the Church: 9-15

Lenski sums it all up by saying that it will be a period of Persecution, Defection, and Deception. These three words describe very aptly the conditions prevailing in relation to the Church. "Ye shall be hated of all nations for my name's sake". The early Christians were hated and persecuted by the Jews and then by the Romans, and wherever the Gospel has gone there has been more or less of this hatred on the part of the world toward the followers of the Christ. Sometimes this persecution is stayed for a season and then breaks out with new violence. We had the "Boxer Trouble" in China, and now have the persecution of the Communists.

Many shall betray one another and hate one another. Is it not a strange thing that one branch of the Church should hate another branch? Yet this has been the case very often. Jesus said, This is my commandment, that ye love one another. The terrible days of the Inquisition in many European countries, the bloody massacres, the tortures inflicted by those who called themselves Christians upon other Christians; all these and many others, show how true were the words of Jesus spoken to the disciples on Olivet.

Many false prophets shall deceive many. Not only in the world, but within the Church these insidious enemies would be found. Unitarianism has left its deadening blight on the life and evangelistic zeal of the Church. Modernism is just another name for this leaven of the Sadducees. Remember, Jesus warned against "leaven", something which works within.

"Doctrinal defection and laxity leading to moral defection and laxity", is the way Lenski puts it. Whenever we desert the vital teachings of our faith, moral deterioration sets in; lawlessness abounds; love waxes cold and the whole life of the Church is affected.

There are some bright spots, and we gladly turn to these: (1) Some will endure unto the end, and be saved. There have always been the faithful; those who have not "bowed the knee to Baal". Even in the very darkest days of the Church, just before the Reformation, there were shining examples of true Christians. (2) The Gospel will be preached in all the world for a witness unto all nations. This is the best part of Church History — the Missionary part — for there have been men and women who have taken their lives in their hands and have gone forth to preach the Gospel.

III. *Destruction of Jerusalem:* 15-28.

Jesus describes in a most vivid way the tribulation which should come upon the Holy City; all of which came to pass some forty years later when Titus destroyed the city. "The abomination of desolation occurred in the Temple prior to the siege under Titus. It took place when the Zealots, who held the Temple under arms, admitted the Idumeans, and as a result the Temple was deluged with the blood of 8,500 victims" (Lenski) For a further study of this awful time consult Josephus, Wars and also the prophecy in Daniel 9:23,25,27.

IV. *The Parousia:* 29-35.

Immediately preceding His Coming there are to be "signs" in the heavens; the sun being darkened and the moon not giving her light, and the stars falling. Then shall appear the sign of His coming, and the mourning of the tribes of earth as they see Him appear in clouds with great power and glory. The elect shall be gathered from the four winds. Compare this with some of the scenes in Revelation, and also with I Corinthians 15:52 and I Thessalonians 4:16.

In verse 34 there is an expression that is somewhat difficult to understand. The interpretation given by

Lenski seems a very good one. "This generation consists of the type of Jews whom Jesus contended with during this Tuesday, (21:23-32:39). He foretells the destruction of this nation, and one might easily conclude that this would end the generation of Jews such as these Sadducees and Pharisees. But no: Solemnly we are assured (and this assurance is in place) that this type of Jew will continue to the very Parousia. The voice of Jewish rejection of Christ is as loud and as vicious as ever".

V. *The Time Unknown* to all but "My Father only".

He will come when the world *is not expecting* Him. But as the days of Noe were, so shall also the coming of the Son of man be.

VI. *Warning and Exhortation:*
24:42 - 25:13.

This is the part of the lesson, together with Romans 13:11-14, which is to be stressed. There may be some mysteries and certainly some differences of interpretation of the first part of chapter 24 but there is no mystery about the application, and the interpretation is easy; it is *the practicing* that is difficult.

Our first duty while He is away, is to *Watch*. How often the Master uses this word! Paul stresses the thought using a different word; let us not sleep, but be awake, on the alert. It is high time to awake out of sleep; to cast off the works of darkness, and put on the armor of light; put on the Lord Jesus Christ. We are to walk honestly, not in rioting (revelling) and drunkenness, not in strife and envying.

Jesus gives three illustrations. The first is that of the goodman of the house and the thief; and He warns us Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

His second illustration is that of the good and evil servant, and the punishment of the latter. We are servants of Christ. Are we faithful while He is away?

His third illustration is the Parable of the Ten Virgins. Watch! Work! Pray!

Prepare Our Hearts

Prepare our hearts, dear Lord
To search thy written word.
Oh, may thy Spirit's light reveal
To us thy wise, thy sovereign will.
Deeply upon our minds impress
Thy law of truth and righteousness,
But, Lord, 'tis not enough
Alone to know thy truth.
Help us to do, as well as know
That we may in thy image grow.
Not only to our minds impart,
But stamp thy law upon our heart.

—Selected.

The Stewardship of Failure

WORSHIP SERVICE:

Hymn—"Faith of Our Fathers"

Invocation

Hymn—"I Am Thine, O Lord"

Offering

Scripture—Luke 15:11-32

Prayer

Hymn—"Yield Not To Temptation"

PROGRAM CHAIRMAN:

According to an ancient legend, the Devil once advertised his tools for sale. When they were offered in public auction, the prospective buyers noticed that one tool was not placed on the auction block. A closer examination revealed it to be marked "Not For Sale." When asked for an explanation, the Devil said, "I can spare every tool but this. It can open most any heart, and pave the way for my entrance. It is called Discouragement. I cannot part with it." There is much food for sober thought in this, for discouragement often paves the way for added failure and sin. However, even failure has its brighter side, and discouragement can lead to victory if examined in the light of faith. Let's look into the matter as our first speaker presents his phase of our theme, "The Stewardship of Failure."

First Speaker:

There is a wrong attitude toward failure that is commonly adopted to dispel discouragement, and which should be considered. Do you remember the fable of the fox and the grapes? Having tried to reach the grapes and having failed in each attempt, the fox turned away in disgust, saying to himself, "Oh well, they are probably sour anyway." This "sour grapes" attitude is not good. It simply serves to shrug off failure without determining why we fail. We need to search out our own hearts to learn why we fail, to see what needs to be done in our own lives to avoid sin and defeat and failure. More often than not the reason for failure lies within ourselves. Let's not assume a "sour grapes" attitude and ignore our own weaknesses and sins. Let's begin with a self-examination to find the "why" of failure. When the disciples failed to cast the demons from the lad who was so sorely afflicted, upon beholding the Lord's work of healing, said, "Lord, why could not we cast them out?" They did not say, "Oh well, the lad probably never would amount to anything anyway." They wanted to know *why* they failed? Then the Lord said, "These kind can come forth by nothing but by prayer and fasting." They found both the reason and the remedy for failure.

PROGRAM CHAIRMAN:

It is probably easier to "shrug off" failure than to

face facts and admit responsibility for failure, but certainly we will never make progress until we learn to profit from our mistakes and avoid repetition of them. Mistakes, failures, sins, every point of defeat should be carefully examined and every breach in the wall repaired. All of us need to "watch and pray", and the "watching" is certainly involved in the matter of self-examination. Perhaps our second speaker has another thought for us to consider, so let's get on with our program.

Second Speaker:

Another attitude toward failure that is dangerous is the surrender to circumstances and the acceptance of utter defeat. There are many who simply say, "Oh, what's the use? You can't win." They admit to hopeless defeat, and end in despair. It is no disgrace to fail, and for every sin there is forgiveness. The disgrace lies in being content with failure, in continuing in sin. Joshua met with bitter defeat at Ai, and in humiliation fell on his face before the Lord. He wanted to know why defeat had come. God plainly revealed the reason for defeat, declaring that there was sin in the camp. Joshua immediately dealt with the cause of failure, and then went forth to gain the victory. David, a man after God's own heart who was chosen of God to fulfill all His will, fell into terrible sin. When the prophet Nathan brought David face to face with his sin, David fell on his face before the Lord and cried, "Against thee and thee only have I sinned and done this evil in thy sight . . . Wash me thoroughly from my sin . . . Create within me a clean heart . . . Then will I teach transgressors thy way, and sinners shall be converted unto thee." David faced his sin, admitted his failure, asked forgiveness, and moved on to victory. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Let's not throw up our hands in despair when we fail or when we stumble. Let's profit by our mistakes, confess our sins, and move on to victory.

PROGRAM CHAIRMAN:

If everyone who has ever failed had quit in despair, and if everyone who has sinned would surrender to its power, there would be no one left to carry on, for all have experienced failure, and all have sinned and come short of the glory of God. To dodge the reality of our sins and failures or to give way in despair before them is to suffer complete defeat and loss. There must be a way to meet with failure and to deal with sin. Perhaps our third speaker has a solution for us.

Third Speaker:

The simple solution to the problem of failure and

the peril of sin is faith. By faith we become "more than conquerors", and "this is the victory that overcomes the world, even our faith." When Moses and the children of Israel were "bottled up" between Pharaoh and the Red Sea, and defeat seemed inevitable, Moses called on God, and He opened a highway through the waters, turning defeat into victory. When Jonathan wearied of hiding out in rocks and caves, of suffering humiliation and defeat at the hand of the Philistines, he said to his armor-bearer, "There is no restraint to the Lord to save by many or by few . . . Come up after me: for the Lord hath delivered them into the hand of Israel." Drawing his sword, he carried the battle to the enemy and God gave him victory. The Apostle Paul, conscious of the weakness of the flesh, and mindful of the capacity of the flesh to sin against God, acknowledged the nature of sin within, saying, "In me, that is in my flesh, there dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." He meant that he did not find the power to do good within himself. But he did not excuse his weakness, nor did he succumb to it in hopeless despair. He cried, "O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." The way to victory in every realm of experience is faith; faith in One who is "able to do exceeding abundantly above all that we ask or think," who is ready to forgive our sins and turn defeat into victory as we lean upon His everlasting arm.

PROGRAM CHAIRMAN:

In the eleventh chapter of Hebrews there is a list of servants of God who overcame by faith. In almost every instance, though their lives are recorded as lives of victory, there can be found in the sacred record some mention of defeat, failure, or sin. Almost every child of God has been a prodigal son somewhere along the way. Such failure and sin is not necessary nor inevitable, but neither is it reason for despair. Every defeat that turns our faces toward the Lord will lead to victory. Every sin confessed and forsaken finds forgiveness in the Father's arms. Let's not surrender to sin and failure. Let's surrender to the will of God, who makes us "more than conquerors" and gives us "songs in the night."

Billy Graham Crusade

Chattanooga, Tenn.

March 15 To April 10, 1953

By J. P. McCallie

**Secretary Of Greater Chattanooga
Evangelistic Crusade**

Four years ago, in mid-winter of 1949, The Fishers of Men Club, formerly the Billy Sunday Club, of Chattanooga, Tenn., organized Nov. 4, 1920, following Billy Sunday's great evangelistic campaign in Chattanooga in Dec., 1919, appointed a special city-wide Evangelistic Committee to ask the Pastors' As-

sociation to plan for a mass meeting in Chattanooga. The three members of this special committee were the three oldest members of the evangelistic club, J. P. McCallie, J. W. Massey and John Rogers.

The direct result was a week's meeting, April 2-9, 1950, in the Memorial Auditorium under Dr. Perry Webb of San Antonio, Texas. This was a fine, helpful meeting and got the churches working together in a wonderful way. However it did not produce the converts we had hoped for.

Three years ago in August, 1950 the Fishers of Men Club again petitioned the Pastors' Association, urging a one-time meeting outdoors with Billy Graham as the speaker. On Sunday afternoon, Oct. 22, 1950, Billy Graham and his party were at Engel Baseball Stadium in Chattanooga, and Dr. Graham spoke to nearly 20,000 people there assembled in spite of the weather. The rain that finally came prevented any after-meeting or call for decisions, but it was truly the most inspiring meeting ever held in Chattanooga and the cooperation and splendid work of all the committees proved conclusively that Chattanooga was ready for and wanted a mass meeting for real revival.

However time went by and it was not until summer of 1952 that a definite date could be secured from the Graham party for March 15 through April 10, 1953. For that date it was found that the Municipal Auditorium was booked up already with more than a dozen engagements. Moreover as it held only 5500 it was considered too small. A tent for 8 to 10 thousand was considered to be placed on Chamberlain Field of the University of Chattanooga with its enclosing stadium seating some 10,000 more. The trustees granted use of the field but March weather is none too propitious in Chattanooga for a tent meeting. When we were at a stalemate and knew not what to do the way opened suddenly in answer to prayer for God's guidance.

Chattanooga has needed badly a large convention and exhibit hall at Warner Park. Those interested sought the help of a special group for one-third of the estimated cost of \$200,000 for a permanent brick and steel 10,000 seat convention hall and the city commission agreed to give a third, provided the churches of Chattanooga interested in the Billy Graham Crusade would raise the other third. This is being done and the building is now ready for the roof and will be ready by March 15. All of this has happened since last fall and is a miracle in our eyes. Excellent public address system, choir seats for 750, rooms for evangelistic party, for ushers, for nursery, for prospects, for comfort, in fact everything will be provided to make it the best adapted building for this purpose Billy Graham has yet had. New roads are being put in and lights arranged. The building is 180 feet wide by 340 feet long and is fire-proof. Its position in Warner Park between McCallie Avenue and Third Street gives it large parking areas. The meeting is being well advertised; 500 prayer meeting places are being set up all over Greater Chatta-

nooga; Mr. Willis Haymaker, Advance Agent, is on the job; Mr. Trotman the Personal Work Director is giving advance instruction with four meetings in February and early March and the greatest meeting Chattanooga has ever had is being prayed for earnestly and confidently expected.

We ask all who are living within striking distance, to visit us during this period and help make this a truly great revival and learn as much as possible to take back to their own churches and communities. To all our ministers and male home missionaries and Christian workers, the McCallie School extends a cordial invitation to be its guests (up to 100) as far as room, bed and bath are concerned without cost from March 15 through March 22, as during this time our boarding students are at home on Spring Holiday. The McCallie School is on the side of Missionary Ridge on McCallie Avenue bus line just two miles from Warner Park Auditorium and there are a number of eating places near by. "Come, for the feast is now ready."

Women's Work

*I Have A Stewardship Of My
Christian Witness As A Woman*

Scripture: John 15:1-17

"You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide." John 15:16.

Each one of us is chosen and appointed by God to witness for Him. "You did not choose me, but I have chosen you," says Jesus. Every one has a special place in His plan while we are on this earth. Every homemaker knows how important each ingredient is in making a cake. The flavoring is as important as the flour. So it is in Christian witnessing. Some are given much to do, others very little, yet in God's plan each one has an important task in His program for His world.

Many of us cannot cross Oceans to spread the glorious Gospel of His Son, neither can we go into the areas of our Homeland where His message is needed, yet we can be Christian witnesses where we are. We witness by the way we live each day. Someone has said, "We are the only Bible many people will ever read." Jesus chose each one of us to bear fruit for Him. We are to use every opportunity in whatever our walk of life to bring others into a saving knowledge of Himself. Apart from me you can do nothing," says Jesus. Remember our witness counts for very little unless we are abiding in Him. We must first examine our hearts and ask ourselves: Are we fit vessels for the Master's use? Are we looking to Him each day for needed strength to work with Him for the advancement of His Kingdom?

Jesus says, "Every branch that bears fruit, he prunes it, that it may bear more fruit." Sometimes when we are witnessing for Him, He prunes our lives so that we can bear more fruit for Him. This may be hard to understand at the time. When He sends some difficulty to stop us for awhile, it is to give us needed spiritual growth, so that we can bear more fruit for Him. "The steps of a good man are ordered by the Lord;" Psalms 27:23a. When our lives are pruned, we are better equipped for the Master's service.

We are partners with God as we witness for Him. Jesus came to earth with a message. While on earth He chose and taught twelve Apostles to witness for Him after His death and Resurrection. Because of the Christian witnessing of these and others His message has come to us. We are here for awhile to witness for Him so that other generations may know of Him. "We are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them." Eph. 2:10.

Prayer

Father,

"Take my life and let it be,
Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in ceaseless praise."

In Jesus' Name, Amen.

—Enise Kirby.

The Story Of A Young Lady And A Clothing Drive

Last November, Dr. Wynn C. Fairfield, director of the National Council of Churches' Department of Church World Service, urged all Americans to send more clothing contributions for destitute areas overseas, and save thousands of refugees abroad from death by exposure during the winter. Since then, bales of discarded garments have been received in the new Church World Service processing center on E. 29th Street, New York City, and shipped all over the world.

The youngest contributor is seven-weeks-old Miss Sara Miles, a lively blue-eyed blonde of New York City. Her parents, Mr. and Mrs. Matthew B. Miles, read Dr. Fairchild's appeal in a newspaper and decided to share some of the gifts they received for their first baby with babies in Korea. Accordingly, Mr. Miles, a teacher at Columbia University's Teachers College, tucked a box containing knitted booties and socks, a warm cap and a blanket under his arm and delivered it, along with \$5.00 in cash, to Church World Service headquarters in New York.

Commenting on the desperate need for clothing in Korea, Dr. Henry D. Appenzeller, director of the Church World Service program there, noted that helpless Korean refugees number ten million, exist-

ing on sub-human levels. More than 50,000 homeless orphans wander in bands and Korea's bitter winter threatens lives of millions whose emaciated bodies are clothed in rags. Other areas listed by Church World Service as urgently in need of clothes and other supplies are the Near East with 800,000 Arab refugees, and the European countries of Germany, Austria, Trieste, Turkey and Yugoslavia.

—The Religious Newsweekly.

What Jesus Is To The African

"Jesus is the blind man's staff tapping the ground before him, showing him the way.

"Jesus is the bridge that spans the gap between earth and heaven.

"Jesus is the living tree to which the parasite clings for life.

"Jesus is the soap that leaves the soul sweet and clean.

"Jesus is the oil without which the lantern is dark.

"Jesus is the great river where one may bathe, so that he may stand before God's face washed of sin.

"Jesus is the rock beside the road where one may rest the heavy load—as the woman staggering beneath her burden backs up to the boulder, on the trail, slips the straps from her shoulders, eases her basket onto the rock, and rests."

—From The Drum Call, October, 1952.

Church News

Ten Years With Dr. And Mrs. Bradley

*(Excerpt from resolutions prepared by
the officers of the Church)*

On the second Sunday of February, 1943, Dr. and Mrs. S. Hugh Bradley, with their son Blake, came to Decatur Presbyterian Church. Their ministry through ten years has been singularly blessed. While statistics can measure only a small part of their service, these are very significant.

The membership of the Church was 1,281 in 1943 and is now 2,272. There have been 1,732 new members received during this period, including 415 on profession of faith.

The Church budget for all causes during Dr. Bradley's first year was \$27,562, and during the past year there were contributions of \$189,942. The total contributions during the ten years have been \$1,035,420.

The total value of all property owned by the Church in 1943 was \$106,000, while now it is more

than \$900,000. Even when the indebtedness is deducted, there has been a net gain of more than a half million dollars in values.

During 1943-1944 the average Sunday School attendance was 406, and during the current year it has been 791.

The officers and members of the Decatur Church are grateful to Dr. and Mrs. Bradley for their leadership in evangelism and in benevolences, but appreciate even more his preaching of the simple gospel from Sunday to Sunday, and the daily living of this gospel by their whole family.

Appalachia Synod Asheville Presbytery

An enthusiastic group of about 125 people gathered at the Asheville Country Day School, on Merriam Avenue, Asheville, N. C., on February 15th and set March 1, 1953, at 10 A. M., as the time to begin regular worship services, looking to the organization of a Presbyterian Church in North Asheville in the near future.

Some fifty-four indicated a definite desire to become charter members of the new church and many others took the matter under consideration. Rev. Paul F. Warren is leading the movement as a minister employed by the Home Mission Committee of the Presbytery.

The school property is owned by the Presbytery and leased on terms that permit the joint use by both school and church.

Day Of Spiritual Enrichment On Columbia Seminary Campus

Friday, January 30 was observed as a Day of Spiritual Enrichment on the campus of Columbia Theological Seminary. All classes were suspended for the day in order that an adequate and helpful program might be carried out. The day began with a Communion Service conducted in the Seminary Chapel by President J. McDowell Richards at 7:00 A. M. The early hours of the morning were set aside for personal devotions but at 11 o'clock the students and Faculty members gathered again in the Chapel to hear a message by Dr. Frank C. Brown, who spoke on the subject of "Our Lord's Intercessory Prayer for His Disciples." After further opportunity for private reading, prayer and meditation during the early afternoon, Dr. Manford George Gutzke was the speaker at a service which was held at 5:00 P. M., his general theme being, "The Devotional Life of the Minister". A service of prayer and praise led by members of the student group at 7:00 P. M. brought to a close the program of an exceedingly helpful day in the life of the seminary.

Recommend The Journal To Friends

SPONSORS OF CAMPS AND CONFERENCES



LET US PAY THE MEDICAL BILLS FOR *your* CAMPERS

Hundreds of camp executives know from experience the prompt courteous attention given all arrangements and claims.

Designed for your group. Write for Latest Details

Provided by a legal reserve nonassessable life insurance company.

BROTHERHOOD MUTUAL LIFE INSURANCE COMPANY

230 E. BERRY STREET

FORT WAYNE 2, INDIANA

Rev. J. C. Wool Resigns As Secretary Of Granville Presbytery

Granville Presbytery met in called session in the White Memorial Church of Raleigh at 11:00 A. M., Tuesday, February 3, 1953. Present: 19 ministers and 9 ruling Elders.

The Rev. James C. Wool, D. D., resigned as Executive Secretary of Granville Presbytery, his resignation to become effective April 1st. He has accepted the call of the Bishopville, South Carolina, Church.

Presbytery made its Advisory Committee a committee to nominate a successor. Dr. Kelsey Regen, pastor of the First Presbyterian Church of Durham, was appointed chairman of a special committee to make recommendations of suitable men to the Advisory Committee. Dr. Regen's address is 305 East Main Street, Durham, North Carolina.

BOOKS

"My Servants - The Prophets"

By Edward J. Young, Wm. B. Eerdmans Publishing Company. Price \$3.00.

Previous works by Dr. Young, the distinguished Westminster Seminary professor of Old Testament, have established him as one of the leading conservative scholars in Semitics. His special interest has been in the field of the prophets and this volume gives us an authoritative interpretation of the institution of the prophets.

The basis for this work is set forth in the thesis that in ancient Israel there appeared a body of men extending over the course of several centuries who claimed to have received messages from God and to be the deliverers of these messages. This volume seeks to defend the claim which the prophets made for themselves. In order to accomplish this purpose, the author begins with a consideration of what the

FOR ONLY \$5.00!

PELOUBET'S SELECT NOTES

By Dr. Wilbur M. Smith

(Regular Price \$3.75)

... best known ... best loved ... most used
Commentary on the Sunday School Lesson
and your choice of two of
the following books by

DR. WM. C. ROBINSON

Title	Reg. Price
Christ - The Hope Of Glory	\$3.00
Our Lord	\$3.00
Who Say Ye That I Am?	\$2.50
Christ - The Bread Of Life	\$2.50

Now available at these remarkably low prices by special arrangement with the publisher of Dr. Robinson's books.

Order Today From

The Southern Presbyterian Journal

Weaverville, N. C. — Postpaid

Old Testament itself has to say about the origin of prophecy and the prophetic institution. It then deals with questions such as the position of the prophet in the Divine Economy, the relation between false and true prophets and the relation of the prophets to the ancient Near-Eastern world in which they lived.

Dr. Young finds in Deuteronomy 18:9-22 a summary of the Divine origin of the prophetic institution. He writes, "Thus according to this passage, the prophetic institution is of Divine origin. The prophets, so Deuteronomy teaches, were men raised up of God in whose mouth the Word of God had been placed and who uttered that word. They were to stand as a counterpart to the soothsaying and divination of Canaan and to them Israel was to hearken. Such is the plain meaning of the prophecy found in Deuteronomy."

An excellent chapter is devoted to "Prophets, False and True." The leading thought for this discourse is found in Jeremiah. "Then the Lord said unto me, The prophets prophesy lies in my name. I sent them

not, neither have I commanded them. They prophesy unto you a false vision and divination and a thing of nought and the deceit of their heart." (Jer. 14:14). The author affirms, "Two kinds of prophets existed side by side in Israel—the true and the false. The true came forth with a message from Jehovah, a message for the benefit of the Nation. The false uttered a message of human origination and consequently one which could not meet the deep needs of the people and which could not be for its ultimate good. Any serious attempt to account for the origin of prophecy in Israel must take full account of these two groups and of the profound gulf that separated them. The one was from man; the other from God."

It seems to this reviewer that it is impossible for any honest mind to evade the author's conclusion that the prophets were men raised up of God, who saw the salvation to be attained by the Messiah and that God did intervene in history in a peculiar way. The prophets, therefore, are not to be regarded merely as religious geniuses or leaders. Dr. Young insists that to consider them as such and nothing more is completely to misunderstand them. For prophecy, despite all that has been written to the contrary, "did not come by the will of men but holy men spake as they were borne along by the Holy Ghost."

This able treatment of the prophetic institution will undoubtedly make this part of the Bible live again. Dr. Young's approach is marked by freshness and practicality. The busy pastor and the teacher of adult Bible classes should profit tremendously by the careful reading of this new work.

John R. Richardson.

"The Snowden Douglass Sunday School Lessons - 1953"

Edited by Earl L. Douglass, MacMillan Co. Price—\$2.95.

This thirty-second annual volume of this outstanding work remains the most useful, most illuminating, commentary on the International Sunday School Lessons. It is concise and readable in style. There are two pages of "Hints to Teachers" included in each lesson. Dr. Douglass knows how to make the evangelical appeal—how to give Sunday School teachers the practical, stimulating material they need for making their work more successful with intermediate, senior and young adult groups.

"The Biblical Illustrator— Ephesians"

Edited by Joseph S. Exell, Baker Book House. Price—\$4.95. (Subscription price—\$4.50).

This volume belongs to the fifty-seven volume set of the "Biblical Illustrator" that contains the largest collection of homiletical material of all time. It is profusely illustrated and each verse of the epistle to the Ephesians is explained. In the preparation of



this volume the editor has examined the best and most useful of the world's printed material on the subject. It is written in clear and enlarged type. The contents are rich and practical.

"How To Win Souls"

By Eugene Myers Harrison, Van Kampen Press. Price—\$2.00.

A manual on personal evangelism for an effective course of study. On these pages excuses are dealt with systematically and Christians are encouraged to become witnesses for the Lord. All the various cults are discussed and an approach laid down. The doubter, the indifferent, and the atheist are analyzed as to a plan for reaching them for Christ.

The author has had many years of successful personal work. This book will become a manual that will train Christians for years to come in this vital ministry.

"How To Become A Christian"

By William W. Orr, Van Kampen Press. Price—\$.75.

The author writes out of his experience of conversion. He tells us that becoming a Christian is easily the most marvelous experience of life. Because there is such wide-spread misunderstanding about how to become a Christian, the author has prepared this little booklet to set forth in the simplest possible words, the transcendent truth of salvation.

"Ginger And The Turkey Raiders"

By Dorothy Grunbock, Johnston, Van Kampen Press. Price—\$1.00.

This is the third book of the "Ginger" series. Here the girls are spending their vacation on "Uncle Al's" farm. Excitement is not to be denied them as they come face to face with Turkey Raiders in the middle of the night. The Christian testimony of the girls plays a big part in the turn of events in the capture of the thieves.

Recommend The Journal To Friends

A UNITED PRESBYTERIAN SPEAKS UP

"Dear Sirs:

... "While we are in the extreme North our situation is essentially the same as yours in the South, and personally, I am convinced that the proposed union is unnecessary and dangerous. Besides the reasons you have given, the union would deprive us of our present close connection with the work of the Church at large and contacts throughout the country, which develop interest and loyalty ... The family atmosphere transfers church support from an impersonal duty to a pleasurable interest.

The very size of a large denomination confines such contacts to a restricted area, while centralization of administration is inevitable and the work is so standardized that the individual congregation is a mere cog in the machine.

Perhaps this explains what I have often noticed studying the history of the Church, that the periods when in a given country there has been the most complete visible unity are those marked by formalism and inertia.

I agree with you that the pressure for union comes from the leaders and not from the people.

—Pastor of a United Presbyterian Church.

Have YOU seen a copy of "The Reason Why?" Order a sample copy or 100 copies for \$4.00.

THE ASSOCIATION FOR
THE PRESERVATION AND
CONTINUATION OF THE SOUTHERN
PRESBYTERIAN CHURCH

H. B. Dendy, Secy.

—

Weaverville, N. C.

L. U. N. C.
Carolina Room

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

MARCH 4, 1953

MAR - 6 1953



This picture, one of about 500, taken by Mr. Ray Provost, of Princeton Theological Seminary when Evangelist Billy Graham was in Korea, is an interesting study in facial expression. Taken very near the front line, the men listened raptly and at many such stations about one-third came forward to accept Christ. In one instance two Generals were among those taking their stand for Him. —Credit: Ray Provost.

VOL. IX NO. 44

\$2.50 A YEAR

CHapel Hill, N. C.
UNIVERSITY OF N. C.
Library, Reading Room

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....Weaverville, N. C.
Dr. L. Nelson Bell, Associate Editor.....Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Phillips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw
Mr. W. R. Willauer

EDITORIAL

Preliminary Survey Of The 1952 Plan Of Union

By William Childs Robinson, D.D.

The 1952 Plan of Union reached us February 16, 1953. It is substantially like the last two plans of Union issued, but differs in details. Accordingly, our evaluation of it is much what it has been of the other plans. It offers the possibility of amendment, but there is little time to prepare amendments and the substantial amendments we have repeatedly offered have found no place in this plan. Hence, we can suggest the amendments again with little assurance of their being accepted.

Doctrinal Safeguards

The 1952 Plan of Union omits the safeguards of the faith introduced by the Presbyterian Church, U. S., in the twentieth century. That is, it omits the promise in the ordination vow to notify one's Presbytery if one changes his positions, though this was in the first printed Plan of Union. It as well omits our General Assembly's interpretation of the ordination vows as involving the full Scriptural testimony to Christ as true and eternal God, who became also man by being born of a virgin, who offered Himself a sacrifice to satisfy Divine justice and reconcile us to God, who arose from the dead with the same body with which He suffered, and who will come again to judge the world.

Local Property

The 1952 Plan presses the current USA doctrine of the denomination's ownership of local properties. No USA congregation is given any rights to refuse the union, and every other congregation entering the union comes under the same complete control, unless it refuses this within eleven months after the union is voted. Under this control no congregation can, sell, buy or mortgage local property except by permission of Presbytery. At the present time the

presupposition in the US Church is in favor of the continuance of our denomination in its own integrity so that union can only be consummated by approval of three-fourths of the presbyteries. The 1952 Plan reverses all this so that when the union is adopted no congregation can continue to hold its local property unless it votes by three-fourths majority to refuse to enter the merger.

Confession Of Christ Less Explicit

As the safeguards to the Church's testimony to the full Biblical doctrine of Christ is not included in the Plan of Union, so the confession of faith in Christ when one is received at the Lord's Supper is less explicit than the confession we now use. In the Plan one confesses "the Christian faith," and puts his "trust in the mercy of God which is in Christ Jesus." In our present statement, one first acknowledges himself a sinner in the sight of God without hope save in His mercy, and then professes to "believe in the Lord Jesus Christ as the Son of God and Saviour of sinners," and to "receive and rest upon Him alone for salvation as He is offered in the Gospel."

In the question for the baptism of infants one misses the good Augustinian-Calvanistic opening question of our Book, thus: "Do you acknowledge your child's need of the cleansing blood of Jesus Christ and the renewing of grace of the Holy Spirit?" The Plan of Union is more explicit here than in the other case about one's faith in Christ as Saviour and Lord, but it fails to get a committal of the child's need of cleansing by the blood of Christ and renewal—effectual calling—by the Holy Spirit. Our infants, thank God, are children of the covenant; but the terms of the covenant include God's gracious redemption of them in Christ and His gracious renewal of them by His Spirit. The Plan of Union rings the changes on what the parents are to do—even bringing their children to a personal profession of Christ. But how can a parent

do this without God's gracious work of redemption by the blood of the Saviour and the effectual application of this redemption to them by the work of the Holy Spirit?

Christ The Head— His Kingship Slighted

The Plan of Union in its Form of Government sets forth Christ as the Head of the Church, but it slights His Kingship. Now every student of Scottish Church History knows that even the Erastians and the Moderates in Scotland admitted the mystical Headship of Christ, but the Evangelicals and Presbyterians insisted in addition on the Kingship of Christ. Our Westminster Confession teaches that issues in the Church are to be settled by the Holy Spirit speaking in the Word, and that as all synods and councils err they are not to be made the rule of faith or practice, but to be helps thereto. Accordingly, our Southern Book sets forth Christ as the sole King, the only Lawgiver in Zion, and asserts that the exercise of Church power only has the Divine sanction when it is in accord with the statutes of Christ the Lawgiver, and when put forth by courts or officers appointed in His Word. Our Book defines an ecclesiastical offense exclusively in terms of that which is contrary to Scriptures—the law of the Lawgiver Christ.

On the contrary the Plan of Union, p. 115, authorizes the Church courts, or as they call them "assemblies" to "call before them any offender against the order and government of the Church" and "exclude the contumacious and impenitent from the congregation of believers." Excluding our paragraph 19, which was in the first printed Plan of Union, and which limits the exercise of ecclesiastical power to actions "in conformity with the statutes enacted by Christ the Lawgiver," the Plan of Union, p. 114, sets up the decisions of the majority as the law to govern the united Church. How one squares this with the confessional statement that since synods and councils err they are not to be made the rule of faith and practice is not clear. It is apparent, however, that whereas the Southern Presbyterian is now under one King and one Lawgiver, namely, Jesus Christ, after the union he will be under two Kings and two Lawgivers, namely Christ, and the accidental majorities in "the assemblies" of the Church.

The Plan of Union sets up an additional form of discipline to enforce this additional law-making power, namely "*Administrative Discipline*." The

implications of this new yoke under which we are to be governed seems to be indicated in the clauses we have quoted from page 115. One wonders whether the act of the 1861 Assembly requiring the loyalty of all Presbyterians to the national government was an act of administrative discipline. It seems evident that the Gurley *ipso facto* resolutions cutting off the Kentucky and Missouri Presbyterians in 1866 because they protested the unconstitutional political acts of several General Assemblies was administrative discipline. And on the basis of the precedents of 1866, the action of the USA Assembly of 1934 putting the support of the regularly authorized Board of Foreign Missions on exactly the same level with the celebration of the Supper ordained by the Lord was certainly an act of administrative discipline. Under this law made by a majority of the 1934 Assembly men were deposed from the ministry and suspended from the Lord's Table, in contravention of paragraph 7 of the U. S. A. Preliminary Principles, cf Plan of Union p. 111. If one goes back to the middle of the 18th century in Scotland, it was an act of administrative discipline that deposed Thomas Gillespie because he could not share in forcing Andrew Richardson into Inverkeithing when he was unacceptable to the parishioners. The Moderates under the Generalship of Principal William Robertson demanded that he obey the will of the majority and settle this nominee of the patron—even though Gillespie said that it would be sin for him to do so. Or if we go still further back, John Huss was condemned at Constance, July 6, 1415, not because he was a doctrinal heretic, but because his teaching was contrary to the administrative discipline of the mediaeval church, so Schaff VI: pp. 383-386.

Beamed At Our Northern Friends

Radios are beamed in a certain direction,—so is this editorial. We only desire to be helpful and not harmful in any degree. We aim to be sympathetic and not critical. We have a good many Northern friends. This paper has even more Northern readers. One of these readers remarked recently that he tore off the outside covers and then read the inside of the Journal. We think, we caught instantly, what he meant, namely, he liked the spiritual diet inside but he didn't like the things that seemed so critical on the outside. We believe him to be very spiritually minded and anxious to do the Lord's will.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. IX, No. 44, March 4, 1953.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

Some of these Northern readers that we are thinking about live in the North and some of them in the South. The writer has had a good chance to sample the friendship and acquaintance of a considerable number of such and finds these good people most helpful and stimulating. We have had the privilege of meeting and becoming acquainted with several past moderators and important leaders in the Northern Presbyterian Church. For some years we have been enjoying cordial relationships with two important churches of that denomination in our city, where we live side by side. We count their pastors and members as our fast friends. We have visited other congregations of theirs in other cities. We have a number of friends and acquaintances living in the North. We have friends living in Dixie who were born in the North, so we are partially aware, at least, of this great throng of God-fearing, Bible-believing Christians scattered throughout our nation. We thank God for them and earnestly desire that they may know our high esteem and deep affection for them.

In view of all this there may be some who wonder why we are not anxious to unite the Northern, the Southern and the United Presbyterians into one big body. Some feel that we are narrow, sectional, and prejudiced. Surely the War Between the States is all over and we should be good friends, by this time. Let us state it again, in all kindness and fairness, geography has nothing to do with the question. There are earnest, splendid Christians everywhere.

All over America, however, North and South, the tides of liberal unbelief have flowed in with engulfing fury. Church Boards, Committees, Colleges and Seminaries have leaned toward a rationalism that denies the authority of the Scriptures and tends toward suppressing a belief in the supernatural. We trust, you will note that we have definitely stated that this has occurred in the South, as well as the North. As a matter of fact it is practically worldwide in extent. This is true more, perhaps, than the average worshipper sitting in the pews of the church, in any part of the country, North or South, realizes. It is an acute problem that this paper has wrestled with for many years and has exhaustively examined from every conceivable angle. We have listened to testimony both written and verbal presented by those conversant with existing situations all over our country. Men from the pulpit and the pew have been heard from. We have been truly living through an age of doubt and denial, only praying that maybe there is now some evidence that faith is being reasserted and that revival is near at hand.

But someone properly inquires, what has this to do with uniting three great Presbyterian bodies. Here we shall strive to be absolutely honest without seeming at the same time to be Pharisaical or critical. The voices of unbelief divide us and are to be heard everywhere. We do sincerely believe that this spirit of doubt and denial has become more

deeply entrenched in the operation of certain boards in the North than elsewhere. It is all too much in evidence also in our own church courts and institutions. The record has been both startling and discouraging. The Journal is interested, primarily, not in attacking anyone, but in the spread of the pure gospel throughout the world. It is concerned with the propagation of the truth, yet at the same time conscious of error in our midst.

We do not, for one second, believe that our church is the only church. We gladly recognize and cooperate with other bodies, but we, humbly and nevertheless sincerely, believe that such a union would cause unbelief to become more deeply entrenched and more vocal than ever before. A lot of evidence could be adduced, and this, covering a period of many years. But this is not our purpose at this point.

We, further, do not believe that either of the denominations concerned in the union would be helped, or the kingdom at large, advanced. Our Southern Church would not be really merged, but absorbed, since it is less than one third the size of the Northern body.

We do not like comparisons but the Southern Presbyterian Church is already one of the leading churches of the world in Stewardship, Woman's Work, Home Missions and in other phases. We see no reason for abandoning these programs that have proven themselves so highly efficient and useful in the Master's service. God has greatly blessed our work smiling upon it in a thousand ways and places.

A final thought, which we hope you will think over prayerfully and write to us about, if you have a suggestion to offer. At least twice has the writer earnestly requested a former moderator of our Southern Assembly to state definitely the advantages to be gained by such a union. Although this request was made several years ago we have yet to hear from him as to a single definite reason for this move. Instead of this there are no barriers to keep us from working side by side in this great nation together with cooperation and goodwill to crown Jesus as Lord of all.—R.W.C.

Subversive Influences In Education

Under the above caption, the "Christian Observer," February 18, 1953, has presented an editorial that is both penetrating and timely. It has reference to the announcement by Senator McCarthy, who has announced on behalf of his Committee that investigations will soon be made concerning subversive influences in the colleges of our nation. This editorial points out that the protest against such an investigation, in the name of academic freedom, is unjustifiable. It calls attention

to the unfairness of the editorial in the "Christian Century," January 14, entitled, "McCarthy Declares War On The Colleges." The criticism that is devoted to the Senator himself has no serious bearing on the factuality of the charges concerning the infiltration of subversive influences in the colleges and universities of America.

Preliminary investigations have indicated that "many hundreds of America's teachers are or have been Communists." It is preposterous to ask one to believe that in the great battle for men's minds of today, that Communism should not infiltrate our educational institutions.

This writer has talked to a number of people, largely young people, who have been influenced by Communistic propaganda. In each case, we have found that the seeds of this propaganda have been sown in educational institutions.

The Southern Presbyterian Journal would like to go on record in endorsing the "Christian Observer's" conclusion: "Here is a field in which investigation is needed . . . Those institutions which are free from subversive elements have nothing to fear from such an investigation. All others should be the objects of a searching inquiry. Certainly, the Communists cannot be expected to be so lacking in shrewdness as to have neglected to infiltrate, if possible, such an important phase of American life."

Although we should expect that the percentage of Communist infiltration into Church-related educational institutions should be much smaller than in tax-supported and independent universities and colleges, nevertheless, we should not be so naive as to think that such is impossible. It would be a salutary thing if the administrators of the Church's educational institutions should be the first to invite the House Unamerican Activities Committee to make such an investigation. Such forthrightness would inspire confidence. Confidence is the main strength of any institution. —J. R. R.

God's Son

In Matthew 27:40, 43, 54 the phrase "God's Son" occurs three times in almost the identical form. That is, the word translated *Son* is without the article in each of the three cases and the word we have rendered *God's* has the article in the first and omits it in the other two cases. As the three uses are evidently related the translation ought to be the same.

The first is a part of the mockery of the passers by: "If Thou art the Son of God come down from the cross." The second is that same mockery echoed by the thieves crucified with him: "For He said, I am the Son of God." Now God does not leave Himself without witness. Earlier in the Gospel record we have Jesus commending the greatness of the faith of a centurion who sent to the Lord for

the healing of his servant. Here, when the hearts of people and the rulers of Israel were hardened against Christ, God revealed His Messiah to the centurion through the words and the bearing of the Crucified, through the darkness, the earthquake, the rending of the rocks, until in exceeding fear this Roman officer cried out. "Truly this was the Son of God." You mocked Him as the Son of God, but God has vindicated Him in the sight of me, His executioner, as God's Son.

Now the RSV has lost the sequence of these three related and almost identical terms by translating the first two, "the Son of God" and the third "a son of God." Why? Why translate the phrase when it is given in derision by the lofty term THE SON and then when it is uttered in fear and faith by that witness to whom God had just revealed the glory of the Saviour by the weak term, a son? O, they say, the centurion was a Roman with a pagan background. So also was the centurion of Matthew 8:5-13 whose faith Jesus placed above the faith of anyone He had found in Israel. God answered the mockery of the two thieves by converting one of them and eliciting from him a good testimony. God answered the mockery of the multitudes by this witness of the presiding officer. Let the Church of God in Christ insist that the testimony be soundly clear: Truly this was the Son of God.

—W.C.R.

"Robes Or Rags?"

Which Shall It Be?

(Some Thoughts On Colossians III)

Children love pretty clothes, and so do grown men and women. Some of the world's greatest men never had any "pretty clothes;" John the Baptist had his camel's hair and a leather girdle, and Paul shivered in a dungeon, longing for his cloak, while the Herods and Pilates and corrupt Roman governors were clothed in the purple and fine linen. No! Clothes do not make the man; not clothes which cover the body.

The important thing is *clothes for the soul*; shall they be "Filthy rags," or "Beautiful Robes?"

In this chapter Paul gives two bundles of filthy rags which are to be cast aside, to be put to death, (burned up, we would say), "put off." They are not fit for anybody to wear, much less the Christian.

Then he gives us a list of lovely garments for us to wear. Read the list, and see how beautiful they are. If anyone doubts that Paul was inspired as he wrote these words I believe their doubts will disappear as they read: *these words come from God*.

These robes are to be worn; we are not merely to gaze upon them and marvel at their beauty. They are beautiful in your Bible; they are glorious in your heart. They are to be worn by everybody; there is clothing here for all the family; for the

wives, and the husbands, the children, the fathers, the servants. They are to be worn everywhere; in the Home, in the Office, in the Mill, on the Street; as we walk behind the plow, or ride in our automobile. They are to be worn all the time; they are not Sunday clothes; they fit every occasion; they become us in the kitchen, or in the drawing room; on the playground, or on the battlefield.

They never wear out; nor do they need to be sent to the laundry, or the cleaners. The longer they are worn the more beautiful they become. Have you not seen some saint of God who has been wearing them for, Lo, these many years, and noticed how lovely they are?

They can be had for the asking, for our Blessed Lord loves to see His children dressed in the best: He clothes the flowers that way. If you want them, they may be found in the Book, and in the place of Prayer. They belong to the sons and daughters of the King.
—J.K.P.

"Calvin Said ..."

(On Our Ability To Find God— Apart From Christ)

"I say that we shall find nothing, either above or below, which can raise us up to God, until Christ shall have instructed us in His own school. Yet this cannot be done unless we, having emerged from out the lowest depths, are borne up above all heavens in the chariot of His cross, that there by faith we may apprehend those things which eye has never seen, nor ear heard, and which far surpass our hearts and minds. For the earth, with its supply of fruits for our daily nourishment, is not set before us there; but Christ offers Himself to us unto eternal life. Nor does heaven, by the shining of the sun and stars, enlighten our bodily eyes except when the same Christ, the Light of the world and the Sun of righteousness, shines into our souls. Nor does the air stretch out there its empty space for us to breathe in, but the Spirit of God Himself quickens us and causes us to live. There, in short, the invisible kingdom of Christ fills all things, and His spiritual grace is diffused through all. Yet this does not prevent us from applying our senses to the consideration of heaven and earth, that we may thence seek confirmation in the true knowledge of God. For Christ is that image in which God presents to our view, not only His heart, but also His hands and His feet. I give the name of His *heart* to that secret love with which He embraces us in Christ; by His *hands* and *feet* I understand those works of His which are displayed before our eyes. As soon as ever we depart from Christ, there is nothing, be it never so gross and insignificant in itself, respecting which we cannot help being deceived."*

This beautiful passage needs no comment. Its context is the thought that however Creation may manifest God, He cannot be seen by sin-blinded

men until their eyes are opened by Christ, or until their vision is cleared by the spectacles of the Word. Unless we find the Source of our every good in Christ, we find it not at all.

*From the *Argument to the Commentary on Genesis*.

Christ Our Only Mediator

By Dr. J. Rice Williams

Houston, Miss.

Christ is the only Mediator between God and Man. There is no Mediator between Christ and Man. Christ said, as we believe it, "Behold I stand at the door and knock, if any man hear My voice and open the door, I will come in and sup with him and he with Me."

"Whosoever will, let him come." "Him that cometh to Me, I will in no wise cast out." No indication in this scripture of a Mediator. In fact, every kind of Mediation is excluded. Catholics seem to teach that, notwithstanding Christ left Heaven, took upon himself the form of man, suffered an agonizing and ignominious death for the purpose of redeeming man from his lost condition, He must have some kind of influence brought to bear on Him, such as the intercession of the Virgin Mary or of a Priest in order that man may receive the benefit of his atonement. It can not be that Christ would leave Heaven, take upon himself the form of man, suffer and die for man's atonement, and then require any kind of influence or power as a condition precedent to the application of his atoning blood. Thus, we see the difference of opinion between Catholics and Protestants is clearly drawn. Protestants say, "Whosoever will let him come without one plea, but that Christ died for me." Catholics seem to say that it is necessary for us to get His Mother, the Virgin Mary, or a Priest to intercede for us."

"Come unto me all ye that labour and are heavy laden, and I will give you rest."

Every invitation that Christ issued was to come unto Him. At no time did He ever say, "Send someone of influence to me."

Take Your Choice ... For Only \$5.00 The Reformed Doctrine Of Predestination

By Loraine Boettner

(Regular Price \$4.50)

And Any TWO Of The Following Books

By Dr. Wm. C. Robinson

Christ - The Bread Of Life (\$2.50)

Christ - The Hope Of Glory (\$3.00)

Our Lord (\$3.00)

Who Say Ye That I Am? (\$2.50)

Order From

The Southern Presbyterian Journal

Weaverville ... North Carolina

Extraordinary Oscillations Embarrass Anti-Diluvians

(This is the fourth article in the series by J. V. N. Talmage, B.E.)

Pleistocene Or "Ice-Ages"

While it is desirable to use as few technical terms as possible, yet there are a few that every student interested in the ante-diluvian chapters of Genesis should know; one of these is "PLEISTOCENE." This is a technical term for that period of the history of the earth which unfortunately is now referred to as the "Ice-Ages." Even the orthodox geologists insist that during the Pleistocene the warm interglacial periods were longer than the glacial periods. In any given locality ice was intermittent, and rarely was the area covered by ice in more than three of the ice ages, often only in one.

The Pleistocene is the last of the six geological epochs that make up the Cenozoic or Age of Mammals, which is roughly equivalent to the last days of Genesis. The other five epochs were the Paleocene, Eocene, Oligocene, Miocene, and Pliocene. The entire Cenozoic is claimed to have lasted 16,000,000 years instead of the 3,000,000 as thought by some geologists early in the last century. Of this 500,000 to 1,000,000 years have been assigned to the Pleistocene. I merely pass these on for what they are worth, for I have never been much interested in such guesses, for whether long or short, the Bible record still stands, "In the beginning God created—". Here is the important point to be remembered, MAN LIVED DURING ONLY A PART OF ONE PERCENT OF THE PLEISTOCENE, if those figures are anywhere near accurate. I realize the evolutionary nature of this statement, but it is the conviction I have reached in spite of the claims of those enthusiastic prehistorians who ingeniously distribute bona fide archeological finds over a great part of the Pleistocene, occasionally invading the Pliocene with vain speculations.

In the past Christian apologists have attacked the current geological system of dating as wholly false, claiming that geologists had dated formations by fossils which in turn had been arranged according to false philosophical theories. While it is all too true that atheistic philosophy has influenced geology more than most other sciences, still dating by fossils is not basically wrong, but is the best system yet devised; nevertheless it is woefully inaccurate and has often been manipulated to "prove" some theory. A better system is urgently needed. Prejudice is particularly prevalent in European Pleistocene geology, and I have learned from experience not to accept any dating by prehistorians without first checking it by gyrostatics. Even in America where the situation is much better, still

slow-motion enthusiasts sometimes classify Pleistocene events as Pliocene and even Miocene. Pushing geological formations up and down the geological scale is a "before breakfast job" for these mighty wielders of centuries.

It is exceedingly difficult for one who is not a geologist to detect an error when an infidel has juggled events up and down the geological scale to "prove" his point. And it is no wonder that gullible religious leaders who do not trust the Bible can be easily misled. I speak from experience, for before I discovered a method of checking the geological dates by gyrostatics I was completely stymied. It is the earnest hope that these columns will help Christians to evaluate reports and separate the true archeological facts from the mythological dating.

RADIO FACING THESE DAYS Competence Is Yours With Christ

SYNOD'S EVANGELISTIC SERIES

WEEK OF MARCH 8

Synod

Speaker

North Carolina Dr. William Crowe, Jr.

Georgia Rev. Robert L. Torrence

Arkansas Rev. Lyndon M. Jackson

Mississippi Dr. John K. Johnson

Check Local Station For Time

Produced In Co-operation With

**DIVISION OF RADIO & TELEVISION
BOARD OF CHURCH EXTENSION**



The ALL-BIBLE GRADED SERIES of Sunday School Lessons are based on the Bible—the WHOLE BIBLE—from cover to cover.

FREE—mail coupon

Send me . . .

☐ Free 1953 edition of book:
"HOW FIRM A FOUNDATION"

Name _____

Address _____

City _____ () State _____

SCRIPTURE PRESS

434 S. Wabash, Chicago 5, Ill.

Dept.
SPA-33

Accountable To God

(Temperance)

Background Scripture: Matthew 25:14-

46. Devotional Reading: Ezekiel 34:20-27.

We bear a relationship to God and also to our fellowmen: in both we are accountable to God for our attitude and our actions. There are two words which might be used in this connection, Faithfulness, and Kindness; faithfulness to God, and kindness toward our fellowmen. Faithfulness and Kindness are both taught in the lesson we study today. The first part of our lesson deals with the Parable of the Talents, and our Stewardship; the second gives us a Picture of the Judgment scene, and stresses the way we minister, or do not minister to others: "Inasmuch as ye did it - - - Inasmuch as ye did it not," to these my brethren, ye did it, or did it not, to me.

These lessons of accountability, of faithfulness and kindness, are illustrated for us in a striking way by Ezekiel, (Devotional Reading). Here the figure of a shepherd is used, as is often the case with the Old Testament prophets. It made a big difference to the flock whether the shepherd was faithful or not.

I. Parable of the Talents: 25:14-30.

(Compare with the parable of the Pounds; Luke 19:11-27).

I was listening to the Morning Devotions a short while ago, and heard the preacher quote something which his teacher told him: "What I have is God's gift to me; what I do with it is my gift back to God." I would like to make this a bit stronger: what I do with God's gifts is my duty and responsibility to God; and He holds me accountable for these gifts.

"His goods;" the talents did not belong to the servants, but to the master, the giver. "What hast thou, that thou didst not receive?" asks Paul in I Corinthians 4:7. All our powers of body, mind and spirit, are given to us by our Creator; we are stewards of the manifold grace of God.

"Unto one five, to another two, to another, one." We do not have the same gifts. (Notice the difference here between this parable and the parable of the Pounds, where each of the servants is given the same amount). We sometimes speak of men and women who are "gifted," or "talented," meaning that they have many gifts or talents. In the parable the "talent" is money, but we easily see that it represents anything which God has placed in our possession. We differ in brain power, in aptness for some particular work, in disposition, and in many other ways. There are not many ten-talented men; men like Moses, or David, or Paul; there are more who have two talents; but the vast majority of us have about one.

Making use of what we have is the main thing.

A man can throw away, or fail to use two talents, or ten for that matter. In the parable before us, these two groups made good use of their talents, while the man with the one, failed. The danger to us all is that, having but the one, we neglect it; refuse to invest it for our Lord. If this man had used his one talent he would, no doubt, have received his reward just as the others. The widow with the "two mites" which she gave into the treasury, is praised more than those who cast in of their abundance. The temptation for those who have but little is to fail to use what they have.

The reckoning time came; it always does. Paul says that every man's work will be tested. The servants who had been faithful, are accorded equal praise, and are rewarded in proportion to their service: the servant who was wicked and slothful is condemned, loses what he has, and is cast into outer darkness. The law of God is: Use, or lose, and it applies to all we have. If a man does not use body, brains, or special talents, he loses them and himself also.

The lesson from this story can be applied in a variety of ways. All of us are stewards, stewards of the manifold grace of God. Stewardship is most often thought of in connection with our material possessions. Money is used in the parable, and it is a vital part of our stewardship. "Make all you can honestly; save all you can properly; give all you can generously." We are to exercise wisdom in our stewardship of our possessions. There are extremes to be avoided. Some have taken the vow of "perpetual poverty," and make no effort to accumulate, or use money or its equivalents; they have become hermits, or beggars, living off their fellowmen. Others are lazy, and they also are a burden to society. A third class are bent on making money; they become covetous and hardhearted, and even miserly. Paul says of such, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." There are still others—and let us try to be like them—who are industrious, thrifty, honest, kind and generous, realizing that our money

and also our ability to make money, are both gifts of God, to be used, and not despised or wasted.

But money and material possessions, are not the best or greatest of the "goods" which have been entrusted to our care. Time is another very precious gift of God. Our times are in His hands, and He allows us to live here on earth a certain number of years; we know not how many. We can use our time for His glory, or we can waste it, or spend it in the service of the devil. A young society girl had spent her time in frivolity. She had an accident and knew that her end was near. The thoughts of her wasted life made her last hours sad and distressing. Lots of people can look back on lives thus thrown to the winds. Some day we will realize how precious time is: "Millions of pounds for moments of time," cried one of the dying sovereigns of England.

God gives us brains. Some men with a one-talent brain have made good use of it, while more brilliant men have ruined their intellect with drink and drugs.

God gives some people a talent for music; they can sing, or play some musical instrument. What a pity to hear some such gifted person using their gifts in silly or shameful ways! I think of this often when I hear some of the music—or so-called music—over the radio. David says that we should use our voices and our musical ability to *praise the Lord*. What a blessing a Sankey or a Fanny Crosby is to the world!

Some men have the gift of "tongues;" not the supernatural gift which was given at Pentecost, but the "silver tongue" of an orator. But what a vast difference there is in the use we make of our tongues! A Bob Ingersoll can blight a whole land with his atheism, while a Moody can bring a blessing to millions of hearts and homes. Even a man with a "halting" and stammering tongue can speak words of comfort and cheer. Blessed indeed is the man or woman who is using this gift of God.

Let us remember that all we have has come from God. It is "His goods," and we shall have to give an account for the use we have made of our possessions, our time, our brains, our special talents, our tongues. Those are solemn words uttered by our Master: "Every idle word that men shall speak, they shall give account in the day of judgment." (Matt. 12:36).

II. *A Picture of the Judgment: 31-46.*

What can we learn as we look at this picture?

1. Christ is our Judge: He is coming to judge the world at the last day. His coming will be very different from His first advent: He will come in glory, accompanied by the angels from Heaven.

2. There will be a separation of the good and bad. Compare this with some of the parables in Matthew, chapter 13; especially verses 30, 41, 49, 50. Here the figure used is that of sheep and goats;

the sheep will be placed on His right hand and the goats on the left.

3. There will be a rich reward for those on His right hand: they will inherit the kingdom prepared for them from the foundation of the world. Jesus said to His disciples, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also." Peter tells us of the inheritance which is ours, an inheritance which is incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by God: we are kept for our inheritance, and our inheritance is kept for us. Paul, also, has much to say about the glorious inheritance of the saints.

4. There will be an awful fate awaiting those on the left hand: Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. This is one of those terrible pictures of Hell which our Saviour discloses at times. (see Mark 9:43-48).

5. The reason given for the reward of the righteous is that they ministered to Christ, and the reason for the condemnation of the wicked is that they did not so minister to Him.

6. How was their attitude toward Christ revealed? When saw we thee? Jesus answered, Inasmuch as ye did it to the least of these my brethren, ye did it to me, and Inasmuch as ye did it not to one of these, ye did it not to Me.

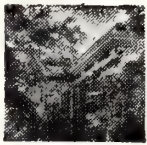
The ground of reward is Good Works, but it is not that these good works have intrinsic value but only evidential value. (Suggested by Lenski). Our faith in Christ is shown by our service for Him; but we serve Him by serving others, as He did when on earth. He went about doing good; we must go about doing good. Their loving ministry in His name revealed their living faith in Him. Our good works show our faith.

In just the same way the absence of good works show our lack of faith.

**A Living Investment
in American Youth**

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions

Presbyterian College
Clinton, S. C. Marshall W. Brown, President



Christian emphasis. Educational excellence. Friendly personal attention. Tests and guidance. College, Business Administration, Preparatory. Member Southern Association of Colleges and Secondary Schools.

Apartments for married students. Veterans of Korea. Preparatory Summer School begins June 8, 1953. Collegiate Summer School begins June 15, 1953.

PRESBYTERIAN JUNIOR COLLEGE
BOX 38-W MAXTON, NORTH CAROLINA

YOUTH PROGRAM FOR MARCH 15

Why Argue Our Differences

WORSHIP PROGRAM:

Hymn: "The Church's One Foundation"

Invocation

Hymn: "What A Friend We Have In Jesus"

Prayer

Scripture: John 17

Offering

Hymn: "My Faith Looks Up To Thee"

PROGRAM CHAIRMAN:

Our subject, "Why Argue Our Differences," could be construed as meaning that there are no differences worth arguing about, and our differences should simply be dismissed, regardless of what may be involved. However, no honest and right-thinking person can possibly assume such an attitude. While it is necessary to seek harmony wherever there is a basis for agreement, it also is necessary to maintain our differences where matters of conviction are involved. We can be courteous yet consistent in maintaining our convictions. Let's see why we should argue our differences as we listen to our first speaker.

First Speaker

The word argue has an unfortunate sound to most of us, for it is ordinarily used to designate unpleasant disagreement or bickering. Webster says it means "to offer reasons for or against something; . . . to debate or discuss; to treat by reasoning." It is in this sense that we use the word here. Peter says that we are to give a reason for the hope that is in us, and God Himself has invited us saying, "Come, let us reason together." In matters of the Christian faith, whether of doctrine or practice, it isn't a question of setting forth our own opinions and debating our particular views. It is rather a question concerning the teaching of the Word of God, the *only* infallible rule of faith and practice. Our Church recognized the Word of God as authoritative, and it is right that we should differ with those who differ with the Word of God as we believe it to be. Making peace with wrong and condoning error is not tolerance, it is treason against right. We can differ in love, but we must be true to God as He has revealed the truth in His Word. Sometimes we substitute sentimentality for conviction, and feel that a spirit of "brotherhood" is more important than doctrinal integrity and loyalty to the truth. This is a tragic mistake. The truth must be proclaimed and maintained, for by the truth men are made free. Our Saviour said, "Sanctify them through thy truth: thy word is truth." We must maintain the truth of the Word of God, being loyal to it and governed by it. If to reason in

favor of the Word of God is argument, then we must argue.

PROGRAM CHAIRMAN:

We need to realize that there is such a thing as a good argument. Jude reminds us that we are to "contend for the faith once delivered unto the saints." This does not mean that we are constantly on the lookout for someone to oppose, but rather that we are to stand by the truth of God's Word regardless of what it may cost. *There is a wrong way to be right, but there is no right way to be wrong!* We can maintain the truth in a wrong spirit, but there is no case to be made for error, regardless of how winsome it may appear to be. But just what are some of the differences we must argue? Perhaps our second speaker can give a little light on the matter.

Second Speaker

Unfortunately, the popular refrain today is "The more we get together, the happier we'll be," without too much consideration of the basis for oneness. The idea is to agree just to be agreeable. A conservative Christian scholar cannot team up with a man who denies the verbal inspiration of the Word of God, who questions the miraculous, and who lightly lays aside doctrines that are precious to the Bible-believing Christian. One who believes in a sovereign, electing God cannot work in harmony with one whose concept of God is humanistic. Those who believe in a pre-existent Christ, who was made flesh, but who was no less God by reason of being man, cannot fellowship with those who speak of Christ as divine in the same sense they consider all men to be divine. Such doctrines as the inspiration of the Scriptures, the virgin birth, the blood atonement, the bodily resurrection, and the visible return of our Lord Jesus Christ, are too precious to lay aside for the sake of harmony among men. Jesus said, "I came not to bring peace, but a sword." He came to call men to be for or against; not simply to get everybody together regardless of what they might believe. The way of Truth is a narrow way; if we are too broad, we'll not get in, nor will we cause others to enter. Paul stood against those who sought to lead the Galatian church into error, saying: ". . . There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." When Peter compromised in favor of some of the Jewish brethren, Paul had to rebuke him to his face, and call attention to his error. We must speak the truth in love, but we must speak the truth!

PROGRAM CHAIRMAN:

There are many strange "isms" abroad in the land today; many false cults. Most of them have their roots in some "non-essential" doctrinal error. They have sprung up and continued to flourish because church people are not established in the truth, and are being blown about with "every wind of doctrine." Error must not be tolerated. Satan is the father of lies, and where error is allowed to remain, Satan finds an entrance. How carefully we should seek to abide by the truth as set forth in the Word of God. But what should our attitude be toward those with whom we differ? Our last speaker has a word for us regarding this.

Third Speaker

Elijah, the prophet of fire, called for a test to prove that the Lord was indeed God, crying, "If the Lord be God, then follow him." The truth of the Word of God has been established through the centuries. It has withstood every attack of atheism, skepticism, modernism, "higher" criticism, and every other enemy of Truth. The testimony of thousands of redeemed souls, "delivered from the power of darkness, and translated into the kingdom of His dear Son," snatched as brands from the burning, filled with "joy and peace in believing," is that the Word of God is true, that its promises cannot fail. Those who accept its authority can only stand fast and cry, "If the Lord be God, then follow him." Its essential message of sin and salvation, of redemption by blood, and life by God's Spirit; its stories of the miracle working power of God; its teaching concerning right and wrong, are so plain that a child can follow, and a wayfaring man, though a fool, need not err therein. In loyalty to the Word of God, and in love for those with whom we are forced to differ, we must "be steadfast, unmovable, always abounding in the work of the Lord." We must argue, or give a reason for our differences, and maintain the right, regardless of how we may be accused of being "non-cooperative," "contentious," or "argumentative." Be sure you are right; right with God, and loyal to the truth; then go ahead. Others will follow.

PROGRAM CHAIRMAN:

There are times when we are tempted to "go along" with the popular thing; to set aside our convictions for the sake of harmony. "Peace at any price" cost the world a bath in blood and tears, and paved the way for World War II. We dare not compromise when there is so much at stake. If the Bible is the Word of God, and the gospel is the power of God unto salvation, then we must dare to differ though all the world stand against us. May God give us the grace to stand in love, that others might be won to the Way, the Truth, and the Life."

Recommend The Journal To Friends

Women's Work

I Have A Stewardship Of My Money

Surprising as it may be to the casual citizen of our country, we women control over 70% of the wealth of our United States, a position unattained by women in any other country.

Whether it be as an employee in some industry or office where we have our pay checks to handle, or as a self-employee having a self-allotment, or as a housewife (that indefinite status between an employee and self-employed,—the "catch all") with a budget within which we must do our purchasing, we women are vitally concerned; the control rests in our hands and each of us has a stewardship of her money. How am I discharging that trust?

Let us consider this from two view-points, each an essential part of my stewardship of the money within my control. First, how do I earn or get my money? Is it by an essentially honest method, a method Christ would not hesitate to use? Or is it in devious ways, by sharp practices, contending that circumstances, or the end involved, justifies the means?—my gain at another's loss (playing cards for money?) insufficient service rendered for compensation paid, or in reverse, inadequate pay for services rendered (my cook!) getting something for nothing (the curse of our generation?)—or falsifying my Income Tax? Money so gotten is not inherently evil, but such means of getting taints the "getter," no matter how altruistically the money may be used later. What does it make of the money-maker? The hurt to character far outweighs any financial gain. No, money itself is not evil, but it is how we get it and secondly, how we USE it, that may be evil.

How am I using the money entrusted to me? We are told to set aside the "first fruits"—our Lord's portion—not only that first tenth which He so distinctly tells us to return to Him, but as much more as we can, giving gladly. The remainder should be used as He would commend. We can not justify selfish extravagance if we apply that test,—not stingy, grasping giving to those dependent upon help,—nor miserly hoarding when someone is in distress. God expects us to be moderate and reasonable in spending, to put aside for future need, and to give with no thought of return, but with deep gratitude for all we have received.

How does my Church offering compare with the cost of my new outfit? or my special Gift with the cost of that new *permanent*? Is there a joyous outpouring of self with the gift?

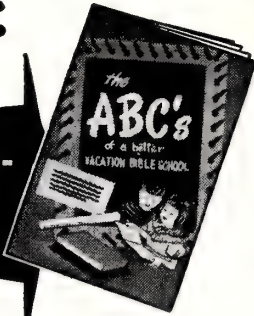
"Who gives himself with his gift, feeds
three
Himself, his hungering neighbor and Me."



LIVING WITH JESUS

FREE

GUIDE-BOOK



Yes, I would like a copy of FREE Guidebook describing this and other V. B. S. courses and materials.

NAME

STREET

CITY..... STATE.....

CHURCH

- TRUE-TO-THE-BIBLE
- COMPLETE
- LOW COST

The brand-new Standard "Living With Jesus" V. B. S. course presents Jesus' teachings and life in His day in vividly realistic and entertaining fashion. Youngsters will easily grasp these interesting BIBLE lessons. The same theme, "Living With Jesus," is taught every age group, Nursery through Intermediate. Low in cost, this new 10-lesson course offers for each age group, teacher's manual (45c each) and pupil's workbook (10 for \$2.50), plus helpful Director's Manual (50c).

At Your Favorite Bookstore, or

**THE STANDARD
PUBLISHING COMPANY
CINCINNATI 10, OHIO**

No one can tell another how much or what to give; we each must make her own decision. Our values in life will determine our spending. On what am I setting my high esteem in life?—lofty position?—the best dressed woman?—the largest giver? Or His follower, giving to Him, His Church, His Own? How am I discharging the stewardship of my money? "It is required of stewards that a man be found faithful."

—Virginia P. (Mrs. John P.) Walker.

Your Manse Is Showing!

Your manse is showing! The white light of publicity has been directed on manses in the Presbyterian Church, U.S., and the results have been enlightening.

Early in 1951 the Assembly's Committee on the Minister and His Work, under the direction of the Rev. Ryan L. Wood, conducted a survey of manses throughout our Church. This was more than cursory survey, or an incidental "testing." Instead,

a comprehensive questionnaire was sent to the wives of our ministers. It was felt that ministers' wives more than anyone else could give the answers to the questions asked. Ministers' wives keep house. They know from experience what manses are and what they should be.

Those who conduct surveys professionally tell us that if a ten per-cent return is experienced that is sufficient to give basic trends. We were fortunate in this respect in that more than 30% of the pastors' wives responded to our questionnaire. Therefore, we are confident the answers obtained, percentage-wise, would be true even if many more ministers' wives had replied to the questionnaires.

The report of this survey was publicized extensively throughout the United States by the religious and secular press. At least one other denomination is looking into the conditions of its ministers' homes as a result of the survey made in our Church. The report on our Manse Survey is printed on Pages 156 through 158 of the 1952 General Assembly Minutes. It would be worth your time

KING COLLEGE

Presbyterian . Coeducational . Founded 1867

Sound liberal education under vigorous Christian influences. Fully accredited. Four-year Liberal arts, sciences, business education. **Four Types of Scholarships:** (1) Competitive, (2) Academic, (3) Grant in Aid, (4) Remunerative Work. Sixty-acre campus. Intra-mural sports. Dormitories. Summer session. Catalogue and illustrated booklet. Board, room, and tuition \$730.

R. T. L. LISTON, President, Box J, BRISTOL, TENN.



Belhaven College

Fully accredited Liberal Arts College for women. Ideally located in Mississippi's historic and progressive capital city, an educational and cultural center. Year-round sports, including equitation, boating, swimming, tennis and golf. Combines highest academic standards with emphasis upon vocational training in Teaching, Business, Religious Education, Recreational Leadership, Homemaking, Music, Art and Speech. Total cost for session: \$800.00.

Dr. G. T. Gillespie, President

Jackson, Mississippi

Write for Catalog TODAY!

to read this interesting report. If you do not have a copy of the Assembly Minutes, Mr. Graham White, Secretary of the Assembly's Committee on the Minister and His Work would be glad to send you a copy of this report. His address is 700 Henry Grady Building, Atlanta 3, Georgia.

We were struck with two facts from the replies received. The most significant of these was the practically universal spirit of gratitude on the part of ministers' wives for the homes provided for their families by the churches their husbands serve. This survey provided an unusual opportunity for a wife to be brutally frank. We promised to divulge no names or locations and that promise has been observed rigidly. A minister's wife did not need to sign her questionnaire if she preferred not to do so. More than 90% of the replies received were signed though.

The other outstanding fact was the suggestion made by the large number of ministers' wives that women be named to manse committees in local churches. Therefore the Assembly's Committee recommended to the 1952 General Assembly: "That Boards of Deacons be urged to appoint women on manse committees in local churches." The Assembly adopted this recommendation. Many Presbyteries have taken favorable action thereon and have called this to the attention of Boards of Deacons of the churches within their bounds. In other Presbyteries similar action is contemplated this year.

We are convinced this would be a wise step for Boards of Deacons to take. Perhaps your church has appointed women as members of its manse committee or is about to do so. You are proud of your church and its physical condition. Are you just as proud that the manse of your church at least is equal to the standard of the homes of the members of your church? This is a vital question that may challenge you and upon which you may render a definite service. Your manse is showing! The whole country is looking at it. —Graham White.

We Want To Say

"Thank You"

So writes one of our fine missionaries in a letter from the field, after having received a subscription from "Circle No. 1, First Presbyterian Church," (no town or state mentioned). The missionary tells of other like experiences in receiving gifts from churches in the homeland.

The request from your representatives on the mission field is: whenever a group or an individual sends a missionary a gift, that a note be sent to the missionary telling them of the donors.

We want to say "Thank You," but often we don't know to whom we should write our appreciation. Perhaps it would help if we remembered in this little matter too: "Do unto others as you would have others do unto you."

SPONSORS OF CAMPS AND CONFERENCES



LET US PAY THE MEDICAL BILLS FOR *your* CAMPERS

Hundreds of camp executives know from experience the prompt courteous attention given all arrangements and claims.

Designed for your group. Write for Latest Details

Provided by a legal reserve nonassessable life insurance company.

BROTHERHOOD MUTUAL LIFE INSURANCE COMPANY

230 E. BERRY STREET

FORT WAYNE 2, INDIANA



Conquest for Christ

thru **DVBS**

this **FREE** informative expedition guidebook "CONQUEST"...

It's chock-full of proven ideas and valuable information that will be of tremendous help to DVBS teachers and directors. It's new, it's large in size (8½" x 11"), it's complete. Includes everything for DVBS planning as well as a preview of 1953 ALL-BIBLE VACATION SCHOOL LESSON.

yes! Please rush to me a **FREE** copy of "conquest," teachers' and directors' guidebook for DVBS '53.

NAME _____

ADDRESS _____

CITY _____ () STATE _____

DEPT. SPS-33

Available
at your
favorite
dealer or -

SCRIPTURE PRESS

434 S. Wabash, Chicago 5, Ill.

GOWNS

PULPIT-CHOIR

CONFIRMATION
BAPTISMAL

DOCTORS
MASTERS
BACHELORS

CAPS GOWNS
AND
HOODS

EST. 1912

BENTLEY & SIMON

7 WEST 36 ST. NEW YORK 18, N.Y.



PULPIT & CHOIR GOWNS

Pulpit Hangings — Altar Cloths
Bible Markers — Communion
Linens — Embroideries — Fabrics
Custom Tailoring For Clergymen
Marking 116 1953

To The Church And Clergy

COX SONS & VINING, Inc.

131 East 23rd Street, New York 10, N.Y.

FOR ONLY \$5.00!

PELOUBET'S SELECT NOTES

By Dr. Wilbur M. Smith

(Regular Price \$3.75)

... best known ... best loved ... most used
Commentary on the Sunday School Lesson
and your choice of two of
the following books by

DR. WM. C. ROBINSON

Title	Reg. Price
Christ - The Hope Of Glory	\$3.00
Our Lord	\$3.00
Who Say Ye That I Am?	\$2.50
Christ - The Bread Of Life	\$2.50

Now available at these remarkably low prices by special arrangement with the publisher of Dr. Robinson's books.

Order Today From

The Southern Presbyterian Journal

Weaverville, N. C. — Postpaid

Church News

Columbia Seminary News

Dr. C. M. Richards, Professor Emeritus of Davidson College, Davidson, N. C., was a guest speaker at Columbia Theological Seminary on February 11 and 12, delivering three addresses to the student body on "The Preacher's Responsibilities and Equipment." Dr. Richards is a graduate of Columbia Seminary in the Class of 1895 and has been for fifty-seven years a minister of the Presbyterian Church. His messages were heard with deep appreciation by members of the student body and faculty of the institution.

Dr. S. A. Cartledge, Professor of New Testament Language and Literature in the seminary, has just been notified that he has been awarded a Fellowship provided for special study through the Board of Education of the Presbyterian Church, U. S. Dr. Cartledge will be granted leave of absence during the school year 1953-54 and expects to use his Fellowship for study in Europe. He will probably spend a major portion of the year in study at the University of Basel but hopes also to spend a month or more in a visit to Palestine and in a study of archaeology there.

Tractors and earth-moving equipment are at work clearing a new athletic field 400 feet by 400 feet on the seminary campus. The athletic field which has been used by students for a number of years is inadequate, and the preparation of the new field will mark a real forward step in providing for an adequate athletic program at the seminary. It is expected that the new field will be ready for use by September, 1953, and that it will provide adequate space for football, softball and baseball games.

The choir of the Columbia Theological Seminary, Decatur, Georgia, is on its annual tour. The thirty voice choir is under the direction of the Rev. Hubert Vance Taylor, professor at the Seminary. Members of the choir will conduct the service in which the life and work of Columbia Seminary will be presented.

The program will consist chiefly of sacred music. Five minute talks on Seminary life and the call to fulltime Christian service will be presented by members of the choir.

The choir is composed of thirty men, all candidates for the Presbyterian ministry. Their director, Mr. Taylor, is also assistant pastor of the Central Presbyterian Church of Atlanta and director of the Choir of the Presbyterian Series on the Protestant Hour heard on Sunday mornings during the winter months on radio stations throughout the south.

On a ten days tour of Florida the choir will sing in Jacksonville, Sanford, Miami, Tampa, St. Petersburg, Ocala, Gainesville, and Brunswick, Ga.

Every year during the spring quarter, the choir takes a tour through one of the five Synods which support the seminary, singing in as many local churches as possible. In previous years, the choir has toured South Carolina and Alabama. It has made special trips to Spartanburg, Charleston, Augusta, and Macon.

Afficers of the choir are: A. M. Hart, president; R. I. White, vice-president; Murdock Calhoun, secretary; Malcolm Bullock, librarian; and F. M. Scarlett, transportation manager.

Stillman College

I would like for you to announce in the Journal that Dr. Joseph Hopper of our Korean Mission has been added to our staff in our Bible Department and will remain with us until the end of the school year. Dr. Hopper is on a sick leave from the Mission and expects to return in the summer. Mrs. Hopper and he have taken up residence in Tuscaloosa.

Meeting Of Presbytery Of Red River

THE PRESBYTERY OF RED RIVER held its mid-winter meeting in the First Presbyterian Church of Bastrop, Louisiana on January 20, 1953. There were twenty-two ministers, and 18 elders, and forty visitors present. The opening sermon was preached by the retiring moderator, Rev. Earle Clary of Natchitoches. Ruling elder J. W. Heard of the Broadmoor Presbyterian Church of Shreveport was elector Moderator, Rev. Arthur Strickland of Plain Dealing, Temporary Clerk, and Rev. O. M. Anderson of Bastrop, Publicity Clerk. Rev. Chas. A. Sheldon of Dunlap Memorial Church, Shreveport was elected Moderator-Designate for the Spring Meeting. Greetings of the Bastrop Church were given to the Presbytery and guests by Ruling Elder T. H. Milliken.

Rev. Wayne Gary was received into the Presbytery from the Presbytery of Memphis and a Commission was appointed to install him as pastor of the new Covenant Presbyterian Church of Monroe. Rev. R. G. Valentine was received from the Presbytery of Mississippi and a Commission was appointed to install him as the pastor of the Westminster Presbyterian Church of Shreveport. Two young men were received under the care of the Presbytery as candidates for the Gospel Ministry. They were Messers Kenneth Silvey of the First Presbyterian Church of Shreveport, and Don Carnes of the Dunlap Presbyterian Church of Shreveport.

Commissioners to the last General Assembly made their reports to the Presbytery; and following Commissioners to the next Assembly were elected: Principal Ministers, W. A. Alexander, H. E. Bradshaw, and D. J. Dunning. Their alternates are: Wade H. Boggs, E. L. Storey, Jr., and W. R.

Gage. Principal Ruling Elders: Dr. L. W. Gorton, A. H. Willett, and G. S. Butler. Alternates: Ben Winham, Victor Davis, and A. Q. Hackett.

The Presbytery has established a newspaper and the first issue came out at the time of the meeting of the Presbytery under the name of "Presbyfacts." The editors of this paper are Revs. Palmer Wm. Deloteus, Clyde Mohler, and Eugene Strickland. They were commended for the fine start they had made with the paper.

This meeting of the Presbytery was held in the beautiful new and commodious building of the First Presbyterian Church, and the pastor and the congregation were congratulated on their fine achievement.

Albemarle Presbytery Organizes George Kirby Memorial Presbyterian Church

Sunday, February 8, was a notable day in Albemarle Presbytery when the George Kirby Chapel was organized into the George Kirby Memorial Presbyterian Church of Goldsboro. This brings the total number of churches in Albemarle Presbytery to 50.

The following composed the Commission: Revs. James M. McChesney, Jr., Clerk; J. W. Hassell who presided and propounded the constitutional question; H. J. Dudley who preached the sermon; Murphy Smith, charging the congregation; and Ruling Elders, D. K. Porterfield and A. K. Robertson.

The newly organized congregation, numbering approximately forty, elected the following officers: Messrs. H. K. Bass, Graham Faircloth, and Robie Strickland, Ruling Elders; and Harvey Edwards, D. H. Pender, Dewey Culbreth and Robert Faircloth, Deacons.

This church is a child of the First Presbyterian Church, Goldsboro, and is served by Rev. Harold Corkey as Stated Supply.

Ward Parkway Presbyterian Church, Kansas City, Mo.

On September 15, 1952, Upper Missouri Presbytery having called the Rev. C. Groshon Gunn, former Superintendent of Home Missions in Missouri Presbytery, to undertake the promotion of a new church in Kansas City, he entered into his duties at Ward Parkway Church. The intervening weeks and months have been delightfully busy witnessing the work of God's Spirit in the establishment of this church.

The work was a project of the Central Presbyterian Church of this city, having been conceived under the leadership of Dr. J. Layton Mauze, Sr.,

some twenty years ago, during the administration of Dr. Homer McMillan, then Secretary of Assembly Home Missions. During the past twenty years, Central Church has set aside an amount equal to \$100,000 for the establishment of Ward Parkway Church when the time seemed ripe. The enterprise was taken up by Dr. J. Layton Mauze, Jr., following his father's death, and brought to a climax in the ministry of Dr. William E. Phifer, Jr. The total cost of the plant was \$160,000, of which \$20,000 was given by our Atlanta Committee.

On June 8, the beautiful new building was opened with appropriate ceremonies, and a number of members of Central Church indicated their desire to become charter members. On November 9, at the Charter Night Dinner, all who were thus to join in the establishment of the work placed their names on the roll of charter members. Enthusiasm ran high, as the church had been operating under the leadership of four Elders and seven Deacons especially designated to serve in this interval as representatives of Central Church. All new members were enrolled in Central Church and later dismissed to the new organization.

On January 11, the church was formally organized by Upper Missouri Presbytery. Speakers for this occasion included Dr. Phifer and Rev. John A. Frederick of Central Church, Rev. Norman Krebs of Boone Church, and Rev. Earl T. Sturgess of Southeast Church. The present pastor was called to serve until July 1.

D. M. Newland

Resolutions adopted by the Session of the church on Monday evening, February 9th, 1953, on motion by Elder J. E. Rhea and seconded by Elder F. S. Clayman.

WHEREAS our Heavenly Father did in His infinite love and wisdom on Feb. 2nd, 1953, call unto Himself our highly respected and beloved brother D. M. Newland; and

WHEREAS we, members of the Session of the Windsor Avenue Presbyterian Church, Bristol, Tennessee-Virginia express our thanksgiving to God for the life of this faithful servant, especially for his devoted Christian life, his faithfulness to his church, its regular Sunday services, the mid-week prayer service, and his loyalty when called upon; he served well:

THEREFORE: be it resolved that a copy of these resolutions be sent to each member of his family with an expression of our sincerest sympathy in their loss; that a copy of them be sent to our church papers and the Christian Observer, and that a memorial page be set apart in the register of our minutes as a permanent record and memorial to our dear departed friend.

—Session of the Church.

Evangelistic Engagements Of Dr. John C. Ramsay

Rev. John C. Ramsay, Th.D., Evangelist-at-Large of the Presbyterian Church, U. S., with headquarters at Laredo, Texas, has accepted engagements for the following Visitation Preaching meetings in Presbyterian Churches for the Spring of 1953:

Feb. 22-Mar. 3: Delgado Church, Wilmington, N. C., Rev. Thos. B. Ruff, Pastor.

Mar. 4-18: Armistead Gardens Church, Baltimore, Md., Rev. Robt. S. Chamberlain, Ph.D., Pastor.

Mar. 22-Apr. 5: First Church (possibly a Union Campaign), Branson, Mo., Rev. W. Howard Blazer, Pastor.

Apr. 7-15: Carolina Beach Church, Carolina Beach, N. C., Rev. Jack W. Ware, Pastor.

Apr. 16-24: Cape Fear Church, Wilmington, N. C., Rev. J. B. Huntington, Pastor.

Apr. 25-29: St. Andrews Church, Charleston, S. C., Rev. Chas. S. Spencer, Th.M., Pastor.

Apr. 30-May 8: Old Waxhaw Church, Waxhaw, N. C., Rev. E. C. Clyde, Pastor.

May 10-16: Barnwell Church, Barnwell, S. C., Rev. Sterling Edwards, Pastor.

May 17-24: Williston Church, Williston, S. C., Aiken "H" Bomb Area, Rev. Sterling Edwards, Pastor.

A Man Called Peter To Be Filmed

One of the nation's top sellers in the field of literature for nearly a year and a half, *A Man Called Peter*, will be made into a motion picture this summer. It is to be among the top 11 major pictures Twentieth Century Fox will produce in 1953 and will be filmed in the new cinemascope process, a process which produces a three-dimensional effect. The picture also will be filmed in color.

The story is of the life of Dr. Peter Marshall, a Scotch Presbyterian minister, who came to America as a young man, broke and without a job, and worked up to be chaplain of the United States Senate and one of the most beloved ministers of his day.

Dr. Marshall graduated from Columbia Theological Seminary in Decatur, Ga., and took his first pastorate in Covington, Ga. Crowds stood in line to hear him preach and jammed Westminster Presbyterian Church, Atlanta and New York Avenue Presbyterian Church in Washington, D. C. during the years he held pastorates at these two churches.

Major scenes of the picture will be filmed in June and July, at Columbia Seminary, Westminster Church and at Agnes Scott College, where Mrs. Marshall, author of *A Man Called Peter*, attended college. The premiere is scheduled to be held in Atlanta sometime in 1954. Mrs. Marshall will serve as a technical adviser to the filming. Samuel G. Engel of Hollywood, will be the producer. Large quantities of material about Dr. Marshall's life already have been shipped to Hollywood to aid in the research and technical aspects of the production. Among these are recordings of his sermons and prayers.

Mrs. Marshall's book, *A Man Called Peter*, from which the motion picture will be made, outsold all other books in 1952 except the new revised version of the Bible. An average of ten letters a day come to Mrs. Marshall from all over the world, commending her for her good work and expressing gratitude for what the volume has meant to the reader. It took her 10 months to write, she says—and demands for the biography have been so great that it has been published in an English edition besides the American edition. A French edition is due off the press soon and negotiations are under way for other foreign language editions, including German. The story has also appeared in condensation and serial forms.

In speaking of the proposed motion picture of her book, Mrs. Marshall says, "I hope it will be a blessing to all who see it. I don't want this to be just another picture."

The Book, A MAN CALLED PETER, may be purchased from the Book Service of The Southern Presbyterian Journal.

BOOKS

"The Little Jetts Youth Talks"

By Wade C. Smith, W. A. Wilde Company. Price \$2.00.

Readers of the Sunday School Times will recognize at once the familiarity of the title, "The Little Jetts." Previous volumes by Dr. Wade C. Smith have been widely received and deeply appreciated. This present volume contains fifty stories designed as a challenge to young people. The author has sought in each talk to youth to stress the importance of character building and the great truths of the Bible. The chapter titles are intriguing. A few of them are, "The Sandwich Man," "Tight Places," "Grasshoppers," "A Woman's Spark Plug," "Mystery," "Whistling In The Basement," "Jonah's Boner," and "From Water Boy To President."

"Followers Of Jesus Around The World"

By Mildred Hatch, Warner Press. Price \$.35.

This is a book of devotional studies and daily Bible reading designed for children.

"More Chalk Talks"

By Apal Hull, Warner Press. Price \$1.00.

Twenty illustrated chalk talk programs used by the author in her activities, churches, Bible schools, youth camps, conventions, colleges, and clubs are presented here and most of them are beautifully illustrated by the author.

"The Quest For Serenity"

By G. H. Morling, Wm. B. Eerdmans Publishing Company. Price \$1.50.

The question that this volume deals with is, "Is it possible to have peace of mind and heart in a troubled world." The author speaks from the richness of his trained mind and with a deep understanding of the human heart and of Christian needs. He writes as one who has faced this problem of serenity in his own life and knows whereof he speaks. To some extent, this volume is biographical as the author relates a number of his own experiences. This book should be of real help to people who are fretted with life's problems.

"Sermons And Outlines On The Seven Words". Published by Baker Book House, Grand Rapids 6, Mich. Price \$1.75.

In this volume are found complete and condensed sermons extended in brief outlines illuminating the words from the cross. The selections offered are from the writings of the world's best writers and Bible students.

"Talks To Teeners". By Leonard Greenway. Zondervan Publishing House, Grand Rapids, Mich. Price \$1.00.

These messages of Dr. Greenway will be a perpetual and serious source of inspiration and strength for the molding of young lives to the blessedness of Christian living. They are daily chapel messages full of instruction that emphasize the blessing of walking in the fear of the Lord.

"By Strange Paths". By Sallie Lee Bell. Zondervan Publishing House, Grand Rapids, Mich. Price \$2.50.

If you are looking for the kind of story in which you lose yourself, "By Strange Paths" is what you have been waiting for. If you want to be inspired and uplifted, you will find this newest novel by Sallie Lee Bell the story for you. For a reading experience you will never forget, open this book and begin at the first chapter and you will find it enthralling. It is a novel of old Louisiana

"Flame For The Altar". By William Ward Ayer. Zondervan Publishing House, Grand Rapids, Mich. Price \$2.50.

This book represents the Bob Jones University lectures on Evangelism for 1952. It is a plea to the ministry of America to return hastily to basic pulpit

and personal responsibility by doing the work of an evangelist, thereby making full proof of their ministry.

Dr. Ayer speaks with urgency. He writes, "For America today, there seems to be no alternative—it is either rebirth or oblivion. If the moral and spiritual disintegration of these United States of America, which are the last hope of human freedom, is completed, then an age would have died and an unprecedented opportunity to make Christ known to the nations will have been irretrievably lost". This book will warm the heart of any Christian.

"The Heir Of Redclyffe"

By Charlotte Yonge, Wm. B. Eerdmans Publishing Company. Price \$3.00.

"The Heir of Redclyffe" has come down the years as one of the great novels of English literature. It is one of the finest and noblest character stories ever written. This new edition, abridged to suit the reading habits of today's readers, should find a large number of sympathetic American readers. It is a story of an open and unashamed devotion to a spiritual goal—Christianity in action. These characters in unforgettable story will leave an indelible impression upon the reader. The main theme is that of a penitent soul struggling to purify itself.

"Unshackled"

By Eugenia Price and Faith Coxe Bailey, Moody Press. Price—\$2.00.

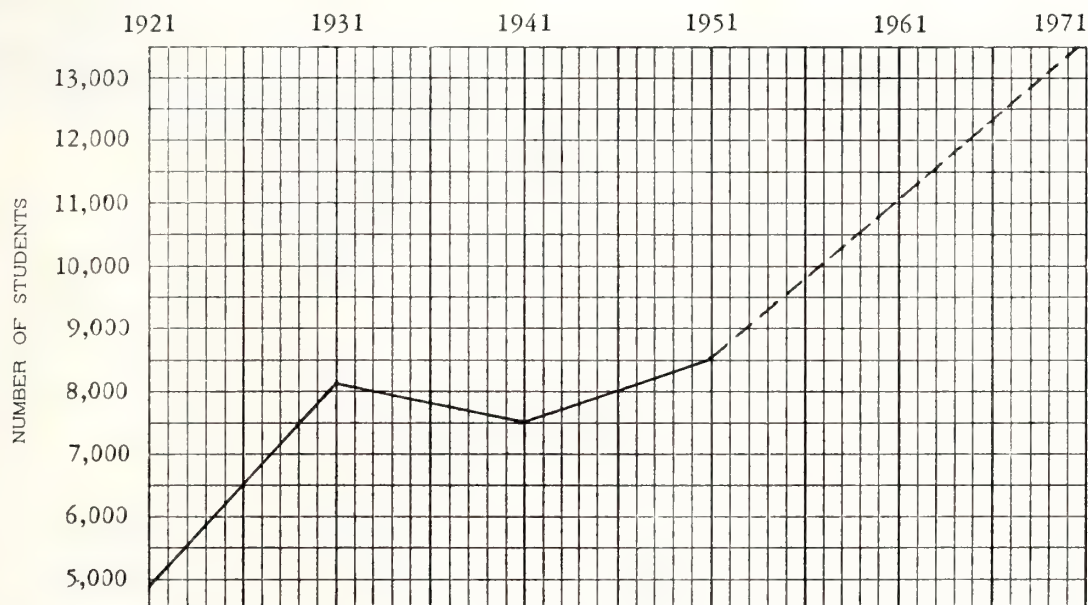
Many thousands now have a somewhat intimate knowledge of the work of the Pacific Garden Mission of Chicago through the radio broadcast, "Unshackled" originating each week in WGN, Chicago. The true stories in this book are adapted from the radio scripts. Here are twenty narratives of typical Pacific Garden Mission case histories: men and women who lost control of their lives and then came into the mission and gave the government of their lives to the person of Jesus Christ, God's Son. Whenever such surrender is complete, there is a corresponding complete regenerating work of the grace of God and the proof is within these covers.

"Strength Of The Hills"

By Brenda Cannon, Moody Press. Price—\$2.25.

This is a historical novel of North Carolina and follows the history of the Mark Murray family from about 1850 to the present day. Professor Murray moved his family from a comfortable life in Richmond to a pioneer life in the hills or from the tensions of the city life. Then came 1861 and the War Between the States and Donald Murray, Richard Munro and other young men of the region went off to battle. The author's portrayal of the war years reveals a thorough knowledge of the distress of that period and a sympathy for the suffering people. Brenda Cannon has presented truly noble characters in a life-like setting and has developed this story very capably.

STUDENTS IN PRESBYTERIAN CHURCH COLLEGES



WILL THE LINE KEEP POINTING UPWARD THROUGH THE YEARS AHEAD?

Present grade-school enrollments indicate that there will be increasing numbers of students ready for college in coming decades.

Present world conditions indicate that there will be increasing demand for competent, well-trained Christian leaders.

Mr. and Mrs. Presbyterian, your help is needed to advise and assist the young people who are capable of making the most of a college education, that they may dedicate their lives and training to Christlike service. Your help is also needed to keep our colleges advancing to meet advancing needs.

For information and suggestions regarding ways to help, consult:

Senior Colleges	President	Location
Agnes Scott	Wallace M. Alston	Decatur, Ga.
Arkansas	Paul McCain	Batesville, Ark.
Austin	W. B. Guerrant	Sherman, Tex.
Belhaven	G. T. Gillespie	Jackson, Miss.
Centre	Walter A. Groves	Danville, Ky.
Davidson	John R. Cunningham	Davidson, N. C.
Davis and Elkins	R. B. Purdum	Elkins, W. Va.
Flora Macdonald	Marshall Woodson	Red Springs, N. C.
Hampden-Sydney	Edgar G. Gammon	Hampden-Sydney, Va.
King	R. T. L. Liston	Bristol, Tenn.
Mary Baldwin	Frank B. Lewis	Staunton, Va.
Montreat	J. R. McGregor	Montreat, N. C.
Presbyterian	Marshall W. Brown	Clinton, S. C.
Queens	Charlton C. Jernigan	Charlotte, N. C.
Southwestern	Peyton N. Rhodes	Memphis, Tenn.
Stillman	Sam Burney Hay	Tuscaloosa, Ala.
Westminster	William W. Hall	Fulton, Mo.
Junior Colleges		
Lees Junior	Robert G. Landolt	Jackson, Ky.
Lees-McRae	Fletcher Nelson	Banner Elk, N. C.
Mitchell	John Montgomery	Statesville, N. C.
Peace	William C. Pressly	Raleigh, N. C.
Presbyterian Junior	Louis C. LaMotte	Maxton, N. C.
Schreiner Institute	Andrew Edington	Kerrville, Tex.
Theological Seminaries		
Austin Theological	David L. Stitt	Austin, Tex.
Columbia Theological	J. McDowell Richards	Decatur, Ga.
Louisville Presbyterian	F. H. Caldwell	Louisville, Ky.
Union Theological	Benjamin R. Lacy, Jr.	Richmond, Va.
Assembly's Training School	H. Wade DuBose	Richmond, Va.

PRESBYTERIAN EDUCATIONAL ASSOCIATION OF THE SOUTH
P. O. Box 1176 **Hunter B. Blakely ... Secretary** **Richmond 9, Va.**

Before We Vote To Merge With The Northern Church Let's Look At The Facts About **MEMBERSHIP GROWTH!**

In 1940 the Northern Church had 2,021,901 members.

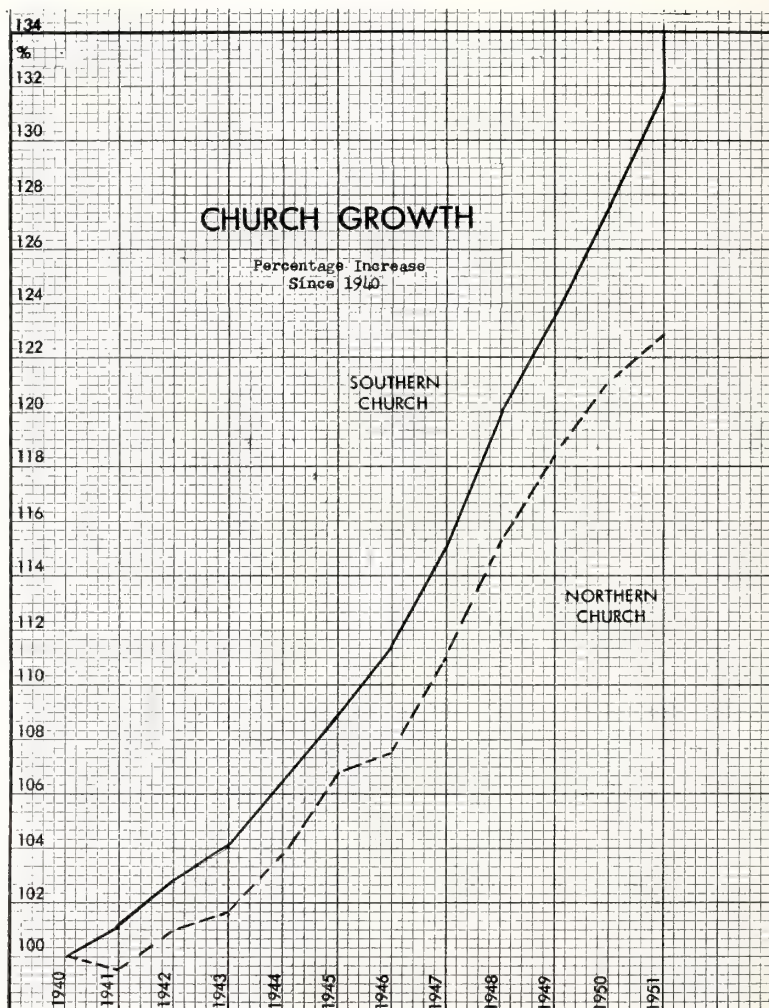
In 1951 its membership was 2,482,248 — an increase of 460,347 members or 22.8%.

In 1940 our Southern Church had 532,177 members.

In 1951 our membership was 702,155—an increase of 169,978 members or 35.1%.

Surely these figures of membership growth indicate that our Southern Church is doing a far better job than the Northern Church is doing. Isn't it reasonable to believe that our program must be better than theirs?

If we vote to merge with them, they will out-vote us more than 3 to 1. Will not their less effective methods predominate over ours and the cause of Christ suffer by such a merger?



Have YOU seen a copy of "The Reason Why?" Order a sample copy or 100 copies for \$4.00.

**THE ASSOCIATION FOR THE
PRESERVATION AND
CONTINUATION OF THE SOUTHERN
PRESBYTERIAN CHURCH**

H. B. Dendy, Secy.

Weaverville, N. C.

U. N. C.
Carolina Room
MAR 13 1953

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

MARCH 11, 1953



REV. WADE C. SMITH JOINS JOURNAL STAFF AS FULL-TIME WORKER—SEE PAGE 2

VOL. IX NO. 45

\$2.50 A YEAR

Library, Reading Room
University of N. C.
Chapel Hill, N. C.

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....Weaverville, N. C.
Dr. L. Nelson Bell, Associate Editor.....Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw
Mr. W. R. Willauer

EDITORIAL

Announcement

It is with great joy, satisfaction and thankfulness to God that we announce that Rev. Wade C. Smith is joining the office staff of this *Journal* and taking up residence in Weaverville to share his multiplied talents with us as we try to make this paper an ever increasing influence for good in the work of God's Kingdom.

Mr. Smith, the famous author of the "Little Jetts," brings to this office a wide experience in journalism and in the work of our church. For some years he was Editor of *The Missionary Survey* and *Onward* during which time he taught personal evangelism at the Assembly's Training School. In 1920 he was general manager of the Stewardship Campaign and he has held pastorates in Greensboro, Avon Park, Fla., Jacksonville, N. C., Augusta, Ga., and for the past five years has been pastor of the Community Church at Fontana Dam, N. C.

Mr. Smith is an author of note, his writings including, "The Little Jetts Telling Bible Stories," "Say Fellows," "On The Mark," "Get Set," "The Testament for Fishers of Men," "New Testament Evangelism," etc., etc. He is currently a lesson writer for *The Sunday School Times*.

Mr. Smith and his daughter, Miss Elisabeth, are now living in Weaverville.

As Mr. Smith takes up this new work, a direct answer to our prayers we feel, we would bespeak for him and for all of us who share in this work your earnest prayers. This JOURNAL is published for but one purpose, that God may be glorified, His Word honored and His Kingdom advanced. You can make this ministry real and effective if you join with us in praying for God's guidance and wisdom to be poured out upon all of us. In that way only can we hope to fulfil His will.

—H.B.D.

"Where Is 'L.N.B.'?"

"Where, Oh Where, is 'L.N.B.'?"
Where, Oh Where, is he?
Was his tale cut short
Or were his ears pinned back—
We ask you, 'H.B.D.'?"

From far and near has come the word—
"We look in vain to see—
For many weeks there's nothing signed
By our old friend, 'L.N.B.'"

"Is he sick, or gone away
And on some fair shore basking—
Or from the fold has he gone astray?
Please pardon us for asking."

* * * * *

Perish the thought that he is sick
Or from the fold is straying
Can you not read between the lines
And know what he is saying?

For week by week, without a fail
He does his usual writing
Despite the fact that day by day
His practice he's not slighting.

If you have failed to spot him
And ask, "Where's 'L.N.B.'?"
He's just hiding—he hopes with grace
Behind anonymity.

Strength In Quietness

Never in the history of man has life been more complex, nor have men and women lived under such sustained pressures, with diverting problems and activities a part of the average daily life, such as is our lot today.

This is not a plea for a return to the "good old days," nor is it a failure to recognize the multiplied opportunities for good which are inherent as we live in a time of great activity and great need.

But we are pleading for recognition that the fast pace of life in 1953 has a great tendency to distort one's perspective and to crowd out of life a sense of essential values. At the present time science has developed giant rotating chambers in which men are tested for the strains and stresses, both physical and mental, which are a part of supersonic flight and of projected inter-planetary excursions. The men taking these tests find themselves with normal faculties beclouded and after undergoing these experiments require a period of rest and reorientation.

As the pressures of modern living tend to distort values and to disorient us all, how we do need, how we *must* have, regular periods of quiet with God, resting in His holy presence and refreshing and adjusting our soul's outlook through prayer and the study of His Word!

One of the constant temptations of Satan is to make a man feel that he is so busy he has no time for the things of the spirit; and how many of us fall for this foolish lie. Rather we need to realize that when we are too busy for regular quiet times with our Maker—*then we are too busy*, period.

The man who hastens on his knees; the man who searches for the directions to be found only in God's Word; the man who turns to the counsel and the leading of the Holy Spirit—that man *alone* is prepared for the stress of life in our times. God has commanded, "*Be still, and know that I am God.*"

It takes grace to be still at such a time as this, but He will give us the grace to be still, to readjust our thinking, to regain our perspective and to go out into life with the power such a spiritual exercise alone produces.

"For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."

Are You Afraid To Look?

"Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

The degree of Christian service one may render depends on the emptying and cleansing of our hearts and lives and their infilling with God's Holy Spirit.

Are we willing to pray the prayer of the Psalmist? Are we willing to look with Him down into the deepest recesses of our beings and recognize and admit the sins which lie hidden there? Here there is no room for foolish comparisons with others, no room for pointing a critical finger at fellow Christians, for when we are willing to make this prayer we are standing on the verge of humiliating personal experiences but experiences which can lead us into a glorious new life of spiritual power and effectiveness.

This is a humiliating experience because when we see our own hearts in the light of God's holiness we see there the things we have been ignoring or trying to hide—pride, impurity, dishonesty, wilfulness, lovelessness, gratifications of the flesh and all the other multiplied evidences of our sinful natures.

But, when we recognize these sins, confess them and turn from them, trusting in the cleansing and redeeming power of our loving Saviour we stand on the verge of a joy and power in His service which we have never known before and which can be known in no other way.

Are you afraid to look?

"We Beheld His Glory"

John testifies that when the Word was made flesh and tabernacled among us, we—His disciples—beheld His glory. At the first miracle, he says that Jesus manifested forth His glory and His disciples believed on Him. At the close of the Gospel, the writer tells us that he has written these things that we might believe that Jesus is the Christ, the Son of God and that believing we might have life in His Name. Moreover, there are many other references to the glory of Christ throughout the Fourth Gospel, e. g. 7:39; 11:40; 12:23, 41; 13:31-32; 14:13; 17:3-4, 22, 24. It is true that Jesus seeks not His own glory but the glory of the Father; but conversely there is one that seeks His glory—"it is My Father who glorifies me," 8:40, 50, 54. Yea, the Father is glorified in the Son, 13:32; 17:1. Hence he that honoureth not the Son, honoureth not the Father, 5:23.

On the other hand, perhaps there is even more in the Fourth Gospel than in any of the other three

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. IX, No. 45, March 11, 1953.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

about the opposition to Jesus. He is hated, 7:7; 16:18; described as having a devil, 8:48; called a blasphemer, 10:31-33; and his life repeatedly sought, 5:18; 8:40; 10:31-33. The reason that men oppose Him is that they love darkness rather than light, for their deeds are evil, 3:19. He has come as the light of the world, 3:19; 9:5; 12:35, 46. Though He had done so many miracles they believed not on Him, for as Isaiah said, "He hath blinded their eyes," 12:40—they loved the praise of men more than the praise of God, 12:43. In the sixth of John, vss. 37, 44-45, 65 Jesus repeatedly says that they could not come unto Him except it be given them of the Father, except He teach them, and draw them. In the third chapter He tells Nicodemus that a man cannot see the things of the kingdom except he be born of the Spirit. Only thus can one believe in God's only-begotten Son.

Thus the Fourth Gospel accords with what we have found in the First Gospel, namely, that Peter believes because the Glory of Jesus as the Messiah, the Son of the *living* God has been revealed unto him—not by flesh and blood—but by the Father. Further, wherever Jesus preached it pleased the Father to hide the glory of the Son from the wise and prudent, and to reveal Him unto babes, Mt. 11:25-30. His invitation is: "Come unto Me, all ye." Those who come as confessing disciples, or as worshipping, petitioning suppliants are the babes in Christ, to whom the Father has begun to reveal the glory of the Son.

Accordingly, one ought not to force the alternative: either these disciples and suppliants saw in Jesus a mere man, or else these babes in Christ accepted the dogma of the Trinity as that was formulated in the Fourth century, A. D. And if the RSV is to use Thou for God and you for man, it seems to us, that they ought to distinguish in the Fourth as in the other Gospels, between the words of the opponents and the address to Jesus of these babes in Christ by placing on the lips of the latter, Thou, Thee, and Thine.

Accordingly, we hold that the address to Jesus by Peter after the resurrection (after Thomas' confession: "My Lord and my God") and at Peter's own restoration, John 21:15-17, ought to be Thou, not you; and that the same terminology ought to be used of the confession of Nathaniel, 2:49, of Peter 6:68-69, and of Martha, 11:27. Martha did not have the intellectual grasp of an Athanasius or an Augustine, but she believed that if Jesus had been there her brother had not died, and that at His request the dead brother would rise. In the face of Jesus' affirmation, "I am the Resurrection and the Life," she confessed: "I believe that Thou art the Christ, the Son of God—He that should come into the world." John records these testimonies that we may believe. If they be obscured, how shall those who come after us believe? —W.C.R.

Recommend The Journal To Friends

Without A Shadow Of Doubt

Salvation is God's gift to all who believe in Jesus Christ with saving faith. To believe with saving faith is to receive Him and rest upon Him alone for salvation. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:12). "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9). The Word of God leaves no room for doubt concerning salvation; that it is a gift, made possible through Jesus Christ, who upon the Cross of Calvary purchased our pardon with His own blood. All who believe in Jesus Christ with saving faith may have the assurance of eternal life, "which God, who cannot lie, promised before the world began" (Titus 1:2).

For all who in faith receive God's gift of life eternal, "and this is the record, that God has given to us eternal life, and this life is in His Son" (1 John 5:11) two things are definitely established. One is a *relationship*; the other is a *fellowship*. A proper understanding of these two things will serve to give strength and stability to young Christians (young in the faith), and to more established Christians as well. Let us give our attention to them, briefly examining them in the light of the Word of God.

First, let us consider the *relationship*. To those who believed on Jesus Christ, to the "little children whose sins were forgiven and others "of like precious faith," John wrote: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God . . . Beloved, now are we the sons of God" (1 John 3:1-2). Sons of God! Could anything be more wonderful? Paul emphasized the same truth when he wrote to the Christians at Rome and said: "Ye have not received the spirit of bondage again to fear: but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ" (Romans 8:15-17). Our relationship to God, when we believe and are born again, is that of children. This relationship is eternal. It will never change. The promise of everlasting life is the portion of every child of God. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life" (1 John 5:13). As that which is born of the flesh is flesh, and by reason of being flesh is temporal, so that which is born of the Spirit of God is spirit and by reason of being spirit is eternal.

Now let us consider the *fellowship*. Being born into the family of God, we have access unto Him and are enabled to say with John, "and truly our fellowship is with the Father, and with His Son Jesus Christ" (1 John 1:3). We are granted free access

to the throne of grace, and there we may say, without fear of rebuke, "Our Father." We are to walk with Him and talk with Him in a fellowship of love, knowing that He has promised to be with us even unto the end of the way. However, though the *relationship* is eternal, the *fellowship* may be broken. We may, by our sin and disobedience to God, grieve His holy Spirit and mar the fellowship that we are privileged to enjoy with Him. "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth" (I John 1:6). When we sin against God, we offend, and until the wrong is righted, the sin confessed, there can be no fellowship. The loss of fellowship brings loss of joy, loss of peace, loss of assurance, and thus our hearts are made to doubt the reality of the relationship to God as children. When doubt enters with regard to our salvation or sonship, the whole structure of our faith may seem to totter, and we are cast into miserable darkness. Christian, in Bunyan's *Pilgrim's Progress*, with his companion Hopeful, wandered from the path and ended in the dungeon of Doubting Castle ruled by the Giant Despair. Only the key of promise could turn the lock and set them free. So when we disobey the Lord and our fellowship with Him is broken, we end in doubt and despair. But the key of promise which will set us free is I John 1:9. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The very moment we confess, God forgives. The moment God forgives, the barrier to fellowship is removed and we may rejoice in Him. The prodigal son wandered far from his father's house, but he remained a son, and when he returned to confess his sin, his father ran to meet him with open arms and received him into the family circle once more. How much more will our heavenly Father be willing to forgive and restore His penitent children! "When we were enemies, we were reconciled to God by the death of His Son" (Romans 5:10). If when we were enemies, He provided reconciliation at such a cost, can we doubt for a moment that He will be reconciled to His children who confess and forsake their sins? If our Saviour counseled Peter to forgive "seven times seventy," will not He who loved His own unto death forgive when we confess?

Remember this, and be strengthened by it: Having confessed Jesus Christ as our Saviour, we belong to God forever, having redemption through His blood and life by His Spirit. Nothing can ever separate us from the love of God which is in Christ Jesus our Lord. *Now and forever* are we who believe the children of God. This is an eternal relationship. But if we are to have joy, peace, and assurance, our fellowship must be constantly protected and preserved by confessing and forsaking every sin the moment we see it to be sin. Unconfessed sin will mar our fellowship with God, bringing doubt and despair. "If we walk in the light, as He is in the light, we have fellowship . . . and the blood of Jesus Christ His Son cleanseth us from all sin." (I John 1:7).

—H.L.L.

Our Church And "Labor"

The writer recently received a questionnaire in which one of the questions was, "Is the Southern Presbyterian Church adequately presenting the Gospel to laboring people?"

Our reply was an emphatic "No," and we stated three reasons for our reply. These and several other observations are worth the serious consideration of all who are interested in the out-reach of the witness of our own denomination and of the Church as a whole.

It should be said at the beginning that it is unfortunate to consider "Labor" as a separate class of society. This has been fostered in recent years by labor leaders on the one hand and by political leaders on the other. The former, to magnify their own leadership and to secure financial advancement for men in their organizations. The politicians have fostered the same distinction and catered to labor organizations in the hope that they might secure a great bloc of voters for themselves or their party.

In an industrialized nation, such as ours, such distinctions may be necessary; certainly they seem inevitable. But, the Church is betraying one of the basic truths of Christianity if she predicates the Gospel approach on the basis of any man-made divisions of society.

Be that as it may, it is nevertheless true that today there is a great group known as "Organized Labor." But, along with this group there is another, equally large, which also supports itself by the sweat of the brow. Unorganized and less articulate, these men and women also help make up the backbone and hope of our American culture.

That it should even be asked whether our church is adequately presenting the Gospel to laboring people is a recognition of the fact that we may have failed. And, when we have to admit that we are not reaching them as we should, it is high time that we ask the reason why.

The first reason we are not reaching those who labor is that we are training our ministers *away* from the so-called "laboring class." The very process of education and advanced study, which is required in our present Presbyterian system, trains men so far away from people with fewer educational advantages that they are often incapable of grasping the earthly and mundane problems which are a part of the daily life of this great segment of our population. Whether we like it or not, people are more at home and therefore more responsive to those who talk their own language and sense their own personal problems. For that reason present-day Presbyterianism stands educationally and socially on a plane from which it too often is inclined to look down its Calvinistic nose with just a tinge of complacency and condescension towards those it considers less fortunate.

That there is an uneasy recognition of this situation is evident by the attempts of various theological seminaries to include courses on a better approach to laboring people, even in some cases to the extent of having prospective preachers to join unions and work with their own hands for a while.

Despite the values inherent in such courses and experience, we do not believe the Presbyterian church will ever make a marked impression on the labor movement until she is willing to welcome into her ministry men with more limited educational advantages, but who have demonstrated their unquestioned call to the Gospel ministry by the Holy Spirit. As we sense the attitude of most Presbyteries today, such a change has little hope of becoming generally accepted, and in this attitude of ecclesiastical snobbishness we are doomed to remain a class church.

The other reason we are unable to reach "Labor" is that those who claim to be specialists in such matters teach that the approach to the laboring man is through labor organizations. In this they have a willing ally in leaders of the labor movement who openly try to use the Church as a pressure group for their own particular ends. Whenever the Church, as such, has tried to approach men on any basis other than that of their *personal relationship with God* she has fallen into grievous and diverse errors, for man, whether he be laborer, capitalist, professional man, student, politician—man, woman or child—all stand in exactly the same place and with exactly the same need before God. For each individual there is but one hope, the atoning work of the Lord Jesus Christ. For every single person there is one *primary* problem, that of sin in their own lives, and there is but one solution, provided by the Son of God on Calvary.

We wonder if we ourselves have not greatly complicated the "problem" of reaching the laboring man. For the only way he, and all others across our nation and across the world, can be reached, is with the glorious but simple Gospel of Jesus Christ. There are many ways of preaching the Gospel, but there is but one Gospel. There are many social and educational levels, as men regard such things, but all men stand equally in need before God and all must be reduced to the same level of personal repentance, confession and faith toward His Son.

If we, as a church, will return to the simplicity of the eternal Gospel of our Lord, preaching and living it in and by the power of the Holy Spirit, there will be no problem: "*For all have sinned, and come short of the glory of God,*"—"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord,"—"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

—L.N.B.

"Calvin Said ..."

(On The Interpretation Of Scripture)

"Origen, and many others along with him, have seized the occasion of torturing Scripture, in every possible manner, away from the true sense. They concluded that the literal sense is too mean and poor and that, under the outer bark of the letter, there lurk deeper mysteries, which cannot be extracted but by beating out allegories. And this they had no difficulty in accomplishing; for speculations which appear to be ingenious have always been preferred, and always will be preferred, by the world to solid doctrine.

...

"Scripture, they say, is fertile, and thus produces a variety of meanings. I acknowledge that Scripture is a most rich and inexhaustible fountain of all wisdom; but I deny that its fertility consists in the various meanings which any man, at his pleasure, may assign. Let us know, then, that the true meaning of Scripture is the natural and obvious meaning; and let us embrace and abide by it resolutely. Let us not only neglect as doubtful, but boldly set aside as deadly corruptions, those pretended expositions, which lead us away from the natural meaning."*

We may feel inclined to smile a little at Calvin's insistence upon the "natural and obvious meaning" of Scripture, especially in view of the fact that there can be such sharp differences of opinion as to precisely what is the natural and obvious meaning. But the point is that Calvin recognized that there could be such differences and in his interpretation of Scripture constantly referred to others who had interpreted it differently. As he saw it, earnest Christian students could differ as to what they thought the natural and obvious meaning was, but no true Christian had the right deliberately to assign another meaning to some passage of Scripture, other than that which seemed to him the obvious meaning simply because some captivating or original thought might thereby be drawn from the passage.

*From the *Commentary* on Galatians 4:22.

Take Your Choice ... For Only \$5.00 The Reformed Doctrine Of Predestination

By Loraine Boettner

(Regular Price \$4.50)

And Any TWO Of The Following Books

By Dr. Wm. C. Robinson

Christ - The Bread Of Life (\$2.50)

Christ - The Hope Of Glory (\$3.00)

Our Lord (\$3.00)

Who Say Ye That I Am? (\$2.50)

Order From

The Southern Presbyterian Journal
Weaverville ... North Carolina

Extraordinary Oscillations Embarrass Anti-Diluvians

(This is the fifth article in the series by J. V. N. Talmage, B.E.)

The Much Abused Law Of Uniformitarianism

Many of the readers have probably never heard of what Prof. Chas. Schuchert called the "PHILOSOPHICAL DOCTRINE OF UNIFORMITARIANISM." As usual he claims his explanation of it is accepted by "all learned men." When the law is correctly explained, all will agree that we have always acted as if it were true. Whether for practical or scientific purposes, we naturally assume that the same natural laws which we see in force today were just as valid a million years ago. For instance, we think of the speed of light as being the same then as now, that water had the same boiling and freezing points in relation to pressure, that meteorological laws must have operated the same then as now, that gravity and centrifugal forces must have been computable by the same formulas as at present, and that the half-lives of isotopes were constant throughout the ages. This is the true law of uniformitarianism, and is scientific and not philosophical. The acceptance of such a law in no way denies the intervention of Providence.

When I explained the scientific background of the Garden of Eden and the Flood to a recent recipient of his doctorate at Duke University, he claimed my theory was wrong because it was contrary to the law of uniformitarianism. He, however, was referring to the philosophical law, not the scientific. This perversion of the true law has been made to nullify God's Word. No geologist ever saw a mountain rise (and he should be thankful he did not), but he has measured the small vertical movements of the earth today, and so he concludes from his own personal experience that all mountain building must have been slow, perhaps at the rate of a few centimeters a century. He then shuts his eyes to phenomena that are contrary to this observation of speed, and proclaims the dogma of slow-motion, but calls it uniformitarianism. Why does he do this? He wishes to quash the theory that God interferes in nature.

This is the story of the origin of the dogma. Over a century ago Cuvier and others claimed that mountains rose in great cataclysms, but not knowing any reason for the phenomena, attributed it to a special providence of God. His opponents were appalled at the thought of God's interference in nature and to prevent Cuvier's doctrine from spreading invented the slow-motion philosophy to invalidate cataclysms and to keep God out, but misnamed it "Uniformitarianism." Such a burlesque is worthy of a comedian!

The Christian finds the providence of God just as much in the smooth running of nature as in its catastrophes, and normally, unless there seems some special reason, he assumes that natural events whether fast or slow conform to the laws of the Creator. As Christians we unequivocally reject the limiting dogma of slow-motion, and with open minds pray our God to show us more of how he rules his universe.

In all this discussion we may seem to have strayed far from our purpose of explaining the ante-diluvian period, but we will have need again and again to refer to this twentieth century anomaly. For as ignorant Polynesians have been kept in fear by taboos, so learned atheistic American scientists are chained by dogmas in the same manner. If they could break the bonds of their own philosophy, they would find the unknown cause of the glacial ages tomorrow. Only in Christ can men be truly free, whether ancient savage, or modern scholar.

RADIO FACING THESE DAYS Comfort Is Yours With Christ

SYNOD'S EVANGELISTIC SERIES WEEK OF MARCH 15

Synod	Speaker
North Carolina	Dr. James B. MacLeod
Georgia	Dr. Jack G. Hand
Arkansas	Rev. Henry E. Acklen
Mississippi	Dr. James N. Brown

Check Local Station For Time
Produced In Co-operation With
DIVISION OF RADIO & TELEVISION
BOARD OF CHURCH EXTENSION

GOWNS

• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES

Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods

CATALOG ON REQUEST

National

CHURCH GOODS
SUPPLY COMPANY
821 E. 23RD ARCH STREET PHILADELPHIA 7, PA

ACCORDIONS

FAMOUS ITALIAN MAKES
Available to Students, Teachers, Christian
Workers and Missionaries at
SPECIAL DISCOUNTS
Write Today for FREE Literature

Accordian Manufacturers & Wholesalers Outlet
Dept. SP, 2003 W. Chicago Ave., Chicago 22, Ill.

In The Shadow Of The Cross

Background Scripture: Matthew 26. Devotional Reading: John 10:7-18.

The Cross was no surprise to Jesus; He lived all His life in the Shadow of the Cross, for He was the Lamb of God Who should take away the sin of the world. He had been telling His disciples of the coming tragedy, but they were slow of heart to understand. Peter reacted in a manner that might well express the feeling of all: Not so, Lord, this shall never be unto thee. In John 10:7-18 Jesus is describing Himself as the Good Shepherd; the Good Shepherd layeth down His life for the sheep; I lay down my life, that I might take it again. Our Topic, In the Shadow of the Cross, is a good way to bind all the events of the chapter together, for this Shadow falls on everything in the chapter.

I. The Shadow of the Cross Falls on the Chief Priests and Elders: 1-5; 47-68.

The chapter starts with them, these enemies of Jesus, as they plot to take Him and kill Him. They said, not on the feast day, lest there be an uproar among the people. "The point is the last statement: arrest and kill but *not* at the festival, not until the seven days of the celebration are over, and the festival pilgrims are gone, not until *we* say so, when we think it safe. On the very same evening, perhaps at the very same hour and moment, Jesus says 'It will start Thursday night;' and the Sanhedrin says, 'It shall start a week later.' God rules even in the midst of his enemies. That Jesus should die, how, where, and just when, is entirely God's decision and not at all the decision of Christ's deadly foes. - - The thought is tremendous in every way. It is Matthew alone who brings these two decisions into vital connection." (Lenski).

Then in verse 47 the story of the chief priests and elders is resumed. Judas had made his bargain with them, and had gone forth from the Upper Room to complete his treacherous act. He comes with a great multitude from the chief priests and elders and betrays his Master with a kiss. John tells us that when Jesus said, "I am he," they went backward and fell to the ground (John 18:6). He had said, No man taketh it from me, I lay it down of myself. One of those which were with Him took a sword and cut off the ear of a servant of the high priest. Jesus healed the man and said, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? He then allows the mob to take Him and lead Him away to Annas, and then to Caiaphas.

They sought false witnesses, but could find none except the two who said, This fellow said, I am able to destroy the temple of God, and to build it

again in three days. (See John 2:19). Jesus was referring, of course, to the temple of His body, and to His resurrection. Then the high priest asked Jesus on oath to say whether He was the Christ, the Son of God. When Jesus answered in the affirmative Caiaphas, with great show, rent his clothes and said, He hath spoken blasphemy; what further need have we of witnesses?

The whole trial—mockery of a trial, we should say—is the most shameful and despicable fact of Jewish history. It is hard to see why any fair-minded Jew can think otherwise. It reminds in some ways of the "trials" which are constantly taking place in Russia and Communist-dominated countries where innocent men are tortured and drugged until they are ready to "confess" to anything. In Jesus' case there was no "confession," but the simple assertion of His Messiahship and Deity. It was followed by the insulting treatment recorded in verse 67 which is even worse than most of the Russian trials: "Then did they spit in His face, and buffeted Him; and others smote Him with the palms of their hands."

So the Shadow of the Cross, and the shame and disgrace of it, falls on these Jewish leaders and on the entire Jewish nation, and rests upon them even until now.

II. The Shadow of the Cross falls on the Home at Bethany: 6-13.

Of all the homes that Jesus visited, this one at the little village of Bethany was probably the most loved. There seem to have been four members of this family which was so devoted to Jesus; Simon, the leper (thought to be the husband of Martha), Martha, Mary, and their brother Lazarus.

It was Mary who came with the precious box of ointment and anointed Jesus. That she understood better than most of His disciples the coming death of Jesus is shown in verse 12: "For in that she hath poured this ointment on my body she did it for my burial." Perhaps the reason for her better understanding was her listening more often and closely to His words as she sat at His feet.

Christian emphasis. Educational excellence. Friendly personal attention. Tests and guidance. College, Business Administration, Preparatory. Member Southern Association of Colleges and Secondary Schools. Apartments for married students. Veterans of Korea. Preparatory Summer School begins June 8, 1953. Collegiate Summer School begins June 15, 1953.
PRESBYTERIAN JUNIOR COLLEGE
 BOX 38-W MAXTON, NORTH CAROLINA

Her loving deed met with criticism on the part of the disciples, more particularly Judas who was the treasurer of the band. "To what purpose is this waste? For this ointment might have been sold for much, and given to the poor." Jesus defends Mary, and promises that wherever the Gospel is preached, her deed shall be told as a memorial of her.

III. *The Shadow of the Cross Falls on the Disciples.*

1. It falls on Judas as he goes to the chief priests and makes his infamous bargain with them for thirty pieces of silver. "And from that time he sought opportunity to betray Him." It darkens him again in the upper room when he said, Master, is it I, and Jesus said in reply, Thou hast said. It falls upon him again as he leads the band to take Jesus, and came to Him saying, Hail, Master, and kissed Him. To finish his tragic story we have to turn to the next chapter and read: "And he cast down the pieces of silver in the temple, and departed, and went and hanged himself."

2. It falls on the whole band of disciples as they gather in the upper room to keep the Passover. He had made secret preparation for the keeping of this feast, sending two of His disciples to the city to "such a man," and say unto him, the Master saith, "My time is at hand: I will keep the passover at thy house with my disciples." Here, as they were eating He said to them, Verily I say unto you one of you shall betray me, and each of them began to enquire Lord, is it I? Jesus designates the traitor; He that dippeth his hand with me in the dish, the same shall betray me.

The shadow of the cross hangs dark and heavy over the Institution of the Lord's Supper which follows the Passover. This is my body; this is my blood, said the Master as He bade them eat and drink in memory of Him. He warns them; All of you shall be offended; and when Peter boastfully says, I will never be offended, Jesus warns him of his coming denial, This night, before the cock crow thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. How little we know these weak human hearts of ours! Let him that thinketh he standeth take heed lest he fall. How dark is the shadow as we read these words in verse 56: Then all the disciples forsook him and fled!

3. The shadow falls in a special manner on Peter who had boasted of his loyalty. We have seen something of his self-confidence; now we see him fall.

He follows to the judgment hall and there three times denies his Master. The chapter closes with his bitter tears as he remembers too late the words of Jesus, Before the cock crow thou shalt deny me thrice.

IV. *The Shadow of the Cross Falls on Jesus.*

As we said in the beginning of this lesson, Jesus lived His whole life in the shadow of the cross. In the events of this chapter this shadow was hanging over Him as well as all the others: He was under this shadow in the home at Bethany; while He was rebuking the chief priests and elders, and in a particular way, when He kept the Passover and instituted the Lord's Supper, which was to be a Memorial to His death.

In no other place, except on Calvary itself, do we feel the gloom of this shadow as we behold it in the Garden of Gethsemane where He is betrayed, taken by the mob and carried off after His suffering and prayers.

He took his disciples, eleven of them, to this Garden where He was accustomed to go and where Judas knew that he would find Him. He left all but three with the injunction, Sit ye here while I go and pray yonder.

Taking with Him Peter, James, and John, He goes further into the garden. Hear His words, "My soul is exceeding sorrowful even unto death: tarry ye here and watch with Me." He falls on His face on the ground, in prayer: O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as thou wilt. That earnest prayer, and His soul's deep sorrow tell us something of the bitterness of the cup which was being pressed to His lips. He was tasting death for every man; He was drinking the cup filled with the sins of the world. One death is bitter; how terribly bitter is this tasting death for all of us! One sin is bitter; how bitter was the sins of the world!

Three times He makes this pitiful prayer. We are told in the Book of Hebrews, (see Hebrews 5:7) that it was with strong crying and tears that He prayed thus in the Garden. The cup was not removed, but He was given strength to drink it to the bitter dregs. I heard one of our best preachers say that he thought Jesus suffered more in the Garden than on the cross and it would seem that this was the case.

He comes back to find his disciples sleeping. The first time He reproves them, saying: What, could ye not watch with Me one hour? The third time He said, sleep on now and take your rest: behold the hour is at hand and the Son of Man is betrayed into the hands of sinners. The Shadow in Gethsemane was indeed dark and heavy!

Recommend The Journal To Friends

YOUTH PROGRAM FOR MARCH 22

Winsome Oneness

WORSHIP PROGRAM:

Hymn: "The Church's One Foundation"

Invocation

Hymn: "O Jesus, I Have Promised"

Scripture: Romans 12:1-21

Prayer

Offering

Hymn: "Lead On, O King Eternal"

PROGRAM CHAIRMAN:

There are partnerships that exist without real harmony; marriages that endure without real understanding; affiliations that continue though there is no real unity. There are many circumstances in which people "get together" without there being any "winsome oneness." We've had trouble in our armed forces in establishing unity, though the services are under one commander-in-chief, and all belong to one fighting force. There is a difference between "getting together" and "being one." Let's consider what factors are necessary in the matter of our being one within the Church of Jesus Christ.

First Speaker

First, let us consider the broad view of the various churches which make up the Church as we see it today. There are many denominations as we well know, and in a number of instances, different branches within the denominations. There are many who deplore this fact, and they are crying, "Let's get together!" Reference is made to the fact that our Lord prayed that all might be one, and the movement is on to establish ultimately one great, world church. Two basic facts are being overlooked. One: "Oneness" is not established by simply getting together. Two: There is already an existing "oneness" among those in all churches who have truly been saved. If all the groups within any given denomination were to be bound together by an organizational union, and all the denominations were to join hands and become a great world church, it would not insure harmony in any sense of the word. The great variety of emphases within the different groups would ultimately appear, and the differences would result in division. It is a little like grandfather and grandmother, father and mother, children and grandchildren, trying to live in the same house. It makes for trouble. It is better to live apart. It is still one family, but room is left for personality differences and development.

PROGRAM CHAIRMAN:

It seems foolish to try and pour everyone into the same mould when there are so many differences to be settled. Many of the existing differences are with regard to church government, policies of ad-

ministration within the church, and just general differences of opinion. "Getting together" is not nearly so important as "being one," so let's consider that thought for a few moments.

Second Speaker

Our first speaker mentioned an existing "oneness" among all true believers in the Lord Jesus Christ. This truth is of tremendous significance in considering the situation within the church family today. We could very easily succeed in establishing a world church without accomplishing anything of spiritual worth if we ignore the fact that *all true believers are already one in the Lord Jesus Christ*. We do not have to get together. We are already together! "... Many members in one body, . . . one body in Christ, and every one members one of another." This glorious oneness reaches across denominational boundaries (they are not "barriers" as some would have us believe, but are simply "boundaries"), utterly disregards race or color, knows no distinction of class or culture, and is a heart-warming reality to all who love the Lord Jesus Christ in sincerity. In the words of John: "We know that we have passed from death unto life because we love the brethren." True believers in Christ do not allow differences of opinion to make a difference in their fellowship. We'll never get our heads together on a great many things. Wise and godly men have differed in their opinions and will continue to differ. But our hearts already beat as one, as in them the love of God is shed abroad by the Spirit who made us one in Christ. O that we might cease to magnify our differences by trying to reconcile them, and that we might magnify the oneness by exalting Him in whom we are already one.

PROGRAM CHAIRMAN:

It is better to have fellowship apart from organizational union, than to get together without complete agreement. It means the sacrifice of convictions, or the pretence of accord where differences still exist. One leads to loss of spiritual power, and the other to ultimate division. There is a "unity of the Spirit in the bonds of peace" which is real among all who are of "like precious faith." This is the important thing. But how may we manifest this unity, while maintaining different organizations and branches of the church. Perhaps our third speaker has the answer.

Third Speaker

There are a number of ways in which our unity may be indicated, even while our differences are recognized and allowed to remain. A negative approach would be to stop trying to force everyone

to get together, and stop accusing them of being contentious and non-cooperative just because they think the movement unwise. A positive approach would be to emphasize the basic truths which are essential to historic Christianity, and which constitute the consistent and united testimony of believers in all ages. We must stand together on the Divine inspiration and authority of the Word of God as recorded in the Old and New Testaments. We must unitedly proclaim the Deity of Jesus Christ as the only begotten Son of God who is one with the Father and the Spirit. We must lift our voices together and proclaim the efficacy of His atoning sacrifice, declaring to the world that the blood of the Saviour avails for sinners. We must rejoice as one in the glorious truth of His bodily resurrection, knowing that because He lives we shall live also. We must together give witness to a lost and dying world that Christ died for sinners, inviting them in His name to be reconciled to God, for the ministry of every and all true believers is the "ministry of reconciliation." We must walk together in the obedience of faith, in ways of righteousness, purity and truth, as those who are indeed one in the Lord Jesus Christ, that the world may believe that the Father sent the Son to accomplish the work of redemption, reconciling men to God. If to these basic truths we bear united witness; if in love we together seek to win men unto God; if in righteousness we walk before God and men, there will be among believers, regardless of differences of opinion, a "winsome oneness" that will win some to the One in Whom we are one!

PROGRAM CHAIRMAN:

While the Marines were landing at Iwo Jima, the Navy was ferrying troops and supplies and bombarding the installations ashore, and the Air Corps was giving ground support. Different branches of service, with one objective, and all were serving under one flag! All believers in Christ, regardless of their "branch," are carrying the battle to the enemy, seeking to win men to Christ, and all are serving under one blood-stained banner, the Cross of Jesus Christ. What could be more winsome than a oneness that is greater than our differences, that joins us together in love? Let's make this "winsome oneness" count for Christ as we put on the armour of God, endure hardness as good soldiers of Jesus Christ, and show forth the praise of Him who has called us out of darkness into His marvelous light.

BAPTISM BY SPRINKLING

By Ben. L. Rose - Pastor

The article published under the above caption in *The Journal* is available in booklet form postpaid at the following prices: 10c per single copy; \$1.00 per dozen copies; \$5.00 per hundred copies, or \$35.00 per thousand copies. All prices quoted are postpaid. Let us have your order at once as our supply is limited.

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited, In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

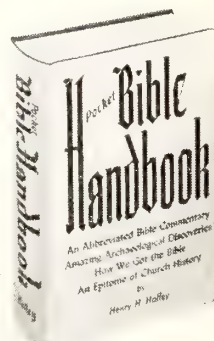
Marshall W. Brown, President

Halley's Bible \$2. Pocket Handbook

18th Edition—764 Pages
150 Photos And Maps
4¼x6½x1½ Inches

*Book OF A Lifetime
... FOR A Lifetime*

*Loved Alike By
... Young And Old*



AN ABBREVIATED COMMENTARY

With Notes on each of the Bible Books, their Heart-Thoughts, Connected Outlines, Difficult Passages, Historical Geographical and Chronological Backgrounds, and 72 Illustrative Maps.

AMAZING ARCHAEOLOGICAL DISCOVERIES

Confirming or illustrating Biblical History, with 78 Authentic Photographic Reproductions.

RELATED HISTORICAL DATA

From the annals of Babylon, Egypt, Assyria, Persia, Greece, Rome, and other ancient kingdoms touching the Bible Story.

A HANDY CONDENSED COMPENDIUM OF BIBLICAL FACTS

There is nothing published, of its size, that has anything like as much Bible information.

Order From

The Southern Presbyterian Journal
Weaverville ... North Carolina

BAPTISM

By Rev. John Scott Johnson, Ph.D.

Fourth Printing, 27th thousand, 40 pages. Headings and subheadings make material easily available for busy people. Keeps close to the Bible. Bible references cited are also quoted.

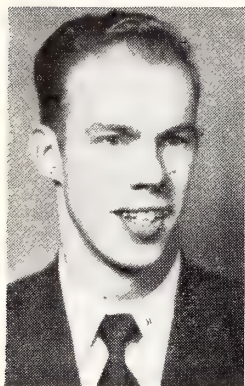
Prices are low, \$3.00 will supply 25 families; \$10.00, 100 families.

Order From

The Southern Presbyterian Journal
Weaverville ... North Carolina

Church News

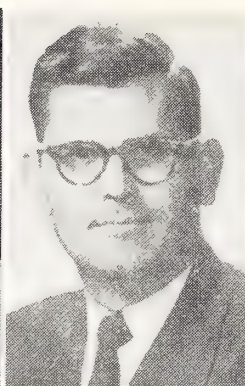
*Board Of World Missions
Appoints New Missionaries*



Cousar



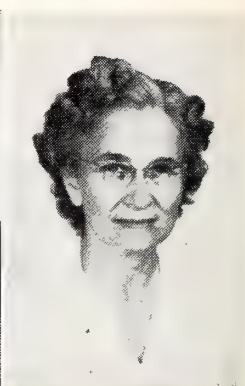
Somerville



Sthreshley



Mr. and Mrs. Guy S. Mitchell



The Board of World Missions of the Presbyterian Church U. S. at its February meeting appointed new missionaries to serve in Korea, Africa, and Japan. Three of the appointments were for special three year terms.

Rev. Robert W. Cousar, Jr., of Chattanooga, Tennessee has been appointed for evangelistic work. His field of service is yet to be determined. Mr. Cousar was born in Portsmouth, Virginia but took his school work in Chattanooga. He is a graduate of the University of Chattanooga and of Columbia Theological Seminary. He has completed his residence work on his Ph.D. at the University of Edinburgh in Scotland and will submit his dissertation this spring. He served for three years in the Air Force during the War. He has served as Assistant Pastor and Chapel Minister of the First Presbyterian Church in Decatur, Alabama. He will attend the Appointee's School at Montreat this summer and be ready to go to the field in the fall.

Mr. John Somerville of Barnardville, North Carolina has been appointed for evangelistic service in Korea. A native of Cuthriesville, South Carolina, Mr. Somerville is a graduate Cum Laude of Presbyterian College and will graduate from Columbia Theological Seminary this spring. He has worked in the Brittain's Cove Presbyterian Church of Weaverville, North Carolina. Between his Junior and Senior year at the Seminary he served a clinical year in the First Presbyterian Church of Gadsden, Alabama. At present he is a Student Supply Pastor of the Ward Memorial Presbyterian Church in Gadsden. Mr. Somerville is a member of the Dillingham Presbyterian Church of Barnardville, North Carolina and will be ordained in June by the Asheville Presbytery. After his training this summer at Montreat he will go to the field.

Mr. Charles Arthur Sthreshley, a native of Hopewell, Virginia, has been appointed to evangelistic

service in Africa. Mr. Sthreshley's wife, the former Miss Florence Moore, has already served one term as a missionary in Africa. Mr. Sthreshley is a graduate of King College and has attended the Biblical Seminary in New York. He will graduate this spring from Union Seminary in Richmond. He served in the Army for three years during the war. He has served as a Director of Youth in Drewry's Bluff Presbyterian Church, Richmond, Virginia. A member of West End Presbyterian Church of Hopewell, Virginia, Mr. Sthreshley plans to be ordained by East Hanover Presbytery in the summer. The Sthreshleys have one daughter. He will attend the Appointee's School in Montreat this summer.

Miss Madge Rice of Memphis, Tennessee has served three years as a short term worker in our Congo Mission where she has been the secretary to the Business Manager. She has now been appointed for another three year term. She is a member of the Idlewild Presbyterian Church in Memphis.

Mr. and Mrs. Guy S. Mitchell of El Dorado, Arkansas have also been appointed as short term workers to serve in Japan. They will serve in an educational and business capacity at Shikoku Christian College. Mr. Mitchell is at present the Chief Chemist of the Lion Oil Company Chemical Division in El Dorado. He is an elder in the First Presbyterian Church there. Mrs. Mitchell, who is a Phi Beta Kappa and former teacher, is also a member of the First Presbyterian Church in El Dorado where she is President of the Women of the Church. The Mitchells will be ready to go to the field in about six months.

"I hereby give and bequeath to the Board of Directors of the Southern Presbyterian Journal Company (incorporated under the laws of the State of North Carolina) \$_____ for the use and benefit of said company."

SPONSORS OF CAMPS AND CONFERENCES



LET US PAY THE MEDICAL BILLS FOR *your* CAMPERS

Hundreds of camp executives know from experience the prompt courteous attention given all arrangements and claims.

Designed for your group. Write for Latest Details
Provided by a legal reserve nonassessable life insurance company.

BROTHERHOOD MUTUAL LIFE INSURANCE COMPANY

230 E. BERRY STREET

FORT WAYNE 2, INDIANA

The United Evangelistic Campaign In Hopewell, Va.

Revival has visited the city of Hopewell in the first United Evangelistic Campaign in over twenty-five years. It is the feeling of most spiritual people in this city that the entire community has been lifted closer to God, that the moral consciousness has been sharpened, that churches have been strengthened, that God has brought to us all a great blessing.

When the idea was first suggested, many of the pastors were skeptical, but when the meeting began to get under way, all of the pastors, almost without exception, responded wholeheartedly. Fourteen different churches cooperated, representing Baptist, Presbyterian, Holiness, Brethren, Methodist, Christian and Church of God.

Capacity crowds filled the High School Auditorium each evening, ranging in size from 800-1300 or 1400. Because of the small seating capacity of the Auditorium, the stage, formerly a gymnasium, was used for the overflow crowds. On two Sunday nights people were turned away, unable to get into the Auditorium. The crowds consistently increased throughout the entire extent of the meeting. Even the Sunday afternoon meetings drew crowds of 600-800.

More than 500 decisions were made, of which 300 confessed conversion for the first time. The evangelist dealt with each one of these people personally in a very thorough manner and the records were turned over to the pastors. The evangelist emphasized very strongly the necessity of each person lining up with the church and urged all the pastors to give opportunity in the Sunday services each week for the people to unite with the church. Between 100 and 200 people united with the churches of the city.

Martin's preaching was forceful, dynamic, and scriptural. He preached every night for a decision. There was nothing sensational or objectionable

about the preaching or the way in which the meeting was conducted. The expense budget of almost \$2,400 was raised quite easily and generous offerings were given to the song leader and the evangelist without any strain or pressure.

In preparation for the meetings, more than 100 people participated actively on the various committees. More than 100 prayer meetings were organized in some 25 different districts throughout the city, attended by a total of more than 1,000 people in the two weeks previous to the meeting. There was whole-hearted cooperation in all of the activities in preparation for the meeting.

Only Heaven can record the ultimate results but so far as can be seen now, the city of Hopewell was definitely lifted, the churches were strengthened and the Christians encouraged, beside the many souls that were saved. Many thousands in this city are grateful to God for sending Eddie Martin and his party to the city of Hopewell.

At the close of the two weeks United Evangelistic Campaign, a week of evangelistic services was held in the West End Presbyterian Church. The evangelist was Rev. C. W. Solomon of Montreat, North Carolina. Mr. and Mrs. Orin Simmerman conducted special music for this week of services. Large crowds, with great numbers of young people filled the Church auditorium every night. As a visible result of these meetings, forty people united with the West End Church on the last night of the meeting.

Southwest Georgia Presbytery News Notes

The Rev. A. Hubert Rust has been received into Southwest Georgia Presbytery and a Commission appointed to install him as pastor at Cairo.

Candidate A. W. Buchanan has been dismissed to Augusta-Macon Presbytery and will become pastor at Fort Valley, Ga., upon his graduation from Columbia Seminary in May.

A new church was organized in Albany on February the first to be known as Westminster. The new church was developed by the Rev. J. T. N. Keels who came to the field last September. Meetings are held in a school building but plans are made to erect a building soon. There were 100 names on the charter list. The church was sponsored by the First Church of Albany.

Pelham and Elmodel Churches have been formed into a group and are being served by Joseph Scruggs, a Senior at Columbia Seminary. He has been called as pastor and will be ordained and installed when he graduates.

The Rev. N. G. Barron has been received from Pee Dee Presbytery and arrangements made to install him as pastor at Americus.

The Rev. Frank C. King of Overland, Missouri, has been called to the pastorate of the First Church of Valdosta.

The Memorial Church of Columbus gave a reception in honor of Rev. David E. Boozer, and his family, just before they left to begin work with Parkview Church in Marietta. Many appreciative words were spoken of the fine work the Boozers had done while in Columbus. The officers of the church presented Mr. Boozer a wrist watch and a purse of money. The congregation presented the family two beautiful lamps.

Southern Section Of The Evangelical Theological Society To Meet In Chattanooga, Tenn.

This is to announce the first annual meeting of the Southern Section of the Evangelical Theological Society, and to solicit your prayerful interest and attendance. You may already be a member of E. T. S. and know something of how God has blessed Bible believing teachers and students thus uniting for stimulation and fellowship. If not, I am enclosing literature of the Society so you may gain a better idea of its nature and activities. The doctrinal basis is simple: "The Bible alone and the Bible in its entirety, is the Word of God written, and therefore inerrant in the autographs;" but the past has shown that on such a foundation born again Christians, though differing on certain matters, can share their researches with profit for all.

At the last national meeting, moreover, the value of these gatherings was felt to be so great that it was voted to hold similar regional meetings in 1953, so that more conservatives could be reached and participate. I was elected to the Southern chairmanship and would like to present you with the schedule for our Section that has been worked out.

DATES: Friday afternoon and evening, and Saturday morning, March 20 and 21.

PLACE: Southeastern Baptist Theological Seminary, 1902 Bailey Ave., Chattanooga 4, Tenn.

PROGRAM: Papers on theological topics as submitted, E. T. S. business, and a banquet address.

ENTERTAINMENT: Free meals, graciously provided by Tennessee Temple College and Southeastern Baptist Theological Seminary; but there is good, reasonable lodging at the Y. M. C. A.
—Barton Payne.

BOOKS

"The Dawn Of World Redemption" "The Triumph Of The Crucified"

By Erich Sauer. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price \$3.00 each.

"The Dawn of World Redemption" is a survey of the history of salvation in the Old Testament. The author is director of the Bible School in the Rhineland. He presents the history of Revelation very largely from the Dispensational standpoint.

The writer approaches the study of Scripture with the proper attitude. He writes, "Whosoever wishes to peer into God's secrets must be adorned with the three-fold ornaments of humility, reverence, and faith; and when these are found, the soul can restfully commit to the Most High all matters not revealed." He has great respect for the authority of the Lord Jesus. He tells us, "The history of salvation stands or falls—nay, it stands with the authority of the Lord Jesus. It is an undeniable fact that Christ distinctly acknowledged those portions of the Old Testament which are most challenged, as for example, the literal historicity of Adam and Eve (Matt. 19:8), the actual occurrence of the Flood (Matt. 24:37, 38), and the miraculous experience of the prophet Jonah (Matt. 12:39, 40). More striking is his acknowledgment of the book of Daniel; for from this very book, today so much attacked by unbelief, he took the chief designation of his own Person ("Son of Man," Dan. 7:13, 14; Matt. 26:64). Indeed it was that with this book he linked Himself by the only oath he ever took (Matt. 26:63, 64; cf. Matt. 24:15). Again he states, "Faith in the Holy Scripture as the Divine Revelation and in its indestructible authority is therefore no mechanical idolization of the letter and no small-minded unchristian bondage thereto but has on its side the greatest spiritual personalities of salvation's history including even Christ Himself, the Son of God."

The author holds to the organic interpretation of Scripture. It is expressed in this statement, "The Bible as the record of salvation is one complete whole, an organism throbbing with life and a system of prophecy wrought out in history according to plan." Proceeding from this point of view, the author deals in all seriousness with the historical unity of the Bible and seeks to review the Biblical plan of history and the development of mankind as

they are therein represented from God's point of view in their harmonious variety, their cosmic universality, and their progressive ordering.

"The Triumph of The Crucified" is a survey of historical revelation in the New Testament. Dr. A. Rendle Short, professor of Surgery of the University of Bristol, has a foreword to this volume and in it he describes this book as follows: "A vast body of Christian doctrine is included, arranged in historical order, beginning with the Incarnation, the person of our Lord, His death and resurrection, the work of St. Paul, and the character of the church. The writer then passes to the signs of the Second Coming and a very full description of the Old and New Testament teaching about the reign of Christ on earth. The concluding chapters deal with the Last Judgment and the Eternal State."

Dr. Sauer has described this volume as "an attempt in an outlined drawing of the Divine unfolding of the redemption of the world culminating in the heavenly Jerusalem . . . Out of all the darkness of time our gaze will be directed to the sunrise out of eternity to the victory of the cause of Christ and the glorious future of His Church and our hearts shall rejoice over the plans of His love and as we march on through the world with its crises and catastrophes, we shall know that 'light must ever rise to the righteous,' that 'the path of the righteous is as a brilliant light of the dawn which shines ever clearer until the height of day.'"

These two volumes are not written for casual reading. They are written for careful study. They are books, as Dr. Short tells us, "To buy, to keep, to refer to again and again when need arises."

Proponents of the Reformed Faith will certainly not subscribe to all of Dr. Sauer's presuppositions or interpretations, but they can find helpful insights and fruitful suggestions in every chapter.

—John R. Richardson.

"Jesus Christ And His Cross"

By F. W. Dillistone. Westminster Press, Witherspoon Building, Philadelphia, Pa. Price \$2.50.

Dr. Dillistone is a well known writer in the field of soteriology. This volume is a companion to his former work, "The Significance of the Cross." It contains eight suggestive chapters on the saving work of Christ. The author is convinced that Christianity revolves around the Cross. "Nothing," he tells us, "has a right to the name 'Christian' that is contrary to or incompatible with all that this symbol represents."

We cannot follow Dr. Dillistone in all of his interpretations. For example, on page 23, he has written, "Whether he was actually conscious of His Messiahship or not, He must have believed that He had some God-given task to fulfill." This statement was written in regard to our Lord's

temptation in the wilderness. We reject the implication that our Lord might not have been conscious of His Messiahship at this time. On page 85 the writer states, "In the first place, it needs to be said with all possible emphasis, that to interpret sacrifice solely or even primarily in terms of propitiation, appeasement, or penal offering, is to go contrary both to the Biblical revelation and to the deepest religious instincts of mankind." We cannot concur with the latter part of this statement. Our Westminster standards teach us that Christ's death was primarily to satisfy Divine justice and reconcile us unto God. Since we hold to the Westminster declaration, we are compelled to disagree with this contemporary theologian.

Although there are points of disagreement which we have to register concerning certain positions held by the author, this reviewer must be fair, and therefore would like to state that there are a number of excellent insights presented in this volume that would be helpful to any Christian preacher. The chapters on "The Sin Bearer" and "The Great High Priest" will reward anyone who desires a fresh approach to the atoning work of Jesus Christ on the Cross. We fully concur in his concluding words, "The Cross is more wonderful than all we can ever say about it. The Cross makes greater demands upon us than we can ever fulfill. Our only consolation is that the Cross holds out to us a succor wider than we can ever imagine or exhaust."

—John R. Richardson.

"Hebrews"

By Walter C. Wright, Moody Press. Price—\$2.50.

This is an unusual exegesis of the book of Hebrews. Written in lucid style and popular manner by a certified public accountant of Los Angeles, this book will interest business men and other lay Christians as well as ministers. The author clarifies several disputed passages in the epistle. No important theme is skirted. The explanations are clear and the reader cannot fail to be enlightened.

"What New Doctrine Is This?"

By Bob Shuler, Sword of the Lord Publishers. Price—\$2.00.

Dr. Shuler is pastor of the large Trinity Methodist Church of Los Angeles, California. He is known as a strong and scriptural preacher of the unadulterated gospel.

Here in this volume Dr. Shuler presents twelve messages all based on the Bible and written in popular style. This series of sermons deals with the great beliefs of the Church. They set forth the destructiveness of sin and the redemption of Christ in unforgettable language. Each of these sermons is designed to rouse lethargic church members and to help individuals find a new life in Christ.

NOT ONE

After all these years, the proponents of union with the other Presbyterian bodies have yet to produce one argument for union which outweighs the multitude of arguments against it.

We are for unity and believe there are many fields of unity in the work which can profitably be extended. But, union is not necessary for unity and *it can destroy it*.

We are for the preservation of our Church because its absorption into a greatly enlarged organization would destroy many of the most effective and efficient avenues of service along which we are now working.

Nowhere more than in the Church is centralization of power and authority more to be deplored. Even the most ardent advocates of union view this inevitable result of union with considerable misgivings.

Everything the advocates of union desire can be effected by some form of federation with other Presbyterian bodies. But, if our own work and our testimony is destroyed by a gigantic merger, in which we will be but a small minority, it will be but a tragic offering on the altar of an ill-advised theory—the theory that the witness of the Church depends for its power on numbers.

Have you seen “The Reason Why?” Order a sample copy or 100 copies for \$4.00. The third printing, 20,000 copies, is now in the press.

THE ASSOCIATION FOR THE
PRESERVATION AND
CONTINUATION OF THE SOUTHERN
PRESBYTERIAN CHURCH

H. B. Dendy, Secy.

— Weaverville, N. C.

L. U. N. C.
Caroli
Book

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

MARCH 18, 1953

MAR 20 1953



A TALE OF TWO CHURCHES

VOL. IX NO. 46

\$2.50 A YEAR

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor

Weaverville, N. C.

Dr. L. Nelson Bell, Associate Editor

Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Phillips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw
Mr. W. R. Willauer

EDITORIAL

To Journal Readers And Many Other Friends Throughout The Southern Presbyterian Church:

I count it a high privilege to become associated with the Editors and the other workers and contributors of THE SOUTHERN PRESBYTERIAN JOURNAL. Ever since this periodical set forth upon its high mission to conserve the unique work of our beloved Church and to keep her identity secure in her well established field of service, it has had my hearty sympathy; and I am grateful to share, however I may, in its ministry.

I firmly believe that the Southern Presbyterian Church has a special place, all its own, in our Lord's plan for the redemption of the world. The record clearly shows how wonderfully He has used her in the past, and in the present; and surely He will safeguard her against any course that may lessen her efficiency. I love the uncompromising devotion (yet with all humility) of the group surrounding and supporting the high purpose of the Journal, as Lincoln said, "With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right;" and I pray that it will continue, in steadfastness and meekness, under the guidance of the Holy Spirit, to do His will.

Yours in His faithfulness,
Wade C. Smith.

The Battle Of The Soul (Psalms 35)

"Fight against them that fight against me:"
35:1b.

Life is a battlefield. For David it was a fight against physical foes, and also spiritual enemies. For the Christian it is a fight against the enemies

of his soul. In his "Holy War" Bunyan describes this struggle, and in the Bible it is constantly brought to our attention. The Holy War, the Battle for the Soul, is vividly described in this psalm.

Satan, our adversary, the devil, is like a roaring lion. We see the "trail of the serpent" from Genesis to Revelation; from the Garden of Eden to the bottomless pit. All along the trail we see the evidence of his cunning, his power, his persistence. It was a subtle blow which he struck at the human race as he tempted our first parents. In the book of Job we see his activity and his venom. His greatest effort was against the Lord Jesus Christ. He met Him in the wilderness, and failing there, brought about His crucifixion. He overreached himself at the cross, for it was Jesus Who won the victory and destroyed the works of the devil.

Wicked men have flocked to Satan's banner and been his willing slaves and helpers. In the Old Testament there is Pharaoh, and the heathen nations of Palestine, and the great World Powers. In the New Testament these enemies of Christ fought bitterly to prevent the spread of the Gospel and they are still at work in our day. Read a book like Fox's Book of Martyrs, and you can see how bitter that struggle has been.

Our Hope is in God, Who is a "Man of War," as Miriam describes Him in her famous song of victory. Our enemy, and our enemies, are too strong for us. We must pray, as David prayed, "Fight against them that fight against me."

Paul was the great soldier of the New Testament, as David was of the Old. Satan hated the apostle, and wicked men fought against him. He writes as a soldier to the Ephesians, and tells them to put on the whole armor of God. We need every piece. We need the Truth, for we are fighting the "father of lies;" Righteousness, for he is the foe of all righteousness; Peace, and Faith and Salvation the Bible, our Sword of the Spirit; and Prayer, for we fight on our knees.

God will give us victory in the Holy War; victory in our own personal lives, and victory over all the forces of evil, for our Lord shall reign and rule, and every knee shall bow to Him. Thanks be to God Who giveth us the victory through Jesus Christ our Lord.
—J.K.P.

The Real Tragedy At Chapel Hill

There are a number of unfortunate aspects of what has now become known as "The Chapel Hill Case."*

The Judicial Commission of Orange Presbytery has our sympathy because they had assigned to them a difficult and an unpleasant task. It has been a matter of common knowledge for many years that the pastor of the Chapel Hill Presbyterian church had digressed far from evangelical teaching and preaching. In a university town, known for its groups of extreme liberals, both among the faculty and also in the student body, such preaching was popular and the pastor had become both a symbol and a leader. The Judicial Commission of Orange Presbytery had assigned to it the unhappy and trying task of studying the situation and rendering a verdict.

It is unfortunate that the case became the editorial debating ground of many daily newspapers, particularly in North Carolina, and one national weekly, *Time*, gave a decidedly slanted report on the matter.

It is unfortunate that the personal loyalties of the congregation, a group largely uninstructed in and indifferent to even the elements of the Christian faith, as well as Presbyterianism, have been enlisted to defend an individual and a situation which can only be defended through a fundamental ignorance of the true issues involved.

It is unfortunate that a minister finds himself confronted with the request for his resignation by a duly constituted and authorized Commission of his Presbytery, and equally unfortunate that he seems willing to have this matter carried to the higher church courts.

But, as unfortunate as all these things are, the real tragedy is what has been happening in the lives of students there at Chapel Hill over the years. The real tragedy centers in that group of young people who have had their own faith in the divine Son of God compromised by the preaching they

have heard in the Presbyterian church there. In this we speak from personal knowledge, not hearsay. Tragic too is the fact that other young people, without a Christian background, have in this same church been led to look on Christianity as largely a humanitarian adventure.

No where more than on our college and university campuses do we need ministers with a vital Christian faith and message and an ability, by the power of the Holy Spirit, to impart that faith to the young men and women who come under the influence of their ministry. Personality is desirable; scholarship will help; but, above and beyond all else there is the absolute necessity that the Gospel of the Lord Jesus Christ shall be preached and His Name—not the preacher's—exalted.

We as a church have passed through a sobering experience in this particular case. We owe it to all who are involved to pray for them. We also owe it to the students who in the future come under the influence of our own particular denomination to see that such a development shall not occur again.

—L.N.B.

*See issue of Dec. 31st, 1952.

Starting Next Week

A SERIES OF BRIEF PARAGRAPHS ON PERSONAL WORK

By REV. WADE C. SMITH

Editor of The Testament For Fishers of Men

Beginning next week the Journal will present a series of short sketches on Personal Evangelism, under the title of

ANGLERS

The purpose of these sketches will be to show that every Christian should be, and can be, a soul winner. They are especially designed for the great majority of church members who, for one reason or another, have never ventured into this normal Christian activity. Many would like to win souls to Christ; but because of timidity, or lack of knowledge and training, have shrunk from the effort. It will be shown that the most timorous, the most unlearned, the most unlikely person, old or young, smart or stupid, but with the desire to do this greatest of all services, CAN AND MAY.

**Send 30 weeks' trial subscriptions to
your friends at \$1.00 each.**

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. IX, No. 46, March 18, 1953.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

About Church Union

By J. H. Longenecker

Forty years of my life have been given to my Lord Jesus in the service of the Southern Presbyterian Church, part of it in America, most of it in Africa, though I was born and reared in Pennsylvania. I have loved our Church because she has been conservative and loyal to the Word of God. Now we are asked to vote for organic union with a Church whose recent moderator is called an "unrepentant liberal." (*Time*, June 2, 1952).

If I could believe that our Lord Jesus is calling us into this union I would be happy to go. But among the voices calling for union of organization I do not hear His voice. All who humbly trust Him in all Churches are already one in Spirit. I fear that handing over our Church organization to the control of "unrepentant liberals" will displease Him, and ultimately weaken rather than strengthen our witness to a Virgin-born and crucified Saviour.

Toward this ecclesiastical union I feel somewhat as I would in a political way toward a proposal to merge the United States with the British Empire, giving all of our property and institutions and our future destiny as a nation into the hands of the British Parliament, with a minority representation from the United States.

I have no animosity whatever to the British, and I have real Christian affection for all those in the U.S.A. Church who are loyal to our Lord Jesus Christ. Some of them are my dear friends. But I believe that in both these cases we can best accomplish God's will for us by retaining our identity.

Quitman, Georgia.

"Calvin Said ..."

(On The Person Of Christ)

"Heretics, who imagine that (Christ) became the Son of God after His human generation, seize on the particle (in this passage) *therefore* as meaning that He would be called the Son of God *because* he was conceived in a remarkable manner by the power of the Holy Spirit. But this is a false conclusion: for, though He was manifested to be the Son of God in the flesh, it does not follow that He was not the Word begotten of the Father before the ages. On the contrary, he who had been the Son of God in His eternal Godhead, appeared also as the Son of God in human flesh. This passage not only expresses a unity of person in Christ, but at the same time points out that, in clothing Himself with human flesh, Christ is the Son of God. As the name, *Son of God*, belonged to the divine essence of Christ from the beginning, so now it is applied unitedly to both natures, because the secret and heavenly manner of generation has separated

Him from the ordinary rank of men. In other passages, indeed, with the view of asserting that He is truly man, He calls Himself the *Son of man*, but the truth of His human nature is not inconsistent with His deriving peculiar honour above all others from His divine generation, having been conceived out of the ordinary way of nature by the Holy Spirit. This gives us good reason for growing confidence, that we may venture more freely to call God our Father, because His only Son, in order that we might have a Father in common with Him, chose to be our brother."*

In this day and time, when, in spite of ourselves, we almost feel an inner hesitancy in baldly stating the historic position of the Church on the pre-existence and the incarnation of Jesus Christ, due to the constant attacks of critical thinkers upon the doctrines, it is sometimes refreshing to see a plain, unvarnished statement of the case. Calvin frequently discusses these doctrines, but there are few passages in his writings in which he has summed up all the elements in the historic Christian tradition in as succinct a manner (though hardly elementary!) as in the above.

*From the *Commentary* on Luke 1:35.

Presbyterian Negro Work Campaign

Some of the "Qualities," and Requirements which should be kept in mind by the Minister Chairman as he recruits his Lay Chairman and Womens' Chairman.

1. Outstanding leaders with vision and imagination.
2. Willingness and ability to make this cause a "first" in claim on time and personal affairs so the necessary organizing work can be carried through satisfactorily and on schedule.
3. Have access to other leaders in the church.
4. Organizing ability and flexible attitude—willingness to follow a plan.
5. Representative type whose acceptance of this responsibility automatically places the appeal on the proper, important level in the thinking of others.
6. Ability to secure and stimulate others to work and give generously.
7. Capacity to contribute generously personally according to financial ability.
8. Aggressiveness — drive — energy — (*to follow through thoroughly the plan, schedule and program*).
9. Be loyal and give support to you and respect your advice and counsel.

A Plea For Christian Unity

By L. Nelson Bell

The great tragedy of contemporary Christianity is its divisions. Yes, we mean just that. But, it is not along denominational lines that the tragedy occurs but rather that within the fold of the Christian Church there are four separate and distinct forces, forces which bisect and transect the denominations themselves, three of which should resolve their differences to the extent that they unite in their witness against sin and their testimony for the redeeming love and grace of God as found in His Son, the Lord Jesus Christ. *And it is the witness to these truths which is essential, not the organizational set-up which gives it power or makes it effective.*

The Humanists

The first group consists of those who have reduced Christianity to a humanistic religion, based primarily on the example of a great character of history, Jesus Christ of Nazareth. Humanizing God and deifying man, ruling out the supernatural and making man's chief end the betterment of society and the glorification of human wisdom, these are the lineal descendents of the Sadducees of our Lord's time. There is no record of these ever having made one contribution to the spiritual life of their time, nor is there, for that matter, any record of any of them ever being converted to Christianity, although such may have been the case. The supernatural and redeeming work of Christ's atonement on the cross was sufficient and was open to them and is open to their heirs today.

The Liberals

The second group is made up of a great bloc of theological "liberals," men who honestly and earnestly love and trust Christ as their Lord and Saviour. These men are true Christians and they should be recognized as such. But, victims of past teaching and reading destructive articles, they are "liberal" with God's Word and many of its clearly stated doctrines, something with which they have no authority or right to be liberal because these things are revealed by God, ordained by Him and it is not within the province of man to change or deny them on the basis of either human reason or expediency. The great weakness of the Christian liberals is that by their "liberality" with God's Word their testimony is blunted and they only too often find themselves fighting the forces of evil with the arms and accoutrements of the flesh. They enter into the Lord's battles with an impaired faith in their only weapon of offense, the Word of God,

which is the Sword of the Spirit, and, because of a distrust in the absolute reliability and authority of that Word they find themselves woefully at a disadvantage. In their extremity they often turn to human sources and philosophy rather than the Word of God, which is "quick, and powerful, and sharper than any two-edged sword." This futility brings with it an emphasis on programs, rituals, aids to worship, an urge for large numbers and great organizations, and other avenues of service which only too often by-pass the essential matters of a Christ-centered faith and practice. But, because these liberals believe in Christ as the Son of God, the only Saviour from sin, they are Christian brothers and those who differ with them should counsel with them in love and treat them as brothers.

The Evangelicals

The third group within the Church call themselves evangelicals and their great stress is on loyalty to the Word of God and the doctrines taught therein. Among this group are to be found the great soul-winners of each generation because their emphasis is on the essential sinfulness of the human heart, its total need of the redeeming blood of Jesus Christ and the power of the Holy Spirit to take and use the Word of God to convict and convert men to a saving faith in Jesus Christ. But, it often happens that evangelicals lose sight of *growth* in grace and things of the Spirit as a right and essential part of the Christian life. Also, only too often the evangelical discounts or fails to appreciate that the individual Christian and the Church have a social responsibility. Men need the Gospel, but they need food and clothing too. Men need Christ's redeeming power in their lives, but they also need the removing of injustices and discriminations. While it is absolutely and eternally true that personal redemption from sin is the *primary* message of the Gospel, it is also true that redeemed souls need to honor their Saviour by showing love and compassion and concern for the needy and downtrodden.

The Fundamentalists

Finally, there are the fundamentalists, spelt with a capital "F." This group, insisting on doctrinal conformity, only too often loses sight of the fact that there is no substitute for personal godliness which perforce includes love, gentleness, temperance, and humility. These descendents of the Pharisees of old, boldly attack godly men who at some point along the line have incurred their displeasure with reference to faith or behavior and in their

zeal for separation on the one hand and conformity to their own tenets, on the other make of the Christian faith one continual attack on those with whom they disagree. They often seem entirely devoid of love or gentleness and those outward evidences of the indwelling Holy Spirit. These men are Christians because they too believe in Christ as their divine and only Saviour, but they need, as do all others, a mighty outpouring of the Holy Spirit so that to their faith and hope, there may be added love—which is the greatest of all.

Wherein Lies the Solution?

What is the solution? That one is gravely needed almost all will agree. In fear and trembling we would suggest a way out, a way whereby the testimony of Christianity may be enhanced and made effective in a time when the world so desperately needs it.

The solution depends primarily on the transforming power of God's Holy Spirit, working in all of our lives. It means that the *Modernist*, the man who confesses Christ but as only the best *man* that ever lived and who reduces the supernatural and redeeming Gospel to a high but man-made philosophy; it means that such an one must be genuinely converted, that he may become a Christian.

For the *liberal* it means that he must humble himself and shake off the doubts and unbeliefs inherent in the neo-orthodoxy which places the reason and philosophy of man above the clearly revealed truths of God's Word. It means that he must pass from faith in a *partially* inspired Bible to one in a *completely* inspired Book, a Book which the Devil fears, against which he cannot stand, and by which he is put to flight. It means that his teaching and preaching shall turn back from tangents and half-truths and find its center in Christ and His Word. It means turning from a partial trust in the weight of human reason and philosophy to an absolute and complete trust in the revelation we have of God as found in His Word. It means a return to a recognition of sin for what it is and the redeeming blood shed on Calvary for its efficacy to cleanse and save.

For the *evangelical* the solution will involve an awakening from laziness in some cases and a daily demonstration of the fact that the Gospel and the doctrines which he professes are truly the power of God unto salvation. It is up to the evangelical to show that he has a *power* in his preaching, his teaching, and his personal life which is above and beyond himself—the *power* of the Holy Spirit working in a cleansed and filled heart. It is up to the evangelical to show the liberal that he has a power with sinners which he, the liberal, does not have. And, it is also up to the evangelical to show a genuine concern for the social needs of our day. Finally, he must show the fundamentalist, (spelled with a capital "F"), that all of the Bible thumping and breast beating

of a life time cannot compensate for a loveless heart, a spirit of hate or a back-biting tongue.

In conclusion, the *fundamentalist*, (spelled with a capital "F"), may need the earth-shaking and heart-changing experience of Saul of Tarsus on the Damascus road. He may have to learn that in his zeal for serving Christ he is often persecuting Him; in his insistence on man-made dogmas or matters of personal behavior, he is losing sight of the weightier matters of the law. He will certainly have to have an outpouring of God's Holy Spirit with the renewing and transforming graces which flow therefrom.

But, we hear a cynical observation: "You are asking us liberals, (and Fundamentalists too), to unite with you on the basis of your self-assumed evangelical position!" No, not on a basis of an assumed position of any individual, but rather on a faith backed by the clear teaching of a fully inspired and authoritative Book—the Word of God, and on the official position taken in past generations by most of the evangelical faiths.

We make this plea because it is *logical*. It is unthinkable that the ultimate basis of the Christian faith shall rest on anything other than the divine revelation found in the Scriptures. From this revelation there comes faith and through faith comes experience in Christian living. It is logical because logic is subordinated to revelation, and God works that way.

We make this plea because it *works*. Souls are won to faith in Jesus Christ, not by a program, as good as they may be; not by a challenge to be "loyal" to Christ, as worthy as that is; they are won to a saving faith by presenting the Christ of the Bible and the redemptive plan of the Bible, all in and by the power of the Holy Spirit. Those who have centered their plan of presenting Christ on this basis know that it works for it is God, not man Who brings the results.

It is our privilege to know many of that great host of ministers who consider themselves more or less "liberal." We love them for themselves, for their zeal and earnestness and for many wonderful traits which we but wish we also possessed. Because we love them we wish for them a spiritual power which certainly some of them lack. It is because of the effect of this situation that we long for a solution to these divisions in the Church.

The solution is at hand and it should be self-evident: it is that all of us who name the name of Christ should on our knees, in humble confession of our own sins and shortcomings, pray that the God of grace and mercy shall pour out the Holy Spirit upon us all in a mighty demonstration of His presence and power, making us meet for the Master's use, endued with His power and strengthened by His presence—to go out and join hands in winning His own in this day of tragic needs.

Extraordinary Oscillations Embarrass Anti-Diluvians

(This is the sixth article in the series by J. V. N. Talmage, B.E.)

A Century's Growth Of Ice-Age Myths

It was just a little over a century ago that Agassiz, the son of a Swiss clergyman, came to this country after he had studied the phenomena of glaciation in the Alps. To the amazement of all he found the same signs of former glaciation in several parts of the United States that he had studied in his own country. He with others invented the "ice-age" theory, for he thought that those signs of former glaciation in Europe and America pointed to a time of world-wide contemporaneous advance of the ice from each pole when the world was colder than today. Philosophy saw its opportunity and insisted that the change of temperature had been very, very, very gradual, that is, that the earth had cooled very, very, very slowly, and then very, very, very slowly had grown warm again. Along with the development of the theory man's connection with the "ice-age" was stressed.

Some Christian leaders, when they saw the philosophical implications, protested the ice-age theory, and as a counter-measure argued that the so-called glacial deposits had been left by the flood of Noah. Unfortunately for the church, Dr. Agassiz and his associates were right about those deposits being of glacial origin, and the false theories of the churchmen brought the Bible into disrepute. Geologists when discussing this incident often interpose a wise-crack about Bible students.

About a half-century after Agassiz and others had proposed the theory of an "ice-age," Prof. A. Penck and his companions in a close study of the Alpine valleys proved that there had not been one but four advances of the ice in the past, to which they gave the names Gunz, Mindel, Riss, Würms (oldest first). Thus the single "ice-age" of the nineteenth century became the "four ice-ages" of the twentieth. Technically they are called "glacial periods," and the intervening warm eras "inter-glacial periods." Prehistorians were prompt to use the new discoveries as a means of "proving" the great age of man on earth. Actually Adam was created soon after the beginning of the Würms as last glacial period.

American geologists found signs of a number of glacial periods in this continent, which they called Nebraskan, Kansan, Illinoian, Iowan and Wisconsin. According to the current "ice-age" theory of worldwide contemporary glaciation there could not be five "ice-ages" in America and four in Europe, so it was decided to combine the Iowan and Wis-

consin to make an equivalent to the Würms. And what a hopeless confusion this has engendered! When we refer to the Wisconsin in these columns, we do not mean the combined mess. If those geologists instead of taking pot-shots at the Bible had cleaned up this mess, they would have spent their time to a hundred fold better advantage.

Recently it has become increasingly evident that each of these so-called "glacial periods" comprised several independent glacial advances called stadia. Between the stadia there were warmer interstadia. When it began to appear that man was connected with the various short stadia of the last interglacial rather than with the four long glacial and longer interglacial ages, as widely publicised, then the prehistorians, greatly alarmed lest their long prehistory might be cataclysmically telescoped, joined together to prove that the stadia were very few and very minor. Net result, Man is still "proved" to be very old, but the scientists are completely baffled in their search for the cause of the "minor" oscillations. Religion as opposed to Christianity is a great handicap to science.

RADIO
FACING THESE DAYS
Contentment Is Yours With Christ
SYNOD'S EVANGELISTIC SERIES
WEEK OF MARCH 22

Synod	Speaker
North Carolina	Dr. E. Lee Stoffel
Georgia	Dr. Wade P. Huie, Jr.
Arkansas	Dr. Kenneth F. Snipes
Mississippi	Dr. J. Moody McDill

Check Local Station For Time
Produced In Co-operation With
DIVISION OF RADIO & TELEVISION
BOARD OF CHURCH EXTENSION

OPENING FOR DIETITIAN
Formal training unnecessary. North Carolina
Boys' School. Presbyterian-related. Address:
BOYS' SCHOOL
Box 6325 Raleigh, N. C.

A COMMENTARY ON THE BIBLE
By Matthew Henry

Now again available after being out of print. New biographical edition. A monumental work that has been for nearly two centuries without an equal and is to Bible teachers and to preachers what Shakespeare is to secular literature. Complete in every detail. Now in six-volume set, boxed, \$24.50. Postpaid.

Order From
The Southern Presbyterian Journal
Weaverville ... North Carolina

Jesus Is Crucified

Background Scripture: Matthew 21:1-11;

27. Devotional Reading: Romans 5:1-11.

Why did Jesus die? Every thinking person must ask this question as they stand beneath His Cross and watch Him die. Paul answers it in two simple statements in Romans 5:1-11: "Christ died for the ungodly"; "Christ died for us." Here is the *tremendous Fact* of the Atonement (Reconciliation). This doctrine of the Atonement is not some theory to speculate or philosophize about, but a *glorious and blessed Fact* to believe and rejoice in. We die because we have sinned. The wages of sin is death; death hath passed upon all men for all have sinned. There is no difficulty about explaining why we die. But Jesus was without sin; in Him is no sin; and yet He died. In I Corinthians 15 Paul tells us that the Gospel is contained in two simple, but tremendous facts: Christ died for our sins according to the Scriptures, and rose again the third day, according to the Scriptures. These two great truths stand beneath the whole "Good News" which we have to tell to the world.

In the lesson today we take our stand beneath the Cross and see the Saviour die for our sins, and for the sins of the whole world. In the first part of the chapter we have some events leading up to the crucifixion, then His death is described, and some events which followed.

I. Before the Crucifixion: 1-25.

1. The Jewish leaders deliver Jesus to the Roman governor, Pilate, since they were not allowed to put anyone to death, and they were determined that Jesus should die. Pilate tried to shift the responsibility, by telling them, Take ye Him and crucify Him: for I find no fault in Him. The Jews answered him, we have a law, and by our law he ought to die, because he made himself the Son of God. Notice that it is this claim of Jesus to be the Son of God that caused His condemnation; the Jewish leaders knew that he clearly asserted His oneness with the Father. The Deity of our Lord is an essential doctrine.

2. The Buying of the Potter's Field. Judas came back and cast down the money, and went out and hanged himself. The chief priests took the money and bought with it the Potter's Field thus fulfilling the prophecy of Jeremiah and Zechariah.

3. The Trial before Pilate (more details are given in John's Gospel). There are several very unusual and important phases of this trial which I wish to mention briefly. Jesus was silent as the governor asked Him questions. (As a lamb before her shearers is dumb, so he opened not his mouth, is the way the prophet put it). This caused Pilate

to marvel greatly. The attempt of Pilate—repeated attempts, rather—to release Jesus. The custom was for one prisoner to be released at the feast, whom they would. The people, stirred up by their leaders called for Barabbas to be released, and demanded that Jesus be crucified. The futile act of Pilate in taking water and washing his hands, saying, I am innocent of the blood of this just person. Finally, the answer of the people, His blood be on us and on our children. I thought of this again as I wrote these words. Just a while ago I heard over the radio that millions of Jews are facing one of their most severe persecutions at the hands of the Communists and that two very prominent Jews had committed suicide. The Jewish nation as a whole has been paying with blood and tears as a just retribution for this most terrible crime which they committed when they demanded the death of Jesus. Will this pitiable people never have their eyes opened and see themselves in their true condition? The tendency today is to consider the Jews as all right, simply because they believe in God, and overlook their sin of rejecting Jesus Christ. (Many Jews, however, are agnostics, and do not even believe in God). The great sin of the Jews is now, as in Paul's day, their unbelief, and there can be no hope for them unless, and until, they accept Him as the Son of God and their Messiah. I have great respect for the Jews and love for them, but we must deal with them honestly as unsaved, lost sinners.

4. The shame of Pilate in having Jesus scourged, knowing Him to be innocent of any crime. Whoever heard of a judge pronouncing a man innocent and then commanding him to be treated as a criminal?

5. The shameful treatment by the soldiers. This is very much like the treatment by the Jews in 26: 67-68, except that it is even more brutal, and reveals the contempt of the Roman soldier for the Jew, a contempt which they liked to show whenever they had an opportunity. They mock him as King of the Jews, putting on him a scarlet robe, a crown of thorns, and a reed in His hand, and bowing the

knee, saying Hail, king of the Jews. They also spit in His face and smite him on the head. They then put His own clothes back on Him and lead Him away.

6. They compel Simon, of Cyrene, to bear the cross. The ordeal through which Jesus had passed was too much for His human body to stand, and they had to press into service this man from Cyrene who has ever after been honored.

7. The Place of crucifixion: Golgotha, Calvary, place of a skull. There are several explanations of its name; one, by Jerome, that many unburied skulls may have been there; another, that it was a place of execution; a third, that the skull shape of the hill gave it that name. It was definitely outside the city wall. The spot that meets all the conditions and has gained greater acceptance is a little hill on the north side of the city about 250 yards outside the wall. It is called the grotto of Jeremiah and does have the appearance of a skull. It is near the highway running north.

8. The giving of wine mixed with gall, which, when He had tasted, He would not drink.

II. *The Crucifixion Itself:* 35-56.

1. The Prophecies fulfilled as He was being crucified. Jesus quotes from Psalms 22 as He cried out in the darkness, My God, my God, why hast Thou forsaken me." "They parted my garments among them, and upon my vesture did they cast lots," is a prophecy from this same psalm which is fulfilled. John tells us of other Scripture which was fulfilled. (John 19:35-37).

2. The Inscription which Pilate set up over His head: this is Jesus the King of the Jews. Mark gives a shorter form, and John a longer: putting all together we get the whole inscription.

3. The two thieves who were crucified with Him. Matthew does not give the account of the conversion of one of these, and the gracious words of Jesus, Today shalt thou be with me in Paradise. (See Luke 23:39-43 for this story).

4. The Mockery of the crowds which passed by. They taunted Him and called upon Him to come down from the cross. (Compare this whole scene with the vivid account in Psalm 22).

5. The Darkness which came upon the whole land from the sixth hour to the ninth.

6. The Terrible Cry which came from our Saviour's lips as He hung there, and the misunderstanding of the people as they heard it.

7. The Rending of the veil of the Temple. This is explained in Hebrews, chapter 9. We now have a new and living way opened for us into the very presence of God, and we no longer need all the symbolism and ritual of the Old Testament dispensation; our Great High Priest has gone into the

presence of God to make continual intercession for us, and we can come with confidence (boldness) to the throne of grace.

8. The Earthquake, the opening of the graves, and the resurrection of some of the saints.

There are two lines of thought which I wish to suggest as another way of studying this lesson:

1. Emphasize the *Groups of people* surrounding the cross taking verse 36 as a starting point; "And sitting down, they watched him there." This is spoken particularly of the group of soldiers after they had finished their work and had parted His garments among them. These hardened soldiers of Rome had watched many another man die, but they had never seen one die as He did and it made a deep impression on them. In verse 54 we read: "Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly saying, Truly this was the Son of God."

There were also His enemies who were wagging their heads and mocking Him. We read a lot about "mob psychology," and here we have an example of how a mob can act when aroused by unscrupulous leaders. We sometimes see it today in a lynching, or mob demonstration.

The Two Thieves form a group by themselves. The prophet had said, (Isaiah 53:12), "He was numbered with the transgressors," and also, "He made his grave with the wicked." Both of these men "cast the same in His teeth" at first, but one of them changed and was assured of an entrance into the Kingdom. Someone, trying to excuse his neglect of Christ, said he would come in at the last moment, "like the thief on the cross," and was answered thus: Which thief? There were two you know; only one was saved.

Finally there were the "Three Marys" representing the devoted women who followed Him. It would be hard to imagine just how Mary, His mother, felt as she watched her Son die, and the sword was cutting deep into her heart. John tells us of Jesus' loving provision for His mother. (John 19:25-27).

There are still Groups of people who "watch Him die": some are the hardened and careless ones; some are His open enemies; some are repentant sinners, who come to the cross, and find salvation. "At the cross." There are His friends, whose hearts are very full. To which group do I belong?

2. Another fine way of studying the Crucifixion is to take "The Seven Last Words" of Jesus and get a lesson from each one.

III. *Events which follow the Crucifixion:* (See Verses 57-66).

Recommend The Journal To Friends

Hosanna! Behold The King!

WORSHIP SERVICE

Hymn: "O Worship The King"

Invocation

Hymn: "O For A Thousand Tongues To Sing"

Scripture Lesson: Zechariah 9:9-17;

John 12:12-16

Prayer

Offering

Hymn: "Alas! And Did My Saviour Bleed"

PROGRAM CHAIRMAN:

When we think of Palm Sunday our minds naturally turn to what has been called "The Triumphal Entry," the entry of our Lord into Jerusalem toward the close of His earthly ministry. True enough, the multitude cried "Hosanna to the king!", and the crowd along the way cast their garments before Him that He might ride over them into the city. Palm fronds, symbols of welcome to a king, were cast before Him and the people paid Him homage in the way. Yet one wonders if it were triumph or travesty. But perhaps, we had better give our first speaker an opportunity to shed a little light on our theme.

First Speaker

It is not difficult to understand why the multitude sought to crown Jesus king. On another occasion, when the crowd had witnessed His miracles and had been fed by the bread and fish that were broken and multiplied in His hands, they sought to take Him by force and make Him king. They were not so much concerned with the character of the King or over the kingdom over which He would reign but, primarily, were interested in His power. They were looking for one who could throw off the yoke of Rome and restore the kingdom to Israel. Through the miracles wrought by His hand they gained a glimpse of His infinite power and thus desired to turn it to their own interests by acclaiming Him as king. It is apparent that their interests were selfish interests—not spiritual but material in character. When they discovered that He would not use His power to break the chains of Roman tyranny and they understood that His was a kingdom not of this world and that the subjects of His kingdom were called upon to bear a cross, they turned away and thus He became despised and rejected of men. When we think of their cries of "Hosanna" in the light of this we wonder how much there was of triumph in that entry into Jerusalem.

PROGRAM CHAIRMAN:

It is not difficult to see that the crowd lightly esteemed the Lord for they turned against Him almost overnight, yet our Lord did not rebuke them

for their praise although He knew what was in their hearts and how soon they, like Judas, would betray Him and, like Peter, would deny Him, leaving Him to die alone. But just who were those who cried "Hosanna," who paid tribute, however, brief, to the Lord in that hour? Let us get a look at the crowd as our second speaker brings a word to us.

Second Speaker

Jesus plainly indicated that all the hosts of Heaven were at His beck and call. The legions of angels stood ready to come to His aid for they knew Him to be more than King of Israel; they knew Him as King of Kings and Lord of Lords. But no angelic voices were crying Hosannah in that motley crowd. Neither were any voices raised from royal throats, nor did priestly lips offer tribute to His name. The rulers and priests, Scribes and Pharisees, hated and despised our Lord. Those who cried Hosanna had been privileged to follow Him as He healed the lame, the halt and the blind and had seen Him cleanse the leper, make the dumb to speak, the deaf to hear and call men from the grave. These were the common people who longed to see another ruler on the throne. Without leadership, without purpose and aim, they would follow anyone who seemed to offer the promise of food and raiment. No king ever had a more lowly and nondescript group of admirers. There was little of triumph in the character and disposition of the crowd. Picture it, if you will. One meek and lowly in heart, riding upon a borrowed beast; a little handful of faithful disciples called from humble walks of life, surrounded by a poor and greedy mob that cried "HOSANNA." One wonders wherein the triumph existed.

PROGRAM CHAIRMAN:

It seems evident that the events which we might consider a triumph were but an added experience of humbling in the life of our Lord for, though He were a Son, yet learned He obedience by the things that He suffered. But perhaps there is some reason to regard it as containing an element of triumph for the Lord said if they held their peace, the very stones would be forced to cry out. But how long did the triumph last? Let us listen now to the closing speaker on the program.

Third Speaker

The triumph was short lived. Scarcely had Jesus entered Jerusalem when His popularity began to wane. As in the beginning of His ministry, so now as it neared its close He drove the money changers from the temple and bitterly denounced the men who had made His Father's house a den of thieves. When the Scribes and Chief Priests witnessed the

works of Christ and understood the implication of His teaching, they sought through subtlety to destroy it and it was not long until the fickle crowd, egged on by these wicked religious leaders, began to cry for His death. Although they knew the testimony of the witnesses to be false, for no two witnesses agreed, although they found no flaw in Him, still they thirsted for His blood and in the very wake of the Hosannas that echoed through the city walls there came the cry, "Crucify Him, Crucify Him!" We wonder how the crowd could change so quickly—one day seek to crown Him king, the next to crucify Him. Such is the deceitful nature of the human heart apart from the redeeming grace of Jesus Christ. The very brevity of these days of triumph makes it not a triumph but a travesty. And so men today still pay Him lip service and in their hearts crucify the Son of God afresh and put Him to an open shame, rendering worship not a triumph for the Lord but a travesty.

PROGRAM CHAIRMAN:

Each of us should soberly examine our own hearts to determine if we have crowned Jesus king of our lives. He Who is our sovereign became our Saviour and died in our stead. Each of us, in humility of heart, should honor Him as king that our worship might be not travesty but triumph for the King of Kings and Lord of Lords.

Women's Work

The Week Of Spiritual Enrichment

March 29 - April 5

Theme: "Power for Living With the Risen Christ."

All women of the Church are called to make the Pre-Easter Week a time of special life enrichment; a time when we turn from the things of the world and seek fellowship with the Risen Christ.

The Purpose in this week is two-fold:

1. To help every woman of the Church to have a new experience of fellowship with the Risen and Living Christ.

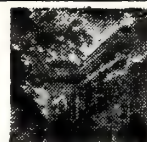
2. To prepare the hearts of us all to enter the new Church year fully committed to Christ and with added power for His service.

The Plans—Women of every church, including business women, and shut-ins, are asked to share in the week through:

1. Using of the leaflet "For Personal Use" throughout the week of March 29-April 5. That leaflet contains selected daily Bible readings on the theme: "Power for Living With the Risen Christ," questions for meditation, suggestions for service and prayer throughout the week. It is designed to draw

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

Christian emphasis. Educational excellence. Friendly personal attention. Tests and guidance. College, Business Administration, Preparatory. Member Southern Association of Colleges and Secondary Schools.

Apartments for married students. Veterans of Korea.

Preparatory Summer School begins June 8, 1953.

Collegiate Summer School begins June 15, 1953.

PRESBYTERIAN JUNIOR COLLEGE

BOX 38-W

MAXTON, NORTH CAROLINA

us into closer fellowship with Christ in our personal devotional life.

2. Planning to attend all the regular services in the local church during this week.

3. Participating wholeheartedly in all special services that might be arranged for the women of the Church: for leader development, visitation, dedication.

4. Praying for self, women leaders, all women of the Church to have an experience with Christ this week that will result in life enrichment for each and in added power for Christ's work throughout the year 1953.

The Materials: The "For Personal Use" leaflet, price 1c each and the "Retreat Day for Officers," price 3c, (both new leaflets), are available from Board of Women's Work, 309 Henry Grady Building, Atlanta, Georgia.

Women To Women Evangelism

"If the watchman sees the sword coming and does not blow the trumpet, so that the people are not warned, and the sword comes, and takes one of them; that man is taken away in his iniquity, but his blood I will require at the watchman's hand." Who is this watchman of whom the prophet speaks? It's you and I, fellow Christian. Surely these solemn words should convince every Christian of the importance and responsibility of winning others for Christ.

It is the opinion of most soul winners that men should deal with men, and women with women. Yet we women find it is easier to speak before a group than to go to an individual and speak to her about her relationship with Christ. Our life with Christ is something sacred, and we wonder what right we have to invade the privacy of other lives.

The greatest need in our Church today is for consecrated Christian women who will give themselves to the task of personal evangelism. We

women have unlimited opportunities and business associates. We can be useful in the work of our Lord in the schoolroom, shop, office or kitchen; but sad to say, we talk about everything under the sun but Christ and what He has done for us.

We must learn to see people as souls, *souls* having bodies—not bodies having souls. Christ loves every soul and gave Himself for us. Surely we should do His will and endeavor to win others for Him.

Personal Evangelism must be done in absolute dependence upon the Lord. He inspires, hears, and answers the prayers of His children and He will send the Holy Spirit to convict the sinner if we go to Him in meekness and humility, praying for guidance.

There have been thousands of souls won for Christ—not because they heard some great evangelist, or attended church regularly, but through some humble, faithful Christian who first prayed and waited for the Holy Spirit to guide him—then watching for an opportunity tactfully and lovingly led them to Christ.

We should show by our talk and actions that we have complete assurance of our *own* salvation. We should be able to point to Christ's finished work on the cross, and our faith in Him as our own personal Saviour makes us perfectly *safe*, and believing the Word of God makes us *sure*.

"For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart."—Heb. 4:12. A knowledge of the Bible is indispensable in soul winning. The Christian should memorize many passages of Scripture, and be able to turn quickly to appropriate verses. There is power in the Scripture and the Holy Spirit will interpret the Word to those who ask Him. Remember that some are unbelievers because of lack of knowledge of the Bible and the plan of salvation. Sometimes a Gospel portion or tract given in a friendly way may be the means of converting a sinner.

Many of the most valuable discourses which Jesus, the Master soul winner, gave were given, not to the great multitudes which followed Him, but to individuals—the woman at the well, Nicodemus, Zacchaeus, and the rich, young ruler. Even Christ, Himself, did not win the rich, young ruler; so we should not give up if we feel that we have failed.

Women rejoice in various services, such as leading church groups, circles, classes, etc., of administering to the needy, visiting the sick, and working with young people; but the greatest joy a Christian woman can have is to know that she has helped a human soul find God and accept Christ as his personal Saviour. This is the "Peace that passeth understanding."

—(Mrs. C. J.) Nell Lilly,
Hinton, West Virginia.



*Our Presbyterian Mission Hospital at Chungju, Korea,
now operating at maximum capacity.*

Does Korea Touch Your Heart? **THREE WAYS YOU CAN GIVE**

The bitter distress that has settled over South Korea beggars description. History will show few instances where God's children have faced such a desperate situation.

Our Korea Mission, with more than one thousand active Presbyterian churches and congregations in its territory, is doing all in its power to alleviate the dreadful suffering. Funds contributed to our Board of World Missions—through annuity-gifts, memorials, legacies and other ways—help sustain our efforts in Korea in this time of crisis.

If you are interested in having an active part in this work, let us explain one of these established plans of giving that have appealed to so many people:

- (1) **Annuity-gifts**, whereby you purchase an annuity for yourself or loved one with the money you give to Foreign Missions.
- (2) **A Memorial Fund** ... to a wife, husband, child or parent.
- (3) **A legacy** in your will.

For full information on any of the above-mentioned plans, address:



CURRY B. HEARN, TREASURER

BOARD OF WORLD MISSIONS

PRESBYTERIAN CHURCH IN THE UNITED STATES

POST OFFICE BOX 330, NASHVILLE 1, TENN.

"To Foreign Missions a Share"

Church News

Mrs. Parkes Resigns

It is with real regret that the Board of Women's Work announces the resignation of Mrs. John L. Parkes, as assistant secretary of the Board. Mrs. Parkes has served efficiently and capably for the past four years in this capacity. Our continued interest and prayers follow her.

—Assembly's Board of Women's Work.

Montreat News

A variety of musical events ranging from individual recitals to group festivals will take place at Montreat College during the spring season.

Harold Frantz, director of the music department, has announced that two major festivals for Western North Carolina groups will be staged at Montreat. One will be a music festival of college choruses from colleges throughout Western North Carolina and the other will be the Junior Festival of the Western District, National Federation of Music Clubs. The Davidson College Concert Band is scheduled to give a concert February 9th.

The 30-voice Montreat College Chorus will go on its spring tour April 10-14, with concerts scheduled for five cities in North and South Carolina.

Plans for expansion and changes in Montreat buildings have been announced by Dr. J. R. McGregor, president of Mountain Retreat Association, after a recent meeting of the board of directors.

A project to enlarge the main recreation building for indoor basketball was approved by the board. The building is used for the summer youth recreation program, which will be directed again this year by Pete Whittle of Davidson College.

The board approved a plan to turn over telephone operations in Montreat to the Southern Bell Company, thus shelving another proposal to revise the facilities now owned by Montreat.

It was announced at the board meeting that six large classrooms are now being constructed in the rear of Anderson Auditorium. The three of these will be able to be thrown open as part of the auditorium itself.

Dr. McGregor also revealed that the Board of Christian Education is expected to move forward with the construction of a book store and education center in Montreat.

Dr. Vernon S. Broyles, executive secretary of the Board of Church Extension, will preach the baccalaureate sermon during commencement exercises at Montreat College and Preparatory School on May 24.

Final graduation exercises will follow at 10 a.m., May 25, in Gaither Chapel. Other commencement season activities include an alumna luncheon and business meeting, May 23. During the afternoon Dr. and Mrs. McGregor will give a reception for seniors and their guests and that night the senior class will present a play.

Among the new staff members at Montreat College, is Miss Betty Jean Chaplin, who began her work February 1 as field representative for the college.

A 1951 graduate of Montreat College, Miss Chaplin has since been on the staff of the city recreation department in Roanoke, Va., her home town. She has her college degree in religion and has been active in local and presbytery young people's work.

New dietitian for Assembly Inn is Miss Zoe Harris of Knoxville, Tenn. A member of the American Dietetic Association, Miss Harris has been purchasing dietitian at Stephens College in Missouri and dietitian at Smith College in Massachusetts. She holds bachelor degrees from Stephens and the University of Missouri and a masters degree from Columbia University.

Miss Helen Payne of Thomasville, N. C., has joined the staff as secretary to C. A. Stubbs, Montreat hotel manager. Mrs. W. W. Preston, wife of the pastor of the Black Mountain Presbyterian Church, is serving as receptionist in the Montreat business office.

Davidson Gets An Unusual Scholarship

Davidson College was chosen as one of 24 liberal arts institutions throughout the country to participate in an extensive scholarship program by the Union Carbide and Carbon Corporation.

The Presbyterian institution is one of only two Southern colleges and universities selected for the program. Washington and Lee University will also participate.

The Union Carbide Educational Fund has set up the scholarship for the purpose of "assisting deserving students who are interested in business careers, and to encourage and give limited financial aid to a cross section of smaller American colleges of traditionally high standing."

Each scholarship will be for tuition, fees and books. The college itself will receive a grant-in-aid for administering the program.

Davidson will award two scholarships a year to incoming freshmen for four years.

Basic requirements for applicants are those of good character, scholastic ability and personality

and a desire to enter business or industry on graduation.

In a statement concerning the selection of Davidson to participate in the program, President John R. Cunningham said: "It is our conviction that this program will not only benefit its sponsor, but will perform a real public service in helping capable high school graduates to attend college.

"We are grateful to the Union Carbide and Carbon Corporation and look forward to a very pleasant relationship with this great company."

Dr. Samuel R. Spencer, Jr., who is in charge of Davidson's scholarship program, said that the first two scholarship winners would be selected later this spring.

Columbia Seminary To Establish Peter Marshall Foundation

Plans are in the making for the establishment of a Peter Marshall Foundation at Columbia Theological Seminary in Decatur, Georgia, honoring the popular U. S. Senate chaplain who died in 1949.

The Marshall Foundation, aiding seminary students, will be for the purpose of setting up the Peter Marshall chair of homiletics (science of preaching) at the seminary. Dr. J. McDowell Richards, president of Columbia Seminary, estimates the endowment will cost \$100,000. "We are seeking gifts for that purpose now," he said. "Some of Dr. Marshall's friends and admirers were interested in establishing such a foundation and Mrs. Marshall has given her consent."

"That is just the thing he would have desired," the minister's widow told Dr. Ralph K. Merker, stated clerk of the Washington City Presbytery, when he called her for permission to go ahead with the project. A committee has been appointed to work out details.

Miss Holland Joins Staff Of Board Of Christian Education

Miss Frances Holland is the latest addition to the staff of the Board of Christian Education. She succeeds Miss Elizabeth Glasscock as Associate in the Department of Children's Work.

First assignment for Miss Holland in her new job is participation with other members of the Department of Children's Work staff in the Graded Series Curriculum meeting of the National Council, held at Buck Hill Falls, Pennsylvania, March 16-17. In addition to this experience there will be many other opportunities in the next few months for orientation and training for the specific duties that she is to assume. The following will be included in her responsibilities: assisting in revising, writing and editing Primary materials; and par-

ticipating in children's work sections of institutes, with occasional opportunities for teaching laboratory classes.

The daughter of a Presbyterian, U.S.A. minister, Miss Holland hails from Baltimore, Maryland. She attended Johns Hopkins University and the General Assembly's Training School, Richmond, Virginia, where she received the Bachelor of Religious Education degree.

Miss Holland comes to the Board from Trinity Presbyterian Church, Arlington, Virginia, where she has served as Director of Religious Education since her graduation from the Training School in 1951. Her business experience includes secretarial work for two Baltimore firms and more than three years service in the U. S. Navy.

The Entire Congregation In A Retreat Program

Brainerd Presbyterian Church in the Synod of Appalachia will sponsor a retreat program April 25 and 26, which is for the entire church—Children, Pioneers, Seniors and Adults. "To my knowledge this is the first full-sized church retreat," says the Rev. I. M. Ellis, regional director of Appalachia Synod.

All the church members are interested and committees are busy preparing for the two-day retreat. It will be held at Camp Ocoee. Objective of the retreat is to increase the effectiveness of the church through Christian fellowship, through a better understanding of the church program, and through a re-dedication to Christian living.

Projects, study groups and discussions are to be held. There also will be time for visiting, resting, games and hikes. The Rev. Earl Williamson, Bryan University, Dayton, and the Rev. I. M. Ellis, will bring messages to the church-wide group.

Queens College News

Construction will begin immediately on the Ovens Physical Education Building, Queens College, Charlotte, N. C., Dr. Charlton C. Jernigan, president of the college, has announced.

The building which will be erected with funds given to the college by David Ovens, Charlotte business executive and philanthropist, will include a large gymnasium, a smaller auxiliary gymnasium, offices, classrooms, dressing and shower rooms, swimming pool, and locker space. The building will be of contemporary design with a concave front to lend interest.

Members of the Queens student body carried on a successful campaign for funds for the Student Swimming Pool which will be a part of the building. The campaign was begun during the Christmas holidays when each student endeavored to raise

\$250 in his or her home-town and was continued until bids were let on March 5. In many towns in the Carolinas, Queens students were seen carrying their campaign buckets labeled, Queens College Bucket Brigade.

The donor, Mr. Owens, was chosen "Man of the South for 1951." He has for many years been a leader in civic, religious, and welfare organizations in Charlotte and the South.

Presbyterian College

The Presbyterian College Board of Trustees recently announced the selection of two recipients for honorary degrees and the re-election of the three top Board officers.

Action came at the annual trustee meeting on the PC campus Tuesday.

The Rev. Bob S. Hodges, Jr., of Atlanta, Associate Secretary of the General Council of the Presbyterian Church US, was chosen to receive an honorary Doctor of Divinity degree. And Walter A. Johnson, athletic director at Presbyterian College for the past 38 years and widely esteemed as the dean of Southern sportsmen, was selected for an honorary Doctor of Laws degree.

The degrees will be awarded at the college's 72nd commencement exercises in June.

Re-elected to head the Board of Trustees were: Earl C. Hollingsworth, prominent Augusta, Ga., business man, Chairman; the Rev. William Ward, pastor of Spartanburg's First Presbyterian Church, vice-chairman; and Charles N. Plowden, prominent Summerton banker and lawyer, secretary.

Hodges, a Presbyterian College alumnus in the class of 1926, has served in his present capacity on the General Council since 1949. Prior to that he was pastor of the Rogersville, Tenn., Presbyterian Church. His earlier pastorates include the Batesburg-Leesville (S. C.) Presbyterian Church, 1925-36, and the First Presbyterian Church of Union, 1936-1944.

The Board of Trustees made a special exception in selecting Athletic Director Johnson for an honorary degree. Presbyterian College has an established policy of not giving honorary degrees either to employees of the college or to trustees, and this policy was re-affirmed after the exception had been made for Johnson.

The Board pointed out that the work of Johnson was unique in the long years of devoted service to PC and in the exceptionally high character of his efforts in the field of athletics, efforts which brought prestige to sports generally and to the institution. Presbyterian Alumni, at their regular meeting last fall, voted unanimously in favor of requesting the Board of Trustees to honor Johnson with an honorary degree.

World Missions Receipts

Apr. 1, 1951, to Mar. 1, 1952	\$ 1,019,652.96
Apr. 1, 1952, to Mar. 1, 1953	1,276,566.10
Gain	\$ 256,913.14

THE GOSPEL ACCORDING TO ISAIAH

Seven Newly Translated Sermons On Isaiah Fifty-Three

By John Calvin

"Very God and very man" is the essence of Calvin's thinking about Christ, and the fifty-third chapter of Isaiah is one of the chief foundation stones of his theology. This forceful collection of Calvin's sermons represents his crystal clear thought and impassioned preaching in all its fervor. Leroy Nixon

Translation. \$2.00. Order From:

The Southern Presbyterian Journal

Weaverville... North Carolina

We Read Them

Till Worn Out

The grandson of a missionary, serving in the U. N. Army in Korea, recently wrote home as follows:

Letters are about the only luxury we have over here. We dig holes in the ground and put a sort of roof over them to keep some of the rain out. There is still an awful war going on. The great relief from this is the Bible and the chaplain, when he comes to our area. The Bible is worn out more than any other book.

A Prayer

As we worship on this Day,
Grant these blessings, Lord, we pray:

A Vision bright, that all may see
The glories of eternity:

Wisdom divine; each mind made clear,
Thy Word to read; Thy Voice to hear:

A glowing Love; a Holy Love,
Fresh from the heart of God above:

The anointing Spirit's Power;
Full; refreshing; Heaven's shower:

As we linger in this place,
Give these blessings of Thy grace:

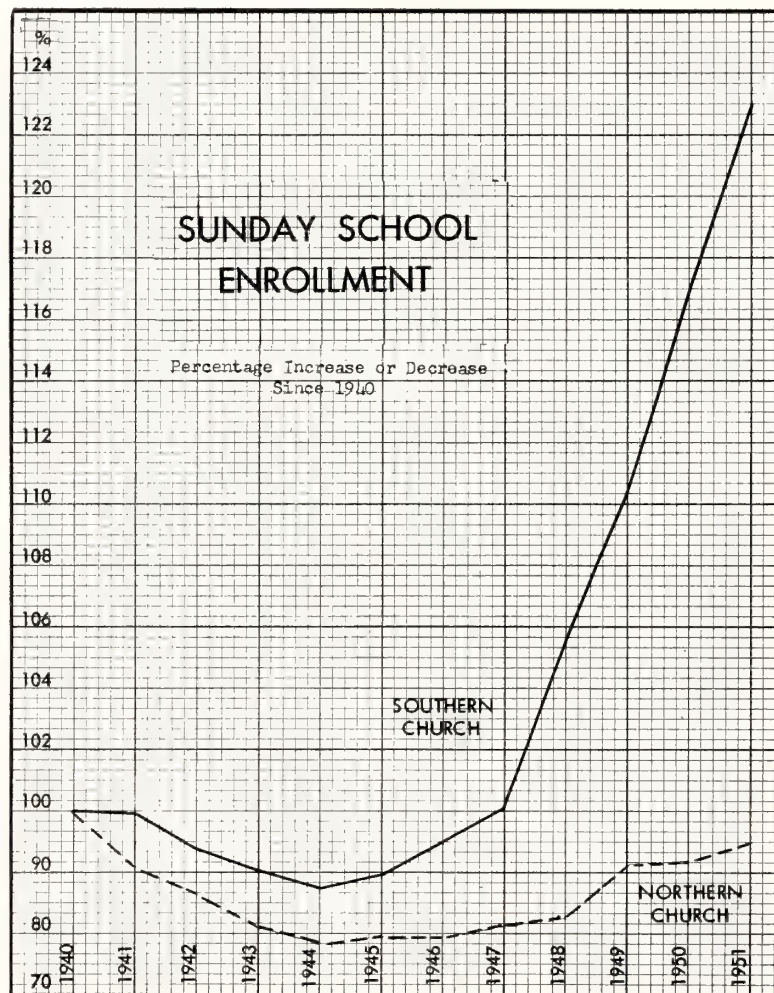
Amen.

—J. K. P.

Before We Vote To Merge With The Northern Church — Let's Look At The Facts About

SUNDAY SCHOOL ENROLLMENT

By Kenneth S. Keyes — Miami, Fla.



In 1940 the Northern Church had 1,596,030 enrolled in its Sunday Schools. By 1951 the enrollment had dropped to 1,516,355—a **decrease** of 5%.

In 1940 our Southern Church had 445,766 enrolled in its Sunday Schools. By 1951 the enrollment had grown to 563,328 — an **increase** of 26.4%.

The Sunday School of today is not only the chief source of membership for the Church of tomorrow. It is also the training ground for the leaders of our Church of the future.

Isn't it reasonable to believe that our Sunday School Program which has proven so much more successful than the program of the Northern Church will be largely replaced with their less effective program, if we vote to merge with them?

Have YOU seen a copy of "The Reason Why?" Order a sample copy (free) or 100 copies for \$4.00.

**THE ASSOCIATION FOR THE
PRESERVATION AND
CONTINUATION OF THE SOUTHERN
PRESBYTERIAN CHURCH**

H. B. Dendy, Secy.

Weaverville, N. C.

L. U. N. C.
Carolina P

L. U. N. C.
Carolina P

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

MARCH 25, 1953

MAR 27 1953



SPLENDID PROGRESS IN CHATTANOOGA

On February 15, 1953, Central Presbyterian Church of Chattanooga, Tenn., Rev. R. W. Cousar, D.D., Pastor, dedicated its new Educational Building, with appropriate exercises conducted by Robert W. Cousar, Jr., son of the Pastor. Addresses were made by Raymond Craig, Chairman of the Board of Deacons, Mark K. Wilson, Jr., Clerk of Session, and Charles West, Jr., Superintendent of the Sunday School.

The building is of latest type in architectural beauty and practical service in the Sunday School and other educational work of a well-balanced church plant. One gratifying feature of the incident was that although erected and equipped at an approximate cost of \$150,000.00, the building was dedicated entirely free of debt—a fruitage of "Faith and Works."

VOL. IX NO. 47

\$2.50 A YEAR

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....Weaverville, N. C.
Dr. L. Nelson Bell, Associate Editor.....Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Phillips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw

LETTERS

Savannah, Ga., Feb. 28, '53.

Dear Editor:

We note in the issue of February 18, under the heading "Junior Church, Fountain City, Tenn.," that

"The Junior Church, organized in 1946, is one of the only two such groups in the whole Southern Presbyterian Church."

We wonder if this is true? Are the churches at Fountain City and Montgomery (Savannah) the only churches in the whole denomination with Junior Church congregations?

The Montgomery Church has had a Junior Church for four years, and at times the attendance has been nearly equal to the regular morning service of the Chapel.

Surely there are other churches in the South, such as these. We would like to hear from some of them.

Sincerely in Him,
W. S. Beardshaw.

P.S. We are enjoying "The Journal."

EDITORIAL

"That They All May Be One" (John 17:21)

I do not believe that Jesus in this great prayer was thinking of the outward organization of the Church. He did not "organize" the band of disciples. It is true that they had a treasurer, but he was a thief. He appointed no "chairman," or head of the body of believers either before or after His resurrection. If Jesus had felt the need of their

being "one" in any outward way He would have no doubt attended to this during the forty days He was with them.

No! The Unity which Jesus prayed for was a far different, and a far more vital matter—a Spiritual Unity which was of paramount importance.

1. It was a *Unity of Life*. They were to be in Him as He was in the Father, for they were "born again;" born of the Spirit of God, and had thus become the children of God. They had received Him, and in doing so had the power, or right, to be the sons of God. This union is like that of the Vine and the branches; the life-giving sap flows through the branches from the Vine, and the Church also is a *living organism*.

2. It was a *Unity of Loyalty to Him*; we might call it a Unity of Belief. Why did Jesus ask the Great Question of His disciples? Because it was necessary that *they believe in Him*, and be loyal to Him, the Christ, the Son of the Living God. They were His disciples, and they were to be *His witnesses*.

3. It was a *Unity of Love*. The "*Love where-with thou hast loved me may be in them, and I in them.*" They were to "*love one another.*" It was said of the early Christians by their enemies, "See how these Christians love one another!" Here is the tie that binds all members of the Body of Christ together. They were to continue in His love.

I am sure that we are putting the emphasis on the wrong thing in much of our thinking and working in these days. The Great Need of the Church is not a superficial and often meaningless oneness of organization, but a Unity of Heart and Belief. I believe that all members of the Real Church, the Invisible Church, have this sort of Union. Personally, I feel that I have this union with many of the brethren in the Northern Church, in Methodist, Baptist, and other branches of the

Church. Belonging to different regiments in the army does not keep Christians apart.

This prayer of Jesus can never be answered by any external "getting together" of denominations. If we have *real unity*, the kind Jesus was praying for, we do not need the other, and if we do not have it, then our so-called Union will be a farce and sham.

—J.K.P.

A Wistful Backward Look

There are multiplied straws in the wind to show that many thinking and honest liberals are dissatisfied and uneasy. Many of these good men, victims of training and reading which have moulded their thinking and beliefs into a compromised faith, have found their ministry woefully unproductive. They find their time taken up with programs, movements and activities which only too often lead up a blind alley of futility.

These men have been taught—and they continue to read—that faith in a completely inspired and authoritative Bible is intellectually and morally untenable, and in such degree as they have accepted this thesis they find themselves powerless against the spiritual problems of those to whom they minister.

Now, in many quarters, there are those who are casting a wistful look over their shoulders, a look that is coupled with a faint suspicion that just possibly the Bible is what it claims to be and that a ministry founded on anything other than a knowledge of, trust in and use of the Book is a ministry built on the quick-sands of human wisdom and not on the Rock.

Within the week we have seen three evidences of this uneasiness, even wistfulness, and to us it suggests the soul-stirring hope that America and the world may yet be spared the spirit-shriveling theological intellectualism which largely destroyed the power and the witness of Protestant Christianity in Europe.

Religion in Life is an erudite Christian journal published quarterly by Abingdon-Cokesbury Press and edited by men, many of whom are outstanding theological liberals. The Spring, 1953, issue contains a twelve page article by John Pitts, M.A., Ph.D. (London), pastor of the First Welsh Pres-

byterian Church of Wilkes-Barre, Pennsylvania, entitled, "Conversion: Its Nature and Necessity." This article is about the work of Evangelist Billy Graham and is both appreciative of its effectiveness and questioning as to the necessity for and validity of "decisions for Christ." There is one paragraph which is of more than passing significance:

"From the standpoint of what goes by the name of 'modern theology,' Billy Graham is hopelessly out of date (at least, that is what many among us think). Do the allegedly outmoded doctrines that he believes and teaches—verbal inspiration, substitutionary atonement, everlasting punishment, and the like—have overmuch to do with persuading his hearers to 'accept Christ?' And if so, does that mean that a large number of Americans, otherwise passably well educated, are theological illiterates as well as spiritually immature?"

That faith in and preaching of the great historic doctrines of the Christian faith do have both a *vital* and a *final* effect on one's ministry is a fact only too few are willing to face. If one leaves out those doctrines derived from God's divinely inspired and revealed Word—the sinfulness of man, the vicarious, substitutionary atonement, the certain eternal punishment of the lost, and the like, then *what Gospel is there to preach?*

Recently this note of warning has been sounded by Dr. Bo Giertz, a bishop of the Swedish State Church in, "A Message to Evangelical Christendom."

"Apostasy from the Word occurs only when one ceases to concern oneself with it. The decisive apostasy is when one no longer accepts it as the very Word of God. The treacherous thing is that one can read and expound it in a way to deny its divine character, with an attitude of superiority, as if one were capable of deciding what could be accepted and discarded.

"It has pleased God to present us with the Scriptures just as they are. He has chosen just this form in order to talk with us. To every one who will listen, He speaks authoritatively and clearly of the origin of life, concerning the meaning and end of world history, concerning the state of man, the reality of sin, His holy law, and concerning salvation through belief in Jesus, without giving us therewith a scien-

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. IX, No. 47, March 25, 1953.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

tific account of the world which our human investigations make unnecessary.

"What would a Bible look like which, at every era and every point, would completely agree with the scientific picture of the cosmos? Every scientific world picture is condemned to be overtaken and supplanted. Of the last results of science only a barest fragment will be, in two generations recognized as truth. The divine truth is eternal, never passing away. It is not on the same plane with the results of human research. Therefore has God left it to human reason to study things which are capable of being studied. So far as it goes, we can try to fit together the single pieces into the great puzzle-game of science and to build up our knowledge of nature and history. But our knowledge of God is no result of human research or of our speculations. It is a fruit of the revelation of God in history, itself given us by God and keeping its validity for all time."

The central aim of this *Journal* is to witness to the fact that one's attitude to the Word of God has the gravest possible effect on one's witness as a Christian. It is our conviction that scholarship must first be reverent and then critical. When it is Critical first there is grave reason to believe that it cannot be Spirit-taught and unless the Holy Spirit is the teacher the Bible is a *closed book*.

We have recently been reading, "*A Man of the Word*," a delightful story of the life of that greatest Biblical expositor of our century, the late G. Campbell Morgan. Dr. Morgan was a man *saturated* with the Word, he gave his entire ministry to a study of the Book and teaching it far and wide and what a power for righteousness he was! Yet living today are tens of thousands who rise up and call him blessed, because he imparted to them a glimpse of the beauty and the power of a completely inspired and authoritative revelation from God.

We believe there is a searching of heart taking place in many quarters today, an uneasy questioning as to whether the "assured findings of modern scholarship" are really so assured after all. In fact, some are beginning to question the "scholarship" which has wrought havoc with God's Word and its clearly affirmed truths.

Can it be that the old paths are also the true paths?

—L.N.B.

A Conscientious Contender

"*We were bold in our God to speak unto you the gospel of God with much contention.*" Thus the Apostle Paul declares his position with reference to the gospel. By reason of his loyalty to the truth it was inevitable that he should contend against error. It is impossible to be *for* something without

being *against* something. It is possible to be for the right thing in the wrong spirit, but it is impossible to justify a wrong position by maintaining a right spirit. The physician might be extremely courteous, and entirely sincere, but if through error poison were prescribed the end would be the same for the patient—death. Speaking in love is not enough. We must speak the truth in love. One could scarcely accuse the Apostle Paul of being guilty of a wrong spirit, but neither did he compromise with error at any point. He was zealous for the truth, but it was a zeal motivated by love, for he knew that only through the truth might men be free. He refused to give an inch to the Judaizers, saying: "*If any man preach any other gospel unto you than that ye have received, let him be accursed.*" Yet the love of his heart could cause him to say of the Jews, "*I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.*" He could rebuke the church at Corinth for her sin and slothfulness, but in love he besought them "*by the meekness and gentleness of Christ*" to examine their own hearts to see if they were truly in the faith. He would not condone their sins nor their errors, yet when resentment became apparent he could say, "I will very gladly spend and be spent for you: though the more abundantly I love you, the less I be loved." To be true to truth is not to evidence a lack of love, for it is the love of the truth and the love of those whom the truth shall free that causes men to stand alone, if need be, for the truth. Men who receive not the love of the truth are given over to believe a lie that they might be damned (II Thes. 2:10-14). A conscientious Christian must be bold in God to speak the truth with much contention and with much love. This was the spirit of the Apostle Paul whose wisdom came not from man, but from Jesus Christ, and in whose heart the love of God had been shed abroad by the Holy Ghost.

—H.L.L.

Who Wins?

Who wins, the Church or Jack Benny? The Church or Amos and Andy? The Church or Bergen and McCarthy? The Church or the Drive-In Theater?

During the past month, on two different occasions we have been in two of our Southern cities on Sunday night. In each case the "First" and other larger Presbyterian churches were all CLOSED, but, the movie houses were open and, we presume, a lot of Presbyterians sat at home watching their television sets or listening to their radios. But this situation is not confined to these two particular cities, rather it is wide-spread over our Southland.

It is not easy to write this and it is not written in criticism of anyone. But, ministers, church officers and church members all need to stop and face a solemn fact. If the present tendency in our church continues we will ultimately surrender to secularism.

The church should be a brightly lighted, happy, warm and attractive place on Sunday night. To see it closed and dark while only a block or so away a theater has a line of people queued up to see the latest feature is something to bring sorrow to the Christian's heart.

There is no time comparable to Sunday night for a vital and forceful evangelistic message. But, to have no message at all sounding forth from the pulpit while the screen and the air are filled with secular wit and humor, and worse, is a situation which should drive Christians to their knees. You elders; you deacons; are you sharing in this conspiracy against the Church's rightful witness in these days?

We Presbyterians sometimes become irked at our Baptist brethren because of their strong denominational emphasis. It might be more profitable for us if we followed their example when we see them busy about their Master's business, with churches bright and alive on Sunday nights and many of them filled to overflowing to hear urgent messages on salvation.

Brethren, this is no trivial matter. Are we Southern Presbyterians willing to surrender to the creeping paralysis of secularism? In some places we have already done so. This is no time to see what others are doing but rather a time to discuss the matter in various church meetings, in the Session and with the Lord on our knees.

If the sacredness and sanctity of the Sabbath is to be retrieved, if the influence of the Church is to be truly felt, if the message of the Gospel is to be effectively preached, then churches have no right to be closed on Sunday night—they need to be open and they need joyous and living singing and preaching to bring in men and women and boys and girls.

The writer is not a preacher and he does not understand many of their problems, but, as he sees things now he would open the church on Sunday night and preach a sermon *if he were the only person present*.

And we believe that if this much emphasis was placed on the Sunday evening service it would not be long before people would be sobered into a realization of its importance and begin to come.

As we promote the work of Church extension we will be wise to consider at the same time the problem of Church *extinction*. Too many of our "great" and "influential" and "historical" churches are closed when they should be open; where there should be a bright-shining light of witness in a sea of worldliness and secularity *the lights have gone out*.

A church closed on Sunday night is an unwarranted and a tragic concession to a generation more anxious for ease and entertainment than for the things of the Spirit. It is a concession we make at

tremendous loss to ourselves and to the spiritual witness and impact on our communities.

Who wins? The answer rests with the Church.

Who wins? —L.N.B.

A Dynamo In The Mountains

That is the title ascribed to Edward O. Guerrant by Dr. Wilbur M. Smith after reading the biography of this great "Apostle To The Southern Highlanders" written by J. Gray McAllister and Grace Owings Guerrant.

This book has made a profound impression upon all who have read it. It should be in the hands of every Christian worker—certainly it should be read by every Southern Presbyterian.

Replete with thrilling incidents in the life and work of one of our Church's greatest soul winners, there is material for talks on Evangelism and many other Christian activities. Young people will find help here in the preparation of their programs.

The Journal has purchased all the copies of the book remaining for sale, and will give one as a premium for two new subscriptions, or copies may be purchased at \$1.50 for paper bound, postpaid.

Now here is an opportunity to get at least two new Journal readers, and to possess a valuable book without cost.

RADIO FACING THESE DAYS A Commission For Christ SYNOD'S EVANGELISTIC SERIES WEEK OF MARCH 29

Synod	Speaker
North Carolina	Dr. Thomas A. Schafer
Georgia	Rev. Robert E. Smith
Arkansas	Rev. J. Russell Cross
Mississippi	Dr. J. Reed Miller

Check Local Station For Time
Produced In Co-operation With
DIVISION OF RADIO & TELEVISION
BOARD OF CHURCH EXTENSION

BAPTISM BY SPRINKLING

By Ben. L. Rose - Pastor

The article published under the above caption in The Journal is available in booklet form postpaid at the following prices: 10c per single copy; \$1.00 per dozen copies; \$5.00 per hundred copies, or \$35.00 per thousand copies. All prices quoted are postpaid. Let us have your order at once as our supply is limited.

ANGLERS

Lesson One

By The Editor Of The Testament
For Fishers Of Men

(This is the first of a series of suggestions for personal evangelism. Next week, Lesson No. Two will deal with the "Ways and Means," or "The Tackle." No. Three, "Where to Fish.")

Now as He walked by the sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. Mark 1:16,17.

Our Lord, Himself, is authority for likening soul winning to the art of catching fish. Both of these activities require persistence and patience, and above all a sincere desire to "land the catch."

Dealing with "first things first," there must first be the sincere desire. Most earnest Christians have at sometime wished they might win a soul to Christ, but dismissed the thought because it seemed to be out of their reach—"not suited for it," "never did it," "wouldn't know how to go about it," "might cause embarrassment," and often there is one of Satan's own suggestions: "I might do more harm than good!" Such excuses prevail because the *desire* is not strong enough to overcome them and make the effort. Now there is just one thing to do right here, and that is to pray. Ask the Lord to give you the strong desire; and if you do not desire that strong desire, ask Him to give you the desire to have the strong desire. Just keep going down until you reach bottom. Start from scratch. You may depend that prayer will be honored, and you will find yourself possessed of an earnest longing that you may make the effort to do this the most vital, the most necessary, the most impelling service our Lord ever challenged His servants to engage in. And the most satisfying and rewarding!

Having gotten a real desire, the next step is to look for the ways and means. These are not hard to find, for He is right at hand. He is the Holy Spirit. He will give guidance, power and success. That is His business, to guide you in the way and furnish you with the means. He has been waiting long for you to ask Him. In John 15:26, Jesus told His disciples, "*But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me.*"

I have had such a strong desire to catch a Rainbow Trout that I have waded for miles up and down a plunging mountain brook, over slippery rocks, in peril of breaking a leg or an arm, indeed slipping and falling time and again, casting here and casting there, all day long, until so dead tired I would nearly drop in my tracks, even without slipping. One might think that would be enough, but next morning you would see me out again on

the same quest. O yes, there can be an impelling desire to catch a fish.

Here is an opportunity to get without cost a leather-bound copy of the TESTAMENT FOR FISHERS OF MEN. If you have had an experience, happy or otherwise, in soul winning, tell it in a hundred words or less, and mail to ANGLERS, care The Southern Presbyterian Journal, Weaverville, N. C. If it is used in the ANGLERS series, you will receive the Testament promptly. (No manuscript returned unless requested, with return postage). The Testament may also be secured by sending two new one-year subscriptions to The Journal, or by remitting \$2.75.

"Calvin Said ..."

(On The Precedence Of Doctrine Over Experience)

"Let us also learn hence, carefully to consider and meditate upon whatever benefits we receive from the hand of God, that they may prove so many supports for the confirmation of our faith. *The best method of seeking God is to begin at His Word. Afterwards there is added experimental (so to speak) knowledge.*"*

It is popular today to play down the importance of doctrine and play up the importance of religious feeling or experience. Sometimes you will hear it said that doctrines are of less importance than how a man feels about God. At other times, you may hear it said that doctrines are a product of—or the fruit of—man's religious experience. Man meets God face to face, and out of that meeting and experience (which presumably anyone may have on any street corner or in any quiet place or in any foxhole) comes the material from which man fashions the fabric of his conception of God, or religious truth and of religious values—in short, his doctrines and dogma.

It may seem to be a quibble about words and irrelevant ideas to say that the popular notion at this point is seriously mistaken. But the issue is not unimportant. If doctrine—religious truth—precedes religious experience and, in some sense, has something to do with producing a religious experience then the tenets of faith, the contents of Scripture and the doctrines of the Church become highly important. If, on the other hand, the religious experience comes first, then, in a sense, it makes no difference what you believe. Calvin clearly saw the issue and, in his insistence upon the primacy of the Word, met it. Said he,

"In this clause ('by believing and by those that know the truth') Paul defines who they are whom he calls 'believers,' namely those that have a knowledge of sound doctrine; for there is no faith but from the Word of God."**

*From the Commentary on Genesis 48:15 (Italics mine).

**From the Commentary on I Timothy 4:5.

Extraordinary Oscillations Embarrass Anti-Diluvians

(This is the seventh in a series of articles by
J. V. N. Talmage, B.E.)

The Bible: A Chain Or A Fly-Wheel

One of the two best books on the paleo-Indians (ante-diluvians) of America is called "Early Men in the New World." It was written by Dr. Kenneth Macgowan of the University of California. It is extremely unfortunate that in America as in Europe leaders in prehistoric research are motivated by philosophical dogma, and the professor is no exception to the rule, for he rejoices that men have been emancipated from a Bible-ridden world. But just what freedom does he find? Freedom to construct mutually contradictory systems of speculative dating bona fide prehistoric stone industries and associated human fossils? On pages 88-89 of this interesting book we note that there has been in the passing years a very strong trend to increase the alleged long span of prehistoric time, and one gets the vivid impression that the greatness of the "scholarship" of these experts depends largely on their ability to manipulate data so as to date archeological finds earlier than their scholastic rivals. This is the glorious freedom from the chains of the Bible! It is extremely difficult for me to understand how religious leaders accept the dictum of such "scholarship" in preference to the Bible.

Up to the present, Bible-trusting Christians have been forced by lack of reliable information to ignore these attacks. When data was insufficient this was decidedly the best policy, but with the multiplication of data and the unscientific use of it by anti-Christian forces, the time has come for more aggressive action by Christian forces against the vulnerable artificial systems of the opposition. We have every advantage on our side, for we have the great fly-wheel of the Bible to keep our thinking steady.

There are two problems for us, FINDING THE DATA and DATING THE FINDS.

Finding the data is easy in one way and difficult in another. We will not need to conduct great and expensive expeditions, for this has all been done by the prehistorians. They have shown marvellous skill and courage and great patience in gathering vast stores of facts, and they have been as a rule exceedingly careful in recording them accurately. The reports are, however, not easy to find, for they have been recorded in periodicals with a limited circulation, and when these are noted in books it is only a selected few that agree with the writer's theory.

Dating the finds is usually connected in one way or another with those well authenticated oscilla-

tions of arctic and warm climates of northwest Europe. The pivotal question is, "WITH WHICH OF THE MANY OSCILLATIONS WAS PREHISTORIC MAN CONNECTED?" Was it with long glacial and interglacial periods alleged to have lasted from 200,000 to 400,000 years for the pair? Or was it with the small stadia and interstadia of the last glacial period, which apparently averaged about a thousand years more or less? Prehistorians of "greater scholarship" connect man with those long glacial and interglacial cycles, thus mankind becomes from 600,000 to 1,000,000 years old. Prehistorians of lesser scholarship, sometimes dubbed "conservative" connect mankind with both the longer glacial periods and the shorter stadia and so stone age man becomes somewhat younger, "only" 200,000 to 400,000 years of age. But if we connect man with those shorter stadia and interstadia alone, the age of mankind would hardly reach 10,000 years.

Thus the reader can see from a scientific standpoint that the primary need of Christians is to study carefully the nature and number of the smaller stadia of the last glaciation, remembering that we cannot afford to make scientific mistakes in order to "prove" the Bible. Thank God there is no necessity for faulty unsteady thinking on the part of those who have the "fly-wheel."

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions

Presbyterian College

Clinton, S. C.

Marshall W. Brown, President



Christian emphasis. Educational excellence. Friendly personal attention. Tests and guidance. College, Business Administration, Preparatory. Member Southern Association of Colleges and Secondary Schools.

Apartments for married students. Veterans of Korea.

Preparatory Summer School begins June 8, 1953.

Collegiate Summer School begins June 15, 1953.

PRESBYTERIAN JUNIOR COLLEGE

BOX 38-W

MAXTON, NORTH CAROLINA

GOWNS

• Pulpit and Choir •
**Headquarters for
RELIGIOUS SUPPLIES**




Church Furniture • Stoles
Embroideries • Vestments
Hearings • Communion
Sets • Altar Brass Goods

CATALOG ON REQUEST

National

CHURCH GOODS
SUPPLY COMPANY

821 - 23 ARCH STREET, PHILADELPHIA 7, PA.

Recommend The Journal To Friends

The Living God

Background Scripture: Matthew 28. Devotional Reading: John 11:17-27.

Philosophy deals with *Theories*; the Bible deals with *Facts*. Philosophy is man-invented; the Bible is God-Inspired. Three of the greatest Facts of the Bible are, The Creation, The Incarnation and The Resurrection; they are also three of the greatest Miracles: "In the beginning God created the heavens and the earth;" "*The Word was made flesh*;" "*He is not here; He is risen*." Today we study the great Fact of the Resurrection. I would like to begin our study with the question Jesus asked Martha "*Believest thou this?*" (John 11:26) It is a tremendously important question. He had come to the home of Mary, Martha, and Lazarus; their brother was in the grave; Martha had rather reproachfully said, "*Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee*." Thus, in Martha's words there appeared a ray of hope; her faith was still clinging to Jesus. Jesus said to her, "*I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die*. Then comes the all-important question, *Believest thou this?*"

It was a great question for Martha, whose brother was lying in the grave, and whose heart was breaking; it is a great question for us. Many of our loved ones are in their graves; we will soon be with them, unless Jesus comes before we die. Do we really believe in the resurrection of the body? There is a vast difference between belief in Immortality, and belief in the Resurrection and there has been much confused thinking along these lines. I have heard sermons which were supposed to be Easter sermons, sermons on the reality and meaning of the Resurrection and which were discourses on Immortality. Now, many people believe—more or less hazily—in Immortality, the continuing life after death, who do not believe in the Resurrection of the Body which is so plainly taught in the Scripture. Jesus raised Lazarus' body from the grave; he came forth bound in grave clothes; Jesus' body came forth from the tomb, not merely His spirit; the grave was empty; and He promises that He will likewise raise our bodies. All who are in their graves shall hear His voice and come forth. As we saw in the last lesson, many bodies of the saints which slept came forth when He was crucified. In his classic chapter on the Resurrection—*I Corinthians 15*—Paul gives an exhaustive study of this subject, and goes fully into the proof, the nature, and the importance of it to the believer. Our bodies will be changed into spiritual bodies, but they will be the same bodies. Our Catechism puts it this way: "At the resurrection, believers, being raised up in glory, shall be openly acknowledged and acquitted

in the day of judgment, and be made perfectly blessed in the full enjoying of God to all eternity." In the Creed we say: "I believe - - - in the resurrection of the body." "*Believest thou this?*"

Let none of us have only some vague and hazy idea about Immortality, but let us have a firm and full faith in the glorious Fact of the resurrection of Jesus, and our own rising again from the dead: "*For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him - - - wherefore comfort one another with these words*." (Read and ponder these verses in I Thes. 4:13-18). There is both comfort and sustaining power in these marvelous truths revealed to us. "*Therefore, my beloved brethren, be ye steadfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord*," exhorts the Apostle at the closing of his great chapter, I Cor. 15. Belief in the Resurrection has a tremendous effect upon our daily life and work.

I would like to treat this lesson under three heads: (1) A glorious Fact, (2) A Foolish Falsehood and (3) A Great Commission.

I. A Glorious Fact: 1-10.

The simplicity of the story with its clear evidence, makes the proof thoroughly convincing to all except those who "will not believe;" who have an "evil heart of unbelief."

The women who came early to the sepulchre had no idea but that His body was still there, for they came to anoint his body. The disciples had fled, overwhelmed, confused, completely disheartened; they did not come even until the startling message reached them. This is a complete answer to the silly story that the chief priests later concocted. Both the women and the disciples were completely taken by surprise, and it was difficult to convince them of the truth of it. (Read the account of Thomas in John 20:24-29). Even Mary Magdalene did not recognize Him at first but thought that he was the gardener, and said, "*tell me where*

thou hast laid him." They were not seeking a living, risen Saviour, but were looking for the body of the Master Whom they loved. It was hard for them to believe until completely convinced.

The great earthquake and the rolling away of the stone give another proof of the truthfulness of the evidence. This was the problem which confronted the women as they drew near the sepulchre; Who will roll away the stone? Both the stone and the seal were but bits of paper to the angel who came and rolled away the stone. The keepers, as was natural, became as dead men.

Then came the message of the angel: "*Come and see - - go and tell.*" First, see for yourself that it is true then go and tell others. Here, in but few words we have what has been called "The Making of a Missionary." Its first application was to the "good news" about the resurrection, but we can easily enlarge its scope to include the whole gospel message. "*Come and see*" was the invitation to the two disciples of John (see John 1:39), and it has been His Invitation ever since, come and see all about Me from the Cradle to the Cross, from the Incarnation to the Resurrection, thoroughly investigate, then gladly surrender your life and your all; then "*Go and Tell.*" Here we have the Great Invitation, and the Great Obligation.

There was the mixture of "fear and great joy" in the hearts of the women. How natural this is! We too should approach the open sepulchre with fear and great joy. There is the supernatural element which inspires us with "fear," as we see the almighty power of God, and then when the full meaning of it dawns upon our minds, we are ready to shout for joy.

Jesus Himself meets the women and repeats the message of the angel; "*Go and tell my brethren that they go into Galilee, and there shall they see me.*"

II. A Foolish Falsehood: 11-15.

When one examines this story which the chief priests bribed the soldiers to tell, the foolishness of it is very evident. We have already seen one proof of how silly it was when we noted the condition of both the women and the disciples; neither were in any shape mentally, physically or morally to undertake a robbery of the tomb. To any fair investigator, it was "out of the question" as we say.

Then the part of the story about "*while we slept*": that was about the last thing a Roman soldier would do, for he knew the penalty of sleeping while on duty. They promise the soldiers to "*persuade*" the governor and secure you.

III. The Great Commission: 16-20.

This is a very familiar part of the Gospel, and is the basis for the Missionary movements of the Church.

The eleven disciples obeyed the command of Jesus to go to a mountain in Galilee. There were still some who doubted, and all had to be thoroughly convinced before they were ready to preach and to face persecution and even death because they preached a risen Christ. There are several parts to this "Great Commission" as it is usually called.

1. The Foundation for these "Marching Orders" is found in the declaration of Jesus: "*All power (authority) is given me in heaven and in earth - - Go ye therefore.*" Jesus has the right to issue these "orders" for He is the Captain of our Salvation, and the Commander-in-Chief of the army of the Lord. For some symbolic pictures of this see Revelation 6:2, and 19:11-16. He gives us power, or authority, for we are His "ambassadors," and an ambassador is clothed with the authority of the One Who sends him.

2. Our Business: "*Go ye therefore and teach (make disciples of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*" We are to be "My Witnesses" as He calls it in Acts 1:8; "*Witnesses unto me.*"

The first part of our work might be called the teaching, or enlightening side. Faith cometh by hearing, and hearing by the Word of God, and How shall they hear without a preacher? Preach the Word, says Paul. We believe that the business of the ministry is not to perform some ritual or ceremony, but to teach and preach. This was certainly the way Paul understood it. We appeal to the intellect and feelings, but not through some pageantry, but by the simple presentation of the gospel message.

The second part of our work is to get people to make a decision; a confession of their faith. This comes out in the part about "baptizing them." What hinders me from being baptized, asked the eunuch of Philip. If thou believest with all thine heart, thou mayest. This is openly confessing Christ as Lord and Master. We are to persuade men to accept Christ as He is offered to them in the gospel.

Then there is further teaching to observe all the commands of Christ; what we sometimes call, building up believers in their most holy faith, or in other words, feeding the flock over which we are overseers.

3. The Concluding Promise: "*Lo, I am with you even unto the end of the world.*"

Our Living Lord is our Great Companion as we go forth to witness for Him. When Paul and Barnabas returned from their journey they reported what the Lord had done "with them."

<p>"I hereby give and bequeath to the Board of Directors of the Southern Presbyterian Journal Company (incorporated under the laws of the State of North Carolina) \$_____ for the use and benefit of said company."</p>
--

YOUTH PROGRAM FOR APRIL 5

Christ To The World

WORSHIP PROGRAM:

Hymn: "Lead On, O King Eternal!"

Invocation

Hymn: "Jesus Shall Reign"

Scripture: Psalm 72

Prayer

Offering

Hymn: "We've A Story To Tell To The Nations"

PROGRAM CHAIRMAN:

The message of the Christian faith is the message of an Easter morning; of an empty tomb that speaks with eloquence that exceeds all words; of triumph complete over death, hell and the grave through the power of a risen Saviour. To a world dying in sin, overcome with sorrow, there comes a message of hope through which "life is ever lord of death," and in which men of all nations may rejoice. Before Calvary Jesus had made an appointment with His disciples, saying, "After I am risen again, I will go before you into Galilee." To keep that appointment He walked through the valley of the shadow alone; He "endured the cross, despising the shame," and in radiant triumph met His followers in Galilee. At that meeting He gave them a commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Three responsibilities were laid upon the shoulders of the chosen few and are found in the work of the church until this hour. The first will be presented by speaker number one.

First Speaker

The disciples of our Lord were sent to warn men of the wrath to come that they might flee the approaching judgment and find refuge in a risen Lord. No matter where you look in the Bible, whether in the Old or New Testaments, the preachers and prophets of God are assigned the task of warning men that God will pass judgment upon evil and that in judgment He will destroy. God's message to men is one of solemn warning. Through Noah warning was given concerning the coming flood. Men would not heed and were destroyed. Lot was told of the judgment that would befall Sodom and Gomorrah, and though he warned his family to flee, the greater part remained and were destroyed. The message of the prophets was ever thus: "Repent! Turn ye! Turn ye! For why will ye die, O house of Israel?" John the Baptist cried out to the multitudes: "Repent! Repent! for the

kingdom of heaven is at hand!" He warned them of One who would come to judge the world, who would separate the chaff from the wheat, and pass judgment upon men. Christ came preaching: "Repent! For the kingdom of heaven is at hand." He warned of coming judgment when there would be a separation of the sheep from the goats, when men would be cast into "outer darkness, where there is weeping and wailing and gnashing of teeth." The apostles went forth, calling men to repentance, declaring that God had "appointed a day in which he would judge the world in righteousness," pleading with men to be reconciled to God. Any message today that does not sound a warning in the ears of men is not the message of Christ to the world.

PROGRAM CHAIRMAN:

"Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." Surely the world must be warned concerning the wrath to come, and we must call upon them to repent and receive the living Saviour into their hearts by faith. Christ's first utterance in His public ministry was "Repent!" But there is another responsibility that Christ has placed upon the Church. Our second speaker will place it before us.

Second Speaker

We are not only to warn; we are to *witness*. As men are called upon to repent; to turn from their sins; they must be pointed to the Lamb of God which taketh away the sin of the world. Jesus said, "Ye shall be witnesses unto me." The very heart of the Bible message is found in the simple statement of good news that "Christ died for our sins, and rose again for our justification." When men are warned of impending judgment for sin, they must be told of the way of escape. We are to bear witness unto a sin-cursed, dying world, that Christ is the way of deliverance. A true witness is not one who manufactures information as he goes along, nor does he present opinions of what might or might not be. A true witness tells what he knows that is factual and true. We are called to bear witness to the facts of the gospel, pointing men to Him who is able to save unto the uttermost. John the Baptist was called a "burning and shining light," but his light was focused upon the Lamb of God, for he "came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that light." So are we to shine as lights in the midst of a crooked and perverse generation, bearing witness to the glorious truth that "Christ died for our sins!"

PROGRAM CHAIRMAN:

Our responsibility is as wide as the world, for Jesus said that we are to warn and witness unto the uttermost part of the earth. But what is the real purpose of our bearing the message of Christ to the world, calling men to repent and believe? Surely there must be a definite goal; a real objective. Perhaps our third speaker can enlighten our minds at this point.

Third Speaker

Paul speaks of becoming all things to all men that by any means he might save some. Our goal is to *win* men to Christ. We do not simply tell the facts as an impartial witness with no heart for the case. Constrained by the love of Christ we beseech men to be reconciled to God! We do not simply set before them the truth of coming judgment, and the truth of deliverance from judgment through the redemptive work of Christ, and then say, in effect, "Take it, or leave it. I've told you the truth; now do as you like about it." "No! No! We bear witness to the truth, trusting that God, through the Holy Spirit, will bear witness to men's hearts that what we have said is true; that He will convict of sin, righteousness, and judgment, and draw men to the blessed Son of God. We plead with men to turn from sin and its bitter wages, death, that they might find life through His name. We sow "beside all waters," bearing the precious seed with tears in our hearts for the souls of men, trusting God to give an increase. "He that winneth souls is wise," and no man will win others who has no burden for them, who has no love in his heart. O that God might give us a love for the souls of men, that we might win them to our Saviour! It is said of our Lord, that "having loved his own which were in the world, he loved them to the end." He commended His love toward us in that while we were yet sinners, He died for our sins. And to His own He said, "Love one another as I have loved you." He loved the lost! He loved us when we were yet in sin! If we would love as He loved, we would warn and witness that we might win men to believe and follow our risen Saviour and Lord.

PROGRAM CHAIRMAN:

Let us for a moment imagine ourselves in that little band that gathered one day in Galilee to hear the parting words of Jesus. Our hearts are filled with mingled joy and pain, and with firm resolve. There is pain because we doubted; joy because He did not fail, and resolve that we might obey His every instruction. We listen carefully—But only one command is given! Go! Go! Warn! Witness! Win! Go! "... and lo, I am with you alway, even unto the end of the world." With His command ringing in our ears, and His love filling our hearts, we have no choice but to obey, carrying the Word of Christ to the world.

Recommend The Journal To Friends

You Are Invited To The Fifth Annual REFORMED MINISTERIAL INSTITUTE May 19-22, 1953

A Refresher Course For Ministers

Classes in Eschatology, Missions, and Covenant Theology.

Discussion Periods on current problems, and preaching clinics.

Faculty: Professor John Murray, of Westminster Theological Seminary; Rev. William A. McIlwaine, D.D., Missionary of the Presbyterian Church in the U. S. to Japan; and the Rev. J. Marcellus Kik, of Little Falls, N. J.

Cost: \$12.00 plus \$3.00 registration fee.

Location: Westminster Seminary, Philadelphia, Pa.

For information or registration write:

REV. RAYMOND E. COMMERET
Kirkwood, Pa.

Conducted by the Westminster
Alumni Association

Women's Work

Week Of Spiritual Enrichment March 29 - April 5, 1953

A Time Of Reflection And Rededication

This week marks the end of one church year and the beginning of another. It is a good time to take inventory of our lives and plan an aggressive move into the future. The following questions and suggestions are offered as an aid to thoughtful, prayerful self-examination.

DO I KNOW MORE ABOUT THE BIBLE than I did a year ago? Has it become a part of my life? Do I read and study it regularly? Have I taught it to my children, or encouraged its use among my family and friends? Beginning now, I determine, with God's help, to open my eyes and my heart to the matchless teachings of His Word, and to do my best in helping others, also, to grasp its value.

IS PRAYER MORE MEANINGFUL TO ME than it has been before? Have I experienced the satisfaction of answered prayer? If not, why not? Maybe I need to learn more about prayer by praying more. It is possible to experience the presence of God every hour of every day. Many are doing this. Wouldn't it be wonderful if I could be one of them! Some things I can do to help; attend the regular, weekly Prayer Meeting of our Church; join a neighborhood, Bible study-prayer group; borrow one or more of the fine devotional books available in the Church Library. It is possible that, by doing these, I would find just the guidance I need.

HOW ABOUT MY WORSHIP HABITS? Am I regular in my church attendance? Do I try to help

my children to understand and appreciate the church services? Do we have regular, family worship in my home? If not, what better time could there be for us to begin than right now at the Easter Season? There are books and leaflets that will help us get started if I inquire at the Church Office or visit the Library. How do we spend Sunday in my home? It would be wonderful if it were a Family Day—everyone going to Sunday School and church together, a story hour for the children, a nice walk, or making a visit together. There are so many fine things that we could plan *ahead* to do, and then Sunday would cease to be a problem with us and become a joy.

I WONDER WHAT THE NEIGHBORS THINK OF ME? Do they know I'm a Christian? They should—but maybe I've been living so that they can't quite tell. When I am with a crowd do I do what I know to be right, even though it may be hard, and not popular with the group? I must never forget that someone, maybe a young person, is always watching me to see what my decision will be. Do I call on strangers, shut-ins and people in sorrow? Is there someone who might be waiting for ME to invite him to accept Christ as his Saviour and unite with His Church? If I should "let him down" and not ask him (or her) — Oh, what a dreadful thought!

THE POWER I NEED to be the kind of a person I should be comes only from the risen Christ. I CAN HAVE THIS POWER if I really want it!

I WILL GIVE THESE SUGGESTIONS A FAIR TRIAL.

—Margaret (Mrs. J. K.) Fancher.

Tell A Woman!

We often hear "If you want news spread, tell a woman." Today Church Women have NEWS that must be spread. We have news of the most valuable Possession in this world, Christ Jesus and Salvation through faith in Him. Christ is a Possession Whom sharing will not harm. The more He is shared, the more precious He becomes. The more He is talked about, the dearer He grows. Yet, so many people do not know Him. They need to hear of the availability of this Great Possession for every soul, but How?

Tell A Woman!

Every Woman Tell

A Woman!

We could—but will we?—live up to a woman's reputation and TALK, yes, TALK FOR CHRIST.

A customer was asked by a store clerk, "How did you hear about our specials for today?" "That's easy," she replied, "Mrs. Brown saw the bargains and bought some. She phoned Mrs. Green about them. Mrs. Green called to me over the back fence and asked me to come shopping with her before the

bargains were all gone." Something akin to this is the way WOMEN COULD spread the News of the Gospel of Jesus Christ, DO THE WORK OF EVANGELISM, if you please. A friendly, personal interest in an individual, a phone call, a ride along in a car may help someone to find our Christ.

In store parlance we are told that "Good merchandise, properly displayed, plus an alert, courteous and helpful attitude on the part of the salesperson toward the customer usually means a sale." Church women have the GOOD MERCHANDISE, the Gospel with all it can mean in a life. IS IT PROPERLY DISPLAYED? Check the counter of your own life. Far too many women seem ashamed to show their Christianity in conspicuous places. Some display theirs as stores show seasonal goods. Others seem to relegate it to the inner recesses of their being where nobody can see that they have the Genuine article, if they do. We should be making sales for Christ. We can find no fault with the Merchandise. Trouble must be with the display or the salesforce!! If we, Church Women, really want others to have this Gospel of Reconciliation and Love we must become an alert, courteous, friendly and helpful salesforce, properly showing and talking our WARES, the comfort, help and joy it brings to a heart and home, its great value for today and every day and its everlasting qualities. We must make people see that Christ with His glorious Gospel of Redemptive Love and Grace is the one indispensable Possession for every household.

Make A Sale!

Every Woman Make A Sale For Christ!

What an impetus! What an exhilaration!! What a momentum would gather to the great work that the Church longs to do, winning souls for the blessed Lord, if every woman would tell another woman of Jesus and His power to save, if every woman in the Church would make one sale, win one soul for Him!! Truly nothing brings a thrilling thrill like ringing up a SALE for Christ and His Church. Try it! I dare you!!

Talk Christ

Have you not a word for Jesus?
Will the world His praise proclaim?
Who shall speak if ye are silent,
Ye who know and love His Name?
You whom He hath called and chosen
His own witnesses to be,
Will you tell your gracious Master,
"Lord, I cannot speak for Thee."

A leather-bound copy of THE TESTAMENT FOR FISHERS OF MEN without cost. See ANGLERS on Page 6.

Assembly's Training School Proves To Be A Blessing

Degollado 41,
Zitacuaro, Mich.
Mexico.

Dear Friends:

One of the many blessings the Lord has given me, was the one of being at the Assembly's Training School. It was a great opportunity that calls for a great service. I am sorry I have not been able to do it as I should.

For a few years, after I came back from the States, I worked as General Secretary of Women's Work, in my own Presbyterial. Afterwards I worked in the Literature Committee of the Mission. Now I am teaching in the High School.

Even if I cannot give my full time as a Church worker, I try to help the best I can. I have a class of about 45 young girls in Sunday School. I have been appointed Chairman of the Spiritual Life Committee, in the Church. I am working with a group of Children in Child's Evangelism. I am also the Secretary of Women's Work in my Church. I am cooperating with the Presbyterial and the Synodical by preparing Bible Studies for them.

I try to serve in any opportunity I have. I know I am doing very little, but I also know, that the Lord is able to bless even that.

I hope that every Friendship student will enjoy the true friendship and Christian love you will find at the Assembly's Training School which I will never, never forget.

—Eufemia Manjarrez.

The Greatest Book

Dr. Frank C. Laubach—"Ten million people a year are learning to read. You and I want these new readers to have the Holy Bible as their first book. And they'll get it. Because sincere Christians like you will help the American Bible Society print those Bibles in their languages and get them to new literates. It's this world's top investment in God's sight."

General Ivan L. Bennett, Chief of Chaplains of the Department of the Army, "The American Bible Society is the approved and budgeted agency of our Churches for the production and distribution of Scriptures in the vernacular tongues of the mission fields, including poor, bleeding and suffering Korea. The dollar for Bibles, when channeled through the American Bible Society, suffers less discount in overhead expense, gets to its destination more promptly, serves more efficiently and stays on the job longer."

Dr. John R. Mott—"I do not know of any other Society touching the life of those countries I know

(and they number eighty-three) more deeply and at more points than your Society."

* * * * *

Gifts sent to the American Bible Society, 450 Park Avenue, New York 22, N. Y., will help to get the Word out to the hungering multitudes.

A New Family Of Leaflets For Women

The Division of Evangelism of the Board of Church Extension has just issued a new family of leaflets on "WOMEN TO WOMEN FOR CHRIST"—The series is most attractively compiled of four leaflets—one each written by the following women: Mrs. Donald W. Richardson, Richmand, Va.; Miss Katie Lee Monk, Sebring, Fla.; and Mrs. W. B. Ardrey, Jr., Fort Mill, S. C. A fourth leaflet contains a message from the Secretary of the Division of Evangelism to the Women of the Church on the important theme "Women to Women for Christ."

These messages will enlarge the vision of women, alert us to our daily opportunities, and suggest "the how" of witnessing to women for Christ.

The packet of "Women to Women for Christ" leaflets may be had free upon request to the Board of Church Extension, 712 Henry Grady Building, Atlanta 3, Georgia.

Church News

**The Ministers' Lecture Series At
Stillman College, Tuscaloosa, Ala.
May 11-15, 1953.**

Evening Lectures: "Pastoring in the Present Day." By Dr. Harry V. Richardson, Atlanta, Ga.

Bible Lectures: "God and the Human Problem." By Dr. Harry Moffett, Gastonia, N. C.

Morning Class: "Psychology Applied in the Minister's Life and Work." By Dr. Samuel F. Franklin, Tuscaloosa, Ala.

Afternoon Class: "Evangelistic and Enrichment Program." By Dr. James M. Carr, Atlanta, Ga.

OPEN FORUM LEADERS

Tuesday, May 12: "The Ordeal of the Christian Church in China." By Dr. Irving Yuchang Lo, Tuscaloosa, Ala.

Wednesday, May 13: "The Session and the Minister." By Dr. Vernon S. Broyles, Jr., Atlanta, Ga.

A Ministerial Institute

The Fifth Annual Reformed Ministerial Institute sponsored by the Alumni Association of Westminster Theological Seminary, Philadelphia, Pa., will be held at the Seminary May 18-22, 1953. The following courses will be given:

The Doctrine of the Covenant: An Historical and Biblical Theological Study by Professor John Murray of Westminster Seminary.

Implications of the Great Commission: A study of the missionary imperative in the light of missionary experience and present conditions in Japan, with its application of the work of pastors in this country, by the Rev. William A. McIlwaine, D.D., missionary of the Presbyterian Church in the U. S. to Japan.

Historic Reformed Eschatology, by the Rev. J. Marcellus Kik, pastor of the Second Reformed Church of Little Falls, N. J.

Discussion periods on "Calvinism and the Race Problem" and "Hymns Proper to Public Worship," together with two preaching clinics, round out the program. The cost is only \$12 plus \$3 registration fee. Information may be obtained from the Rev. Raymond E. Commeret, Kirkwood, Pa.

Pray For China's Liberation

The following is copied from a letter from Miss Helen Willis dated Shanghai, Jan. 20, 1953. Parentheses added by Rev. M. A. Hopkins, D.D.

"People speak encouragingly of improved conditions since a year ago. There is a young man here back from the border of Tibet where he and his wife are working. He speaks of promise of revival all through China. Jonathan (Chinese teacher and writer) tells me of good work among the Friends in Nanking, and conversions at Luho. He himself is busy with teaching and writing. I am much encouraged by the increased sales of literature, which I feel is a good sign. Yesterday some one was in from Kashing, Chekaing, with a list of books, and took back with him almost half of the different kinds we have. (She handles only sound evangelical books). I have heard that there is a good and earnest spirit in the United Bible Schools, and the Bible is upheld. Thirty students graduate shortly, and 40 more in the spring, leaving only 32. I had hoped to meet Edna (mutual Chinese friend), but she is busy teaching. Mr. Mortensen (of China Bible House) is leaving this week (already in Hongkong), the last of the missionaries waiting in Shanghai. His friends say they hope to see him back in a year." PRAY for the LIBERATION of CHINA in 1953! Nothing impossible with GOD.

If you would like to get a TESTAMENT FOR FISHERS OF MEN without money, see ANGLERS on Page 6.

BOOKS

"Dogmatic Theology"

By William G. T. Shedd. Zondervan Publishing House, Volume I. Price \$4.95.

Dr. Shedd stands out as one of America's foremost exponents of the Reformed Faith. His "Dogmatic Theology" has blessed the ministry of many preachers of the gospel. Its lasting value is attested by the fact that it was first published more than a half century ago but still there is a growing demand for a republication.

While in the theological Seminary Shedd was taught the system of theology called "Old School" as distinguished from the "New School" divinity taught at other institutions of the East. He retained this position throughout his career. Although his early training was in the Congregational Church, he became a Presbyterian through conviction. He served at one time as minister of the Brick Church in New York City. He espoused the doctrine, polity, and confessional consciousness of the Presbyterian Church and promoted it with great enthusiasm. For twenty-eight years he taught theology in the Union Theological Seminary in New York City.

William G. T. Shedd was never intimidated by what is called "the latest thing out." He believed in the importance of having time to verify truth. In this connection he wrote, "That which has verified itself by the lapse of time, in the course of experiment, and the sifting of investigation is commended as absolute and universal truth to the individual mind and history bids us to believe and doubt not but that which is current merely; that which in the novelty and youth of its existence is carrying all men away; must stand trial, must be brought to test, as all its predecessors had been. Towards the opinions and theories of the present, so far as they vary from those of the past, the historical mind is inquisitive and critical and skeptical, not for the purpose, be it remembered, of proving them to be false with the generous hope of evincing them to be truth."

The general type of doctrine in this work is the Augustino-Calvinistic. Dr. Shedd illuminates the Reformed Faith with remarkable power and with dexterity of pen.

There will doubtless be critics of this work who will say that Shedd has been too much influenced by the Patristic, Medieval and Reformation periods and does not show enough respect for more modern theology. Shedd anticipated this criticism and wrote, "It is my conviction that there were some minds in the former ages of Christianity who were called by Providence to do a work that will never be outgrown and left behind by the Christian church; some men who thought more deeply came nearer to the center of truth upon some sub-



YOU CAN HELP

In Areas of Distress

EUROPE

KOREA

PALESTINE

**Send Material and Spiritual
Help Where It's Most Needed**

By Giving to

THE EASTER OFFERING

APRIL 5, 1953

FOR

OVERSEAS RELIEF AND INTER-CHURCH AID

BOARD OF WORLD MISSIONS • BOX 330 • NASHVILLE, TENN.

Human Misery Challenges Christians to
Share in the Name of Christ

jects than any modern minds. It would be difficult to mention an intellect in the eighteenth or nineteenth centuries whose reflection upon the metaphysical being and nature of God has been more profound than that of Anselm; whose thinking upon the Trinity has been more subtle and discriminating than that of Athanasius; whose contemplation of the great mystery of sin has been more comprehensive and searching than that of Augustine; whose apprehension of the doctrine of atonement has been more accurate than that formulated in the Creeds of the Reformation." The author felt that too much attention given to modern theology tends to thinness and weakness.

Volume One contains first of all, a theology introduction in which the author points out the nature and definition of theological science. This is followed by a section on bibliography in which the author elaborates upon the Reformed view of revelation and inspiration. The closing section contains nine chapters on the doctrine of God. The chapter on "The Divine Decrees" is especially illuminating. There are many fine statements in this chapter. Take this one as an example. "God's consciousness differs from that of His rational creatures in that there is no succession in it. This is one of the differentia between the Infinite and the finite mind. For God there is no series of decrees, each separated

from the others by an interval of time. God is omniscient, possessing the whole of His plans and purposes simultaneously. 'All things are naked and opened' to His view in one intuition. God is immutable and therefore, there are no sequences and changes of experiences in Him. Consequently the determinations of His will as well as the thoughts of His understanding are simultaneous, not successive. In the formation of the Divine decree, there are no intervals; but only in the execution of it."

Dr. Shedd finds reprobation to be the antithesis to election. He writes, "If God does not elect a person, He rejects him. If God decides not to convert a sinner into a saint, He decides to let him remain a sinner. If God decides not to work in a man to will and to do according to God's will, He decides to leave the man to will and to do according to his own will . . . When God effectually operates upon the human will, it is election. When God does not effectually operate upon the human will, it is reprobation and he must do either the one or the other . . . Election is the expression of the Divine mercy; reprobation of the Divine justice."

In a day when there is a renewed interest in Theology, we are grateful that Zondervan Publishing House has again made this work available.

—John R. Richardson.

THIS LETTER SPEAKS FOR ITSELF

"Dear Sirs:

A copy of your pamphlet, "The Reason Why," has come into my hands and I have read it carefully.

I am a minister in the Presbyterian Church, U.S.A., and I love my Church. But, the reasons you give for not joining with us are valid ones and you have not given half of the reasons that you might give.

From what I hear, you enjoy a freedom from administrative over-lordship which we lost long ago. Many of our far-reaching national mission policies are determined by a relatively small number of men far from where the work is actually being done. Orders are given and they must be obeyed.

You apparently have a work which is being blessed at home and abroad. We would welcome you into our Church as Christian brethren and as fellow Presbyterians. But, in my considered judgement, you will lose a great deal and gain little.

I believe you have an idealism many of us have lost. We need the inspiration of your firm stand for the Christian faith. Frankly, I believe it would prove a great blessing to our Church should she be faced with your refusal to join with us. Some will call you 'narrow' but I believe a great many others will admire your courage and possibly stop to evaluate the obvious trend to theological liberalism on the one hand and ecclesiastical bureaucracy on the other which is giving a lot of us serious pause."

Fraternally yours,

NAME WITHHELD.

Have you seen "The Reason Why?" Order a sample copy (free) or send \$4.00 for 100 copies.

THE ASSOCIATION FOR THE
PRESERVATION AND
CONTINUATION OF THE SOUTHERN
PRESBYTERIAN CHURCH

H. B. Dendy, Secy.

Weaverville, N. C.

THE SOUTHERN PRESBYTERIAN ... JOURNAL ...

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

APRIL 1, 1953

APR - 3 1953

Hallelujah!

Christ Arose!

*"But now is Christ risen from the
dead, and become the firstfruits of
them that slept ... Therefore, my be-
loved brethren, be ye stedfast, un-
movable, always abounding in the
work of the Lord, forasmuch as ye
know that your labour is not in vain
in the Lord."*

—I Cor. 15:20,58.

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....

Weaverville, N. C.

Dr. L. Nelson Bell, Associate Editor.....

Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw

EDITORIAL

GOD'S SON Not Merely A Son Of God (Mark 15:39)

Lohmeyer Vs. The RSV

Attention has been called to the erroneous translation in the RSV of Matthew 27:54. The parallel passage in Mark is likewise rendered in the RSV in a minimistic manner: "Truly this man was a son of God." Now the case for such a weak rendering may seem a bit stronger in Mark than in Matthew, as Mark does not have the phrase specifically repeated in the mockery as Matthew 27 does in verses 40 and 43. But the general statements of mockery in Mark 15:29-32 entirely fit the more detailed statements in Matthew; and the High Priest's question and Jesus' affirmation in Mark 14:61-64, with the cry blasphemy, lead to the supposition that He would be mocked by obdurate men as the Son of God . . . and in some way vindicated.

Professor Ernst Lohmeyer has written the latest commentary on Mark in the Meyer's Series. In his introduction to *Das Evangelium des Markus*, Goettingen, 1951, this commentator points out that the title, the Son of God, is Mark's term to describe Christ in His glory and Divine nature. Commenting on Mark 15:38, Lohmeyer suggests that the rending of the veil portended the destruction of the Temple and the rejection of the Jews; while the confession of the centurion prophesied the reception of the Gentiles. His further comment on Mark 15:39 runs thus: "It had a peculiar and probably intended double meaning: God's Son is to the Gentile any extraordinary human being, from a philosopher to a Caesar; but it is for Mark at the same time the epitome of all divine dignity and nature, which He (Christ) and He alone bears. The Word (the Son of God) appears at the beginning of the Gospel. It is heard from the mouth of God and from His demonic adversaries, but

it resounds as a human confession only from this Gentile centurion at the foot of the Cross: it surpasses the confession of Peter (as given in Mark), and affirms what appeared to the High Priest as blasphemy. So the Gentile becomes the true witness of the death of Jesus, the only voice, among those gathered under the Cross, that is not loud with scorn and mockery." Thus Mark, the Gospel for the Romans, reaches its climax in the testimony of a Roman centurion—the presiding officer at the crucifixion.

—W. C. R.

By Our Fruits

The proof of the effectiveness of Christian profession may be found in a measure in church on Sunday morning, but it is confirmed—or disproved—the next six days of the week.

Every Christian should try to be a good "Churchman" in that he or she is concerned for the welfare and the program of the Church and active in carrying out the work of the Church in its many aspects.

But, one may be an active "Churchman" and still be a mighty poor Christian, for Christianity is something which should enter into every phase of our daily lives. It is the something by which decisions are made, decisions which show the thoughts and intents of the heart.

If one is a true Christian he or she is a new creature in Jesus Christ. This does not mean that the old nature with its deeds is not constantly striving against the new, but it does mean that the Christian has a source of help, strength and wisdom which is not his own, it is supernatural, the indwelling Holy Spirit, and it is the Spirit which makes the difference.

Paul tells us that the fruit of the Spirit—exhibited in the lives of believers—is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.

Is one of the characteristics of our lives *love*? Only by the Holy Spirit's help can we love others as God would have us love them. Are we *joyful* Christians? Unfortunately, so many of us seem sad and depressed, there is no radiance on our faces, no evidence in our behavior that we have the most wonderful thing for time and eternity, nothing to show that because we know and love the Lord all things are working together for our good.

Does *peace* characterize our daily living, peace with God, His peace in our hearts, peace with our fellowmen? Are we *longsuffering*, willing to take a slight, willing to be misunderstood, willing to accept things we feel we do not deserve?

Are we *gentle* in our dealings with others? How often one's Christian testimony is destroyed by a lack of gentleness and consideration for the feelings of others! Is *goodness* a word which may be applied to our way of life? Do people see in us those virtues of honesty, humility, straightforwardness and right living which would make them say, "He is a good man—she is a good woman?"

Does *faith* characterize our outlook on life, faith in God, in His Son, in His Word? Faith that He is able to fulfil that which He has promised? Faith to believe that regardless of how dark the present outlook, He is behind the shadows and that He keeps constant watch over His own? Are you willing to live by faith and not by sight.

Do others find us *meek* or do they see us aggressive, self-assertive and anxious to be in the center of praise and in the spotlight of publicity? We are told that the meek will inherit the earth. Do you believe it?

Are we *temperate* in our lives? One can be a teetotaler but very intemperate, for while one may flee from alcohol he can kill himself eating. Temperance is a way of living, having to do with the things we eat and drink, with the words we speak or refrain from speaking, with our games and exercises, yes, even with our activities within the Church. We may be so intemperate in being active that we forget to be quiet with the Lord and His Word, thereby letting Him refill and refit us for service.

Let us stop and examine our own hearts and lives in the light of these attributes of the indwelling Spirit. Are these fruits showing forth in our daily living? If so let us stay close to Him and continue to grow in grace. But, if we see—as we must—the shortcomings in our own lives, let us confess our sins, turn from them through faith in our Lord

Jesus Christ and let us receive the Holy Spirit in His fulness into our hearts and lives.

Then, and only then, people will see the fruits of the Spirit in our daily contacts with them.

—L. N. B.

The Church's Impact On American Life

Elsewhere in this issue we are reprinting an editorial taken from *The Church Herald*—a comment on the book, *Crowd Culture*, by Dr. Bernard Iddings Bell, well known Episcopal clergyman and writer of Chicago. We commend this to the careful attention of our readers. *See below.* —H.B.D.

THE CHURCH'S IMPACT ON AMERICAN LIFE

The 87,000,000 Americans who are associated with some religious body make no real religious impact on American life, says Dr. Bernard I. Bell, in his recent book, *Crowd Culture*. Ecclesiastics may think so, he says, but "certainly no competent sociologist or political scientist, no scholarly observer of our country who is not himself a professionally ecclesiastical person, says or thinks that the Church has much to do with the complexion of the contemporary American picture. Instead, their usual conclusion is that most Americans regard the Church as "promoter of a respectable minor art, charming if it happens to appeal to you, its only moral function to bless whatever the multitude at the moment regards as the American way of life."

This is a strong indictment, but it cannot be quickly dismissed. What real effect is the Christian faith having on American life? What changes for moral and spiritual uplift is it bringing about in our society? Do Christian people really work together to clean up politics, and to keep it clean? Is the Church filled with people who have a mighty desire to bring righteousness and godliness into every area of life? The Church cannot save our society from catastrophe, says Dr. Bell, as long as it remains "an uncommitted host of politely respectable people, willing to be led by professional ecclesiastics whose methods of promotion and administration are just about as worldly as those of the sick society they say they wish to reform but which, as a matter of fact, deforms them almost as easily as it deforms everybody else."

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 48, April 1, 1953.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

One reason for its failure to make an impact on our society, says Dr. Bell, is that it has "become to most of its adherents a substitute for God." Too much it tends to "exalt, admire and enrich itself." A look around on American life, we believe, will show that churches often tend to become an end in themselves. Missionary enthusiasm may be gained in the new evangelical mission boards, but the larger denominations are not increasing their missionary personnel. Today's emphasis is upon the ecumenical organization, not the Gospel proclamation. There was a day when the Church, not looking for power, had power. Today, the Church, looking for power in itself and for itself, sadly lacks it. But power comes only when the Church glorifies not itself, but its Lord.

If the Church is to make an impact on American life today, says Dr. Bell, it must believe and declare a sound and unambiguous set of theological convictions about God and man, instead of the present babble of theological contradictions. The average man in the pew, he says, is often confused by the fact that two very different theologies are being commended to him. He does not quite realize this great division in Christianity, and that it crosses many denominational lines. One theology he describes as liberalism, which may sometimes recite the older creeds, but which if it does, puts them into "meanings radically different from those which these creeds and forms of worship have carried for nearly two thousand years." The other is the Christianity of the centuries, the historic Christianity which believes the doctrines of the Bible, and what it declares about man's sin and redemption through grace. It is impossible, he says, to maintain that these two are varieties of the same religion. They are incompatible, and if one of them is true, the other is not. This liberalism, he says, has confused the people, making it hard for John Doe to get at what Christianity really teaches. As long as the Church is itself thus theologically divided, says Dr. Bell, it will not be able to help a confused and troubled world.

We need sound theology, the theology of the Bible. And we need to add to such theology the true adoration and worship of God. Of formal worship, and of social clubs in our churches, there is more than enough. What is needed is a Church that shall love God with all its heart and soul and mind and strength. That can happen only through the indwelling and infilling of the Holy Spirit. The Church will be able to help our civilization and preserve it only when it is itself a salt that has not lost its flavor. Is your local church that kind of a church?

—THE CHURCH HERALD.

A leather-bound copy of THE TESTAMENT FOR FISHERS OF MEN without cost. See ANGLERS on Page 6.

What? Another Financial Campaign?

By Emmett B. McGukin*

Many have asked that question since the Charleston General Assembly named the year 1953 as the time for the Church to raise at least \$2,000,000 for Negro Work. It is a good idea. It means that Stillman College will be greatly strengthened; that leaders of the Negro race will be trained; that new churches will be built for the Negro.

But this calls for a new campaign for funds! We have scarcely recovered from our efforts in the Program of Progress. The Every Member Canvass is upon us and there will be another in November. Moreover it seems that every agency in the Assembly has asked for the "left-overs" in the budget this year. The local building program is making an insistent demand upon the giving of our people. Some person ought to give some reasons for this new campaign, and they had better be good. Well here goes for some reasons, seven of them in fact, seven imperatives.

1. *There is a growing public sentiment that favors the Negro.* We have a new attitude in the South. We have taken a second look at the so-called Negro problem. The result has been that even the most skeptical radical and the most unreconstructed reactionary have come to the conclusion that what looked like a problem twenty years ago is an opportunity today. Much is said about human rights. Education is looked upon as an essential and not a detriment to the Negro. He is given a living wage and a better place to live. It is the psychological time for the Church to take advantage of such a congenial climate and do something dramatic for the Negro.

2. *There is the insistent demand of an awakened conscience in the Church.* The Negro has been on the hearts of good men in the church for generations. Today he is on the conscience. In church courts, in church pews, and in the pulpit there is a Spirit that is moving and there is a Voice that is demanding action. We dare not pass over the chance to give this conscience expression and follow the leading of the Spirit.

3. *The obligation of a personal debt on the part of most of us cannot be escaped.* Presbyterians are in debt to the Negro. He has been our servant. To him and his family we have entrusted our dearest possessions as well as our most menial tasks. He has discharged his responsibility in both equally well. At the same time, we have left him to get his education and his religion where he can find it. We have spent little time, less prayer, and even less money on his spiritual welfare. This is the time for Presbyterians to speak out and let the Negro know where we stand.

*Dr. McGukin is pastor of the First Presbyterian Church, Lynchburg, Va.

4. *The haunting fact of past failures is enough to shame us.* The history of the Church and its Negro work is not impressive. From 1865 to the present there are only a few places where a devout Presbyterian could stand up and cheer about Negro work. For the most part there has been an endless record of false starts. But we cannot afford to continue this record of failures. Somewhere we need to make a stand and win a substantial victory. Now is the most impressive time.

5. *The lure of unprecedented opportunity is something that we cannot deny.* It is different from the other opportunities that we have known. In the past twenty years there has grown up in our midst a class of Negro people who are intelligent, educated and progressive. They are the potential leaders of their race. They are not satisfied with their churches. They want what we as a church can give them in evangelism, church life, education and social outlook. This is made to order for Presbyterians who like to boast about their emphasis on education, their appeal to reason and judgment, and their love of orderliness and sanity in all things. If we neglect this chance to educate and evangelize, then we might as well cease our boasting.

6. *There is the pressing problem of our world situation* which is the subject of common conversation from the street corner to the White House. This is open season for foreign policy talk. We have been thrust out of our provincialism into the place of world leadership and we are finding ourselves inadequate. But this much is true. Amidst all the forces that are on the march in our world today, the colored people, outnumbering the white by far, are asking for a new day and they will have it. Around the world we are being criticized because we do not practice in our own land what we preach to others. Our world witness is affected by our witness at home. We cannot impress the races of men in ancient lands if we neglect men of different color here in our own country.

7. *The imperative of the great commission is always with us.* "Go ye" is the command that still stands. This cause is closer to the heart of our blessed Lord. He gave His life a ransom for many, regardless of color or tongue or social position. The minister who boldly pleads for help in order that men and women in the Congo might be saved has the same compelling commission with regard to the Negro who is his neighbor. The great commission of our Lord becomes effective at the front door of the church. It applies to second-rate housing areas, slum sections, and communities of segregation all across the South. This campaign has its chief reason for being in the heart of our Saviour. It is His will that we evangelize and teach and preach with our message beamed toward the Negro.

What . . . another financial campaign? . . . Yes, indeed. And this one will make better people, better Presbyterians, better Christians of all of us. What's more, we'll be glad we had a part in such a noble enterprise.

"Calvin Said ..."

(On The Relative Merits Of Wealth Or Poverty)

"(In this passage) the rich are deprived of all excuse, if they are so rooted in the earth, that they do not attend the call of God. Two extremes however, are here to be guarded against. Many place angelical perfection in poverty; as if it were impossible to cultivate piety and to serve God, unless riches are cast away. Few indeed imitate Crates the Theban, who cast his treasures into the sea, because he did not think that he could be saved unless they were lost. Yet many fanatics repel rich men from the hope of salvation; as if poverty were the only gate of heaven. Whereas poverty, sometimes, involves men in greater temptations than riches. But Augustine wisely teaches us that the rich and poor are collected together in the same inheritance of life; because poor Lazarus was received into the bosom of rich Abraham."*

Calvin took a very realistic attitude towards the good things he believed God had placed in the world for man to enjoy. And he widened the usual interpretation placed upon the word of Christ that "... man looketh upon the outward appearance, but God looketh upon the heart." Calvin believed that anything can become an evil if it is abused and, in the same way, almost anything can become a good if it is used for the Glory of God. He did not prefer the rich to the poor, nor was he himself a lover of riches: he remained incredibly poor throughout his life and several times rejected gifts of money because the severe standards by which he judged himself would not permit him to accept them. And he fully realized the dangers inherent in the possession of this world's goods, for he went on to say (above) "... that we must beware of the opposite evil; lest riches should cast a stumbling-block in our way, or should so burden us, that we should the less readily advance towards the kingdom of heaven." The point is that so far as Calvin was concerned, austerity, or "asceticism" did not in itself constitute reason for laying special claim to the mercy or the goodness of God. The poor man is not the more beloved of the Lord, simply because he is poor and for no other reason.

*From the Commentary on Genesis 13:2.

BAPTISM

By Rev. John Scott Johnson, Ph.D.

Fourth Printing, 27th thousand, 40 pages. Headings and subheadings make material easily available for busy people. Keeps close to the Bible. Bible references cited are also quoted.

Prices are low, \$3.00 will supply 25 families; \$10.00, 100 families.

Order From
The Southern Presbyterian Journal
Weaverville ... North Carolina

ANGLERS

(By The Editor Of The Testament
For Fishers Of Men)

Lesson No. 2—Ways And Means

A fisherman must have tackle. When I was a cotton buyer in Alabama I visited a man who had a one-thousand-acre farm and had accumulated 300 bales of cotton. I was a welcome guest at his home, and after three days succeeded in buying his crop. Knowing he had a mill pond I had brought my fishing tackle along, and one afternoon was rewarded by a string of beautiful bass. My host and the natives were amazed by the way the fish struck at my lures, not too skilfully cast. Their fishing had been confined to "suckers"—sluggish, bony fish that nibbled at set hooks baited with wads of cotton soaked in mush. That night my host got out a mail order catalog and ordered \$45.00 worth of fishing tackle as near like mine as the pictures would indicate. An inspired fisherman will spare neither pains, time nor money in providing himself with tackle.

The tackle for fishers of men consists of two first and most necessary of all items: the Holy Spirit and the Word of God. (Apologizing for calling these "items"—but it is done with all reverence). They are both right at hand and easily available. (No mail-order catalog and slow mail delivery here). The importance of these two cannot be overestimated. You cannot convict, convert nor regenerate a soul. The Holy Spirit can and will, if you will allow Him to operate through you. (Rather, let you be *His* tackle). He not only gave us the Word, but He also *interprets* the Word. (II Tim. 3:16).

The Holy Spirit is as necessary in soul winning as the tiller is to a ship at sea, or better say, the Pilot. Each step in the effort must be guided by Him. There is no rule of procedure to follow, because every case is different in some degree. No two people are exactly alike. Indeed no person is exactly the same today as he was yesterday. The soul winner is in constant need of fresh instructions. Only the Holy Spirit, Who is cognizant of every phase of the circumstances and every minute change in your prospect, can make the way clear. So keep in communication momentarily with Him, somewhat like the scouting sergeant with his "walky-talky" keeps contact with the commanding officer in the rear. It requires less than a second to ask Him "What must I do now?" even in the presence of your prospect.

We will take up in Lesson No. 3 the other main item of "tackle"—the Word.

Meantime, remember, this column wants a 100-word (or less) account of your experience in "fish-

ing for souls." Your name will not appear if you prefer it so.—See below.

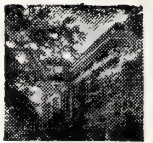
Here is an opportunity to get without cost a leather-bound copy of the **TESTAMENT FOR FISHERS OF MEN**. If you have had an



experience, happy or otherwise, in soul winning, tell it in a hundred words or less, and mail to **ANGLERS**, care The Southern Presbyterian Journal, Weaverville, N. C. If it is used in the **ANGLERS** series, you will receive the Testament promptly. (No manuscript returned unless requested, with return postage). The Testament may also be secured by sending two new one-year subscriptions to The Journal, or by remitting \$2.75.

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited. In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

Christian emphasis. Educational excellence. Friendly personal attention. Tests and guidance. College, Business Administration, Preparatory. Member Southern Association of Colleges and Secondary Schools. Apartments for married students. Veterans of Korea. Preparatory Summer School begins June 8, 1953. Collegiate Summer School begins June 15, 1953.

PRESBYTERIAN JUNIOR COLLEGE

BOX 38-W

MAXTON, NORTH CAROLINA

GOWNS

PULPIT-CHOIR

CONFIRMATION

BAPTISMAL

DOCTORS MASTERS BACHELORS

CAPS GOWNS AND HOODS EST. 1912

BENTLEY & SIMON

7 WEST 36 ST. NEW YORK 18, N.Y.



PULPIT & CHOIR GOWNS

Pulpit Hangings — Altar Cloths
Bible Markers — Communion
Linen — Embroideries — Fabrics
Custom Tailoring For Clergymen
Marking 116

1837 Years of Service 1953
To The Church And Clergy

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

Recommend The Journal To Friends



Human Misery Challenges Christians to
Share in the Name of Christ

YOU CAN HELP

In Areas of Distress

EUROPE

KOREA

PALESTINE

Send Material and Spiritual
Help Where It's Most Needed

By Giving to

THE EASTER OFFERING

APRIL 5, 1953

FOR

OVERSEAS RELIEF AND INTER-CHURCH AID

BOARD OF WORLD MISSIONS • BOX 330 • NASHVILLE, TENN.



Belhaven College

Fully accredited Liberal Arts College for women. Ideally located in Mississippi's historic and progressive capital city, an educational and cultural center. Year-round sports, including equitation, boating, swimming, tennis and golf. Combines highest academic standards with emphasis upon vocational training in Teaching, Business, Religious Education, Recreational Leadership, Homemaking, Music, Art and Speech. Total cost for session: \$800.00.

Dr. G. T. Gillespie, President

Jackson, Mississippi

Write for Catalog TODAY!

KING COLLEGE

Presbyterian • Coeducational • Founded 1867

Sound liberal education under vigorous Christian influences. Fully accredited. Four-year Liberal arts, sciences, business education. **Four Types of Scholarships:** (1) Competitive, (2) Academic, (3) Grant in Aid, (4) Remunerative Work. Sixty-acre campus. Intra-mural sports. Dormitories. Summer session. Catalogue and illustrated booklet. Board, room, and tuition \$730.

R. T. L. LISTON, President, Box J, BRISTOL, TENN.



Extraordinary Oscillations Embarrass Anti-Diluvians

(This is the eighth in a series of articles by J. V. N. Talmage, B.E.)

The Mistakes And Failures Of The Geologists

We hear about mistakes in the Bible from certain sophisticated religious leaders but we never hear from them about the mistakes in geology for which they abandon the Bible. Since the dating of the prehistoric finds is primarily a geological problem, we ought to know when the geologists are telling us facts, and when they are merely guessing. By far the most important fact about geology that every Bible student should know is that the geologists, in spite of the efforts of the best minds in many countries, working for over a century, have failed completely to find the cause of the "ice-ages." Theory after theory has been proposed, but none widely accepted. Not only prehistoric dating, but many subsidiary theories depend on the right answer to the ice-age problem, so we can know there is no certainty in any of the dating systems now used.

First, I will give some of the present assumptions upon which geologists base their thinking.

1. That extended glaciation was due to a cooling of the earth (wrong).
2. That the changes in temperature of the earth was a very, very, very slow process (wrong).
3. That "ice-ages" have occurred at greatly separated intervals in the history of the earth (wrong).
4. That the cooling of the various regions was contemporaneous throughout the earth (wrong).
5. That there were four cycles or glaciations in the Pleistocene Age (wrong).
6. That the absorption of sea-water to form ice-caps caused the sea-level to drop (wrong).
7. That the drop of sea-level was contemporaneous and uniform throughout the world (wrong).
8. That mountains rose very, very, very slowly (wrong).
9. That the desert rainfall varied according to the advance of the ice (wrong).
10. That stadia were little more than halts in the retreat of the ice (wrong).
11. That we are still living in the last ice-age (wrong).
12. That sea-level changes during stadia were minor (wrong).
13. That the Biblical account of the Flood is absurd scientifically (wrong).

Second. Below are some things the geologists admit they do not know.

- (A) The cause of the "Ice-ages."
- (B) The cause of the mountains rising.
- (C) The cause of the smaller stadia.

Why have they failed? They have despised the data from God's Word and arranged the formations according to a philosophy which has for its primary purpose the development of the world without God.

Yes. I know what the religious leaders are going to say. "All you have done is to tear geology to pieces, so far giving nothing constructive." They are exactly right, I deserve the criticism, for that is just what I say about their treatment of the Bible. There is one difference however—I am not going to tell you each one of those false theories has a "spiritual meaning," I am going to throw them into the junk-pile as useless, and get something that is true."

BOOKLETS BY P. B. HILL

Now Enjoying A NEW POPULARITY

One of the Most Helpful Series of Christian Booklets Ever Published! These pamphlets have run into many printings, some of them over 100,000 copies. Yet the price is amazingly low for these highly valuable booklets.

"What Presbyterians Believe"	15c
"Preparation For Church Membership"	10c
"The Meaning Of Death"	12½c
"Making A Home"	25c
"Don't Worry"	Four For 25c
"What Have You Done?"	15c
"If You Believe"	5c - Fifty For \$2.00

|||||||

Order From

The Southern Presbyterian Journal
Weaverville, N. C.

All Orders Filled Postpaid Anywhere In The
World Where U. S. Mail Is Accepted

BAPTISM BY SPRINKLING

By Ben. L. Rose - Pastor

The article published under the above caption in The Journal is available in booklet form postpaid at the following prices: 10c per single copy; \$1.00 per dozen copies; \$5.00 per hundred copies, or \$35.00 per thousand copies. All prices quoted are postpaid. Let us have your order at once as our supply is limited.

Communism And World Missions

By Rev. M. A. Hopkins, Th.M., D.D.

Ever since the outbreak of the Sino-Japanese war in 1937 I have realized more and more that foreign missions is a great and fierce warfare with the powers and principalities of evil, the world rulers of this darkness. It is not the simple, sweet, romantic thing that some were prone to think it was. It is not a mere sharing of our culture and civilization with others; nor an invitation to non-Christian peoples to join with us in our mutual quest for God; nor a friendly gesture to less privileged peoples; nor a justification of western civilization as some have styled foreign missions. It is the front battle line of the Church Militant in an age-long spiritual conflict. It is carrying the attack right into the enemy's camp. It is attacking Satan in his own headquarters. It is dynamiting Satan's strongholds. We should not be surprised if he strikes back.

This war has been waged throughout the centuries, and now seems to be entering its final phase, which Bishop S. J. Andrews aptly called: "CHRISTIANITY AND ANTI-CHRISTIANITY IN THEIR FINAL CONFLICT." Ever since the First World War in 1914 events have been moving toward this great final crisis. How much longer it will take before the end is reached no one dares to say. But events can happen with startling rapidity as they did just before the outbreak of World War II and since its end in 1945.

The Chinese strategy for certain victory reads: "Know yourself, know your enemy, and every battle will end in victory." This is true of all warfare, whether on the personal spiritual level, or on an international, global scale. It is particularly pertinent to war with Communism. Over-estimation of self and under-estimation of the enemy could easily result in great defeat and world-wide disaster. It has taken us some thirty years to wake up to what Communism really is, and some are still unaware of the gravity of the situation that confronts us.

There is no use in vilifying Communism and calling it all the bad names it so well deserves. Not even the Archangel Michael brought a railing accusation against the devil when he contended with him over the body of Moses. He had due respect for his enemy, and only said: "The Lord rebuke thee." What is needed is a calm, thoughtful analysis of what confronts us on an ever-widening battle line at home and abroad. We need to appraise Communism and understand it. WAKE UP TO THE DANGER OR BE BLOWN UP BY IT! America has been asleep long enough, lulled by the wily diplomats of Moscow, and the secret agents of the Kremlin at home in our midst. Let us wake up to the following facts before it is too late:

I. COMMUNISM'S SUPREME AIM: WORLD REVOLUTION.

Communism has always had as its one, persistent consistent aim **WORLD REVOLUTION**. Let us make no mistake about that. One hundred years ago Karl Marx issued his "Communist Manifesto," in which he set forth the pattern that Communism has undeviatingly followed ever since. Ever since that day every successive leader of Communism has emphasized **WORLD REVOLUTION**—Marx, Engels, Lenin, Stalin, Mao Tse-tung, and their satellites have never deviated a hair's breadth from this consistent party line.

For nearly two thousand years Christianity has had as its one **DIVINE COMMISSION WORLD EVANGELIZATION**: "Go ye into all the world and preach the gospel to every creature, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you all the days even unto the consummation of the age."

So also Communism in effect says to its followers: Go ye into all the world and preach Communism to every creature, and make comrades, pinks, and fellow-travelers of all nations; undermining all governments by subtle infiltration, espionage, and lying propaganda in the name of Marx, Lenin, and Stalin; indoctrinating them in the party principles of militant atheism, class hatred and strife, mendacity, lying propaganda, false accusations, inhuman tortures, political assassinations, mass murders, and forced slavery worse than death; and your reward will be not "pie in the sky," but life in the workers' paradise to be set up on earth by the Communist **TRIO** and their successors.

Here they are: **WORLD EVANGELIZATION** and **WORLD REVOLUTION**, two diametrically opposite forces, in head-on collision, locked in mortal combat, in a life-and-death struggle such as this world has never seen before. Such in brief is the world situation today. There have been, are, and will be defeats and victories on both sides, but we know that the final triumph belongs to our Lord Jesus Christ and those on His side who are fighting for truth and righteousness. He says to us: "Be of good cheer, I have overcome the world." And we answer: "Thanks be unto God who always leads us in triumph in Christ, and makes manifest through us the savor of the knowledge of Him in every place."

II. COMMUNISM'S BASIC PRINCIPLE: ATHEISM.

Communism is not only agnostic, anti-religious, and atheistic, but it is violent, aggressive, militant atheism of the most fanatic type this world has ever known. It denounces, denies, and defies God, and seeks to banish Him from the minds of men and from His own universe. It has been so from its beginning, and has never changed, unless for politic reasons it finds it expedient to soft-pedal its anti-God harangues, and its blatant blasphemies against the Most High.

"Religion is the opiate of the people," wrote Lenin in his book "Religion" published shortly before his death in 1924. By this he meant that religion is used as an anaesthetic to lull the masses into insensibility while they are being exploited by the capitalists. For thirty years I have heard that slogan in China, not only among the intellectual classes, but in the country villages where I went to preach.

At about the same time Zinovieff, an early Communist leader, expressed the exact thought of the Russian revolution: "We will grapple with the Lord God in due season; we shall vanquish him in his highest heaven, and wherever he seeks refuge, and we shall subdue him forever."

Also at that time, "Izvestia," a Russian newspaper, carried a blasphemous cartoon on its cover, showing a workman ascending a ladder, at the bottom of which stood school houses, churches, and government buildings had been wrecked and were lying in chaos, and at the top of which there was a crude, grotesque caricature misrepresenting the Holy Trinity. The workman's body was bare to the waist, and in his uplifted right hand he carried a huge sledge-hammer. Underneath was the legend: "We have overturned all authority on earth, and now we will overturn the throne of God in heaven."

In the "Saturday Evening Post" for June 7th, 1952, there appeared an article entitled "Red China's War Against God," written by Peggy Durdin, the daughter of a Presbyterian missionary to China. The article reminds us that while a few years ago there were between seven and ten thousand missionaries of every nationality in China, if the present rate of departure continues, not one will be left by the end of 1952, except those in Communist jails. And the end of 1952 saw this estimate confirmed. How different things are today than in the famous Boxer Uprising in 1900, when the United States demanded and received indemnity for the missionaries slain by the Boxers! But this indemnity was used to educate able young Chinese in this country, and won for America the approval and good will of the Chinese people. But all this is being undone by the Communist masters of China. The very minds of millions of Chinese, our comrades-in-arms and potential friends, are being so deceived and rebuilt that there will soon be among

these 500,000,000 people, a deep hatred for everything pertaining to America and Christianity! This is the inevitable result of the so-called "Brain-washing" process by means of forced confessions of crimes never committed. Yet the Church seems hardly aware of the fearful significance of all this! Wake up or be blown up, Christians of America!!

III. COMMUNISM'S INEVITABLE COROLLARY: DEIFICATION OF MAN.

Not only does Communism defy and deny the only living and true God, but it also takes the next inevitable step: it deifies man. All history shows the tendency of arrogant dictators, drunken with self-confidence and victory, to claim to be gods and to defy the true God. This was so in the case of Nebuchadnezzar, the Pharaohs of Egypt, Alexander the Great, Antiochus Epiphanes, Herod the Great, Herod Agrippa I, in Acts 12:20-23, the Roman Emperors, Hitler, Mussolini, and now Stalin. Let us see how the Communists do this:

1. The deification of Lenin.

When Lenin, the leader of the Russian revolution, died in 1924, his body was embalmed and placed in a glass coffin, and a magnificent mausoleum was erected for it in the Red Square in Moscow. A corps of expert chemists were kept employed to work on the body by night to preserve it from decay, that by day the deluded people might file by to worship the embalmed corpse of Lenin the immortal! Lenin is Communism's dead god.

"Time" for Feb. 2, 1953 reviewed "My Uncle Joseph Stalin" by Budu Svanidze, in which we are told that when the mummy of Lenin began to rapidly deteriorate at the beginning of World War II, Stalin was afraid the people would take it as a bad omen. So he had a perfect likeness made and Lenin's real body was cremated and the ashes put in the Volga near his birthplace. To cremate a mummy was nothing to one whose hands were red with the blood of millions!

2. The deification of Stalin.

But Stalin is also being deified so as to become Communism's living god. Enough information trickles through Russia's iron curtain to show the awful mastery of that great nation by the deceiver of nations himself, and how great areas of our world are fast preparing for the coming of Antichrist. One of the most amazing of these trickles is a poem entitled "Stalin" by Rakmet Seyidov, which was published in "Turkmenskaya Iskra" in Sept. 23, 1951. The editor of the "Baltic Review" furnished the following English translation to "The Life of Faith":

STALIN

"Sight for eyes, word for lips—thy name is Stalin.
Will for hearts, strength for hands—thy name is Stalin.

Road to new days, beacon for centuries—thy name is Stalin.

Thou, mighty Stalin, commanded the whole earth to bloom the year 'round.

Thou, mighty Stalin, commanded the erection of palaces higher than mountains.

We will mention thy name and torrents of living waters will rush into the sands.

We will mention thy name and rustling orchards will bloom in the black steppes.

We will mention thy name and thy sons and daughters will toil successfully.

We will mention thy name and millions of strong men will begin to create.

Thy name sounds like a thunder-storm over the enemies' heads.

Thy name inspires thy people to great endeavors. Ancient mountains bow their heads before thee.

Thy name means peace and calm to our native land. In the light of dawn eagles carry thy name to the sun.

Young women, whispering thy name, weave marvelous rugs with Stalin thy name.

'Father' my people call thee.

In millions of hearts the people glorify thee.

Our wise father! My native land blossoms in thy glory.

It is free and strong by thy will, by thy strength.

Thy glory, father, lights us with pride.

Thy word, father, fills us with wisdom.

Know our father: loyal to you all our people will give their blood and life in the struggle for our mother land.

Sagbol, the Turkmenian people send thee their hearty greetings!

Live eternally in our love, our father, from generation to generation."

At the end of February 1953 a radio broadcast said that a colossal statue 100 feet high had been erected to Stalin in the Red Square of Moscow. This cannot but call to mind the statue of gold that Nebuchadnezzar had erected to himself on the plain of Dura in 600 B. C. It too was 60 cubits, or about 100 feet high. History repeats itself and is running true to type.

Yes, Communism's dead god is Lenin, Communism's living god is Stalin, but he is getting old and will soon go the way of all the earth. Who will be next? (*Stalin died shortly after this was written. Ed.*)

IV. COMMUNISM'S UNCOMPROMISING FANATICISM: DEVOTION TO THE PARTY.

The fanaticism of the Communists is more intense than the devotion of the Mohammedans for Allah. With their slogan: "There is no god but Allah, and Mohammed is his prophet," they fought their way by sword and wanton bloodshed through Asia, North Africa, and Europe, till stopped at the Battle of Tours in 732 by Charles Martel. They murdered Christians or forced them to recant, and turned Christian churches into Mohammedan mosques. Now Communism is overrunning the world with its slogan: "There is no god at all—except Stalin."

There is no neutrality in Communism. If one is only 99 per cent for the party he is regarded as a traitor. "He that is not with me is against me" has been adopted by the Communists and ruthlessly applied. In fact, there are many things in Communism that seem to have been adopted from the Bible and Christianity. This is not strange, for Stalin himself in his youth was a theological student preparing for the priesthood! His name was Joseph Dzhughashvili, which he later changed to Stalin—the man of steel.

Communist fanaticism shames us Christians for our pale, anemic, luke-warm, half-hearted zeal and devotion to Christ. It may be that God has sent us Communism as a thorn in our self-satisfied, complacent, luxury-loving flesh to wake us up before it is too late.

In Matt. 12:30 Christ said: "He that is not with me is against me." In Luke 9:62 He said: "No man having put his hand to the plow and looking back is fit for the kingdom of God." Again in Matt. 5:20 He said: "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter the kingdom of heaven."

In the name of Christ, adapting His words to our times, I earnestly and solemnly say to you today: Except your love, zeal, loyalty, consecration, and self-denying devotion to Christ and His cause shall exceed the fanaticism of the Communists in their devotion to Stalin and the party, ye shall not be able to evangelize the world nor save Christianity from utter destruction!

Some one has said: "The one power on earth Communism has to fear is an awakened, Spirit-filled, totally committed church, ministering to the total man in the name and with the compassion of Christ."

Christ, and Christ alone, can and will lead us to victory, but we will have to take the way of the Cross, and follow Him all the way to Calvary. "If any man would come after me, let him deny himself, and take up his Cross DAILY, and follow me," Luke 9:23. "These are they that follow the LAMB whithersoever He goeth," Rev. 14:4. And as we follow let our earnest supplication ever be:

"From prayer that asks that I may be
Sheltered from winds that beat on Thee,
From faltering when I should aspire,
From faltering when I should climb higher,
From silken self, O Captain, free
Thy soldier who would follow Thee.

"From subtle love of softening things,
From easy choices, weakenings,
(Not thus are spirits fortified,
Not thus went the Crucified)
From all that dims Thy Calvary,
O Lamb of God deliver me.

"Give me the love that leads the way,
The faith that nothing can dismay,
The hope that no disappointments tire,
The passion that will burn like fire,
Let me not sink to be a clod;
Make me Thy fuel, Flame of God."
—Amy Carmichael.

Note: The author was missionary in China under the Board of World Missions of the Presbyterian Church in the U. S. from 1917 to 1951, and was behind China's iron curtain for nearly two years. This address was first delivered in Oct. 1952. This copy was typed on the morning that news of Stalin's stroke came over the radio—March 4, 1953.

SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

LESSON FOR APRIL 12

Paul's Conversion At Damascus

**Background Scripture: Acts 7:58 - 8:3;
9:1-30; 22:1-21; Galatians 1:1; Philippians
3:4-6. Devotional Reading: Isaiah 6:1-8.**

This quarter we take up the Life and Letters of Paul. There are some men in the Bible who stand out like giant mountain peaks; one is Moses, the greatest man in the Old Testament, I believe, and another is Paul, the greatest man in the New. Just as Moses' influence was so tremendous upon the Jewish Nation, so was Paul's influence in and on the Christian Church. Peter and John, and the other original Apostles, lived and labored well, and left their impress upon the Church, but Paul stands out so far above them that he seems almost alone—a great mountain peak rising high above all his contemporaries and successors.

Both Paul and Isaiah began their real life's work with a vision. Isaiah had his in the Temple, and it is described for us in the first verses of Chapter 6 (Our Devotional Reading). He saw the Lord, high and lifted up in all His glory and majesty; he saw himself and his people in their sin and shame; he felt the cleansing touch of the burning coal from off the altar; he heard the voice saying, Whom shall I send and who will go for us? and answered, Here am I, send me. Paul had his vision on the road to Damascus. We will consider this later on in our study.

Both Paul and Isaiah were obedient to the heavenly vision. No man can be truly great until he has a vision; perhaps not as spectacular and specific as these men, but a real vision of God; of the unseen, but eternal verities. Moses had his vision at the burning bush and always endured as seeing the invisible.

I. Saul, the Persecutor:

Acts 7:58-8:3; Philippians 3:4-6

We get our first glimpse of Saul at the stoning of Stephen, one of the first seven deacons, and the first martyr. *"Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul."* He seemed to take no active part in the stoning, but was present, and consenting to his death. Just what impression was made on Saul by this event is impossible for us to know, but it may have been an entering wedge

for the revolution which followed later. Stephen's prayer for his enemies, and his words must have left some impression on the mind of the young man.

However this may have been, it did not stop his mad persecution, but seems to have even increased the intensity of it. *"As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison."* He says of himself later, "I am the chief of sinners, because I persecuted the church."

II. Saul Converted at Damascus. 9:1-30

His mission to Damascus was to further his bitter persecution of the Christians. Not content with what he had done in and around Jerusalem, he desired letters from the high priest—we would call them "warrants," I suppose—that he might find any of "this Way" and bring them bound to Jerusalem. His extreme madness is described in these words, *"yet breathing out threatenings and slaughter."*

As he drew near the city a blinding vision struck him down to the earth, and he heard a voice saying, *Saul, Saul, why persecutest thou me?* Notice how closely Jesus identifies himself with His people: *"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me,"* is the way He puts it in the Judgment scene in Matthew 25. It would be well for all persecutors of Christians to remember these words. It is no small offence to even "offend" one of these little ones that believe in me. What an awful condemnation awaits those who have been so bitter in their persecution of Christians in all ages!

"What wilt thou have me to do?" He is ready to surrender and obey orders from his new Master. *Arise and go into the city and it shall be told thee what thou must do.*" Those who were with him stood speechless, hearing a voice, but seeing no man. If we compare this with the account in 22:9 there appears at first to be a discrepancy, but it is easily and simply explained. They heard a voice—a sound—but did not understand the words spoken. Weymouth translates thus: *"Now the men that were with me, though they saw the light, did not hear the words of Him who spoke to me."* In the note at the bottom of the page he gives this explanation: "There (9:7, 26:14) the verb 'to hear' is followed by the genitive case, here (22:9) by the accusative; an important distinction, possibly signifying that they heard a noise, but could not distinguish the words. He was told part of what he was to do, but was sent to Damascus to hear the rest. For three days he was blind, fasting, and praying; for a revolution was taking place in his mind and heart.

We now find God doing what He often does; using a man to complete the work which He has begun to do. The Lord appeared in a vision to Ananias, a leader of the Christians in Damascus and tells him to seek Saul and carry a message to him. It is not surprising that this disciple demurred at first and reminded the Lord of what he had heard about Saul. *"But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings and the children of Israel."* Ananias goes, as he is bidden, I am glad that he called Saul "Brother" for it shows both his complete faith in what God had revealed to him, and also discloses his warm heart of love. It might go somewhat "against the grain" to call such a man as Saul, "Brother," the first time you met him. Saul recovers his sight, is filled with the Holy Ghost, baptized, and receiving food, is strengthened. *"And straightway he preached Christ in the synagogues, that He is the Son of God."*

God had said, I will show him how great things he must suffer for my name's sake, and his suffering begins almost immediately, for the Jews took counsel to kill him, and he had to be let down over the wall in a basket. He goes to Jerusalem and tries to join the disciples but they were afraid of him. (Who can blame them?) Barnabas took him and vouched for him and he was accepted by the brethren and *"spoke boldly in the name of the Lord Jesus,"* but *"they went about to slay him"* and he was sent to Tarsus. We see here the beginning of two very important things: (1) the friendship between these two men, Barnabas and Saul, which played such a large part in the spread of the Gospel, and (2) of the career of Saul with its many persecutions: he was to suffer much for the cause he espoused, and the Christ he accepted as Lord and Master.

III. Paul's Defense Before the People: Acts 22:1-21

(Compare this defense with his other similar de-

fenses; Before the Council, in Chapter 23; before Felix Festus, and Agrippa, in chapters 24, 25, and 26. In all of these he had the opportunity of not only defending himself, but of bearing testimony to Christ and the Gospel. Remember that the Christians were "witnesses" and where could a witness bear finer testimony than before some tribunal?)

Paul is arrested after arriving at Jerusalem on an errand of mercy, for he came to bring alms to his nation. The brethren received him gladly; he consulted with James and the elders and reported to them particularly what things God had wrought among the Gentiles. All seemed to go well for a time until Paul following the advice of his friends, took four men into the Temple as a sort of "purifying ritual of the Mosaic law." Some of the fanatical Jews saw him there and accused him of taking Greeks into the Temple. They raised an uproar, and set about to kill him, but tidings came to the chief captain who came with a band of soldiers and rescued him. He asked permission to **speak to the people**, and standing on the stairs he made his defense before the angry mob.

It consisted of a brief story of his early life and then his conversion on the road to Damascus; practically the same story which he repeats several times. Some of the greatest sermons are life-stories. Gipsy Smith, and Mel Trotter, and Billy Sunday usually told the story of their conversions. There is something personal and appealing in this kind of witnessing, and the people "gave audience" to Paul until he mentioned the Gentiles; "Depart: for I will send thee far hence unto the Gentiles." As they heard this hated word they *"lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live."* The chief captain commanded him to be brought into the castle, and bade that he be examined by scourging. Saul claimed protection as a Roman citizen, and they not only did not scourge him, but were afraid because they had bound him. Saul's Roman citizenship was a great boon to him in many ways, for it secured just treatment from the Romans, and the right to appeal to Caesar. Thus he was protected, and although kept in prison, was allowed certain privileges and could write his "Prison Epistles." He was taken to Caesarea, and later to Rome. We often see the hand of Providence in His dealings with His servants, and we see it in a marvelous way in the life of Paul.

IV. Paul, The Apostle: Galatians 1:1

"Not of man neither by man, but by Jesus Christ and God the Father, who raised him from the dead."

How did Paul become an Apostle? Some of his enemies claimed that he was not a genuine apostle, for he was not one of the original "Twelve," and they claimed, had not seen the Lord. He refutes this easily for he had seen the Lord, and his appointment was by the Lord.

YOUTH PROGRAM FOR APRIL 12

Christ To The World Through Me

WORSHIP SERVICE:

Hymn: "Am I A Soldier Of The Cross?"

Invocation

Hymn: "A Charge To Keep I Have"

Scripture: Isaiah 52:1-15

Prayer

Offering

Hymn: "O Zion Haste, Thy Mission High Fulfilling"

PROGRAM CHAIRMAN:

On the wall in Campbell Hall in Columbia Theological Seminary there is a bronze plaque that reads something like this: "There is no higher calling on earth than the gospel ministry." To this we would all agree. Yet we need to be reminded that every Christian is called to minister the gospel. The word minister means servant, and all are called to serve Jesus Christ in the work of sharing with others the unsearchable riches of God's grace in Jesus Christ. Let us consider our relation to the Lord as a personal matter involving personal responsibility to Christ for our service to others. "Through me" is personal! We'll take it that way as our first speaker opens our topic for consideration.

First Speaker

Our Lord called His disciples one by one. Each was chosen and each was called. When He said, "Ye have not chosen me, but I have chosen you, and ordained (appointed) you . . ." I am sure that each remembered the time and place of the call and appointment as it applied to him. It was not a collective proposition, but one that involved a personal call. This is important for us to realize if our sense of personal responsibility is to be real. It isn't that Christ chooses a group of people, or even a congregation. He chooses individuals! He has chosen you! He has chosen me! We are one body in Christ, but all have not the same office, and there are diversities of gifts. "Now ye are the body of Christ, and *members in particular*." (I Cor. 12:27). Each of us is individually responsible to the Lord for our individually appointed task in fulfilling the supreme purpose for which all were chosen, that of getting the gospel to the ends of the earth. It is wonderful to know that Christ has selected each one of us for a specific place in His program of redemption. It isn't a question as to whether or not we were chosen for a large place, or a prominent place, but just to know that we are chosen! Each place is of equal importance in God's sight, for each part is essential to the whole. Just to know that we are chosen of God, privileged to have a part in His service; this is enough!

PROGRAM CHAIRMAN:

Surely such a thought should humble our hearts, that God should deign to use men to fulfill His plan. In the words of the psalmist, "Such thoughts are too wonderful for me!" Yet they are for me, and for you, as those who are chosen of God and appointed a place of service. This lays a weight of responsibility on each of us, and this will be set before us by our second speaker.

Second Speaker

It is wonderful to know that we are chosen of God, but it is well to know for what purpose, and Christ has made this purpose plain. "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." And what is this work? Jesus said, "Go ye . . . preach the gospel to every creature." "This is the work of God, that ye believe on Him whom He hath sent." But "how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" We are chosen to serve and are charged with the responsibility of getting the good news of salvation to the uttermost part of the earth. "We've a story to tell to the nations!" It is a story of redemption; of Him who hung on the cruel tree, bearing in His body the sins of the world, that men through faith in Him might not perish, but have everlasting life. Well we may sing:

"A charge to keep I have, a God to glorify;

A never-dying soul to save, and fit it for the sky."

PROGRAM CHAIRMAN:

When we realize how many thousands still are lying in the dark prisonhouse of sin, our souls sense something of the charge that is ours of carrying the message of salvation to them. Surely each of us is moved to answer God's call for workers by saying, "Here am I, send me!" Yet how futile our going would be if we were dependent upon our own strength for the task. Our third speaker has a word that will encourage our hearts.

Third Speaker

We are chosen of God and charged with the responsibility of carrying the message of redemption to men, but we must realize that we are only channels through which God will work. We are not sufficient of ourselves to accomplish anything for the Lord. He said, "Without me, ye can do nothing." God works in us, both to will and to do of His good pleasure. We are earthen vessels, to be cleansed through the blood of Christ and filled with the Holy Spirit, that the power of God might

flow through us to others. Truly it is Christ to the world *through me*. The branch bears fruit only through the life of the vine to which it is joined. The light glows in the dark only because of the power flowing through the wire with which it is in contact. The water flows from the tap only because of the reservoir to which it is attached. We have no power within ourselves to turn men from darkness to light; from idols to serve the living and true God; from the ways of sin to the ways of God. Only as we abide in Christ, letting His power be channeled through us, will we accomplish anything for God. He is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." He works—*through us*! Jesus said, "My Father worketh hitherto, and I work . . . My Father, which dwelleth in me; He doeth the work." So we who are chosen of Christ and charged with the responsibility of doing the work of God are dependent not upon ourselves, but upon Him who dwells within our hearts. We are not sources of power, but simply channels. He does the work! He is not dependent upon us; we are dependent upon Him.—And He is dependable!

PROGRAM CHAIRMAN:

"I am willing, Lord, and thou art able." This should be the attitude of every believing heart; of my heart, and of yours. Each of us, as we have been chosen and appointed of Him, should so abide in Him that our lives may be channels of blessing. Only then may we say, "It is Christ to the world *through me*."

Church News

Memorial To The Rev. Anton J. Van Puffelen

The following resolutions were prepared pursuant to the action of the Session of the Independent Presbyterian Church, Savannah, Georgia, on February 23, 1953:

Whereas, our Heavenly Father in His infinite love and wisdom on January 24, 1953, called unto Himself our beloved pastor, the Rev. Anton J. Van Puffelen, and

Whereas, Mr. Van Puffelen faithfully served our congregation for a period of two years, January, 1951 to January, 1953, during which time he unreservedly gave of himself, ministering to the spiritual needs of the members, his loving counsel being valued and sought by all who knew him, and

Whereas, our Church has been illuminated, souls saved, and Christians strengthened during the self-sacrificing ministry of Mr. Van Puffelen, therefore be it resolved:

That we, the Session, the Trustees, the Board of Deacons, and the members of the Independent Pres-

byterian Church, express our thanksgiving to God for his life, his abiding faith, and his Christian character,

That we express to his family our deep sympathy with them in their loss,

That a copy of these resolutions be spread on the minutes of the Session, a copy be sent to his family, and a copy be sent to the Christian Observer and the Presbyterian Journal.

The Resolution Committee:

Fred C. Debele, Chairman,
Noye H. Nesbit,
L. Newell Turner.



Rev. Archie Glenn McKee, B.S., B.D.

A New Assistant For Dr. Lacy

Rev. Archie Glenn McKee, a Hoge Fellowship graduate of Union Seminary, of Richmond, Va., has been appointed Assistant to President Ben R. Lacy, of U. T. S. Mr. McKee is from Mississippi, having received from Mississippi State College the degree of B. S.-Chemical Engineer, and from U. T. S. last year the degree of B. D. He has served in the U. S. Army abroad, with rank of Captain. He was student worker in Mississippi State College in 1947-48, Executive Secretary of Government Street Church, Mobile, Ala., 1949, and has been duly licensed as a Presbyterian Minister.

Women's Work

From Strength To Strength The Waiting Mary

Wait on the Lord. It is early, before day, before it is physically safe for anyone in those days, much less a woman to be abroad, but Mary Magdelene is out. It is the third day, and she has prepared more ointments for the body of her beloved Lord.

She comes to the tomb and it is open. She knows something is wrong. She hastens back to the village to friends, Peter and John. They all ran to the sepulcher. John arriving first and it being light now, stoops and looks in. Then comes Peter, who does not stop, but goes in to be sure what has happened. They see the grave clothes as they were left by the risen Lord. Mary is waiting outside: We are not told what was said then—only John says that they knew not the scripture, that he must rise again.

John and Peter go home. Mary stands without and waits. Just loving and hurting and holding her offering which is seemingly useless now. Waiting for what? The men do not wait. They go about their business, but Mary waits, her heart overflowing with love, and her eyes streaming with tears. Waiting, and she stoops to look in, and sees what John and Peter, in their haste, missed. Two angels sitting, who speak kindly to her. Now she sees a man near her. She knows him not but still meekly waiting she asks him where her Lord has been laid. And feeling great strength she says, I will take him away. Then the loving, waiting Mary is blessed by being the first to see the Risen Lord, and to hear Him speak the beautiful words: "Go say to my brethren that I ascend to my Father, and your Father, to my God, and your God." The waiting Mary, the first to be told GO, carry my Good News.

—Irene F. (Mrs. L. A.) McCall.
Florence, S. C.

"And The People Stood Beholding"

These words, from the Gospel according to Luke, were spoken of those who were witnesses to the most somber scene in all of history—the Crucifixion. Although most of them knew it not, before them there on the cross, between two thieves, hung the Holy Son of God, pouring out His blood for the redemption of sinners of all time. To these this occasion was not very different from others which had gone before. Indeed, to them Jesus was just one of three malefactors who had undoubtedly received a just recompense for their deeds. True it was that He had said He was the Son of God and He had made a fantastic statement, "Destroy this temple and in three days I will raise it up." But these things could not be for He had come to an ignominious end on the cross, put to death as a common criminal.

And so, these, in idle curiosity, stood beholding, seeing but a man and not "The lamb of God Who taketh away the sin of the world."

Present on that occasion, were the rulers, who, in looking upon Him, derided Him, saying, "He saved others; let Him save Himself, if He be Christ." To them He was only an object of scorn. The Son of God indeed! Why then was He hanging upon a cross?

Then there were the Roman soldiers who, looking upon Him, mocked Him and cried, "If thou be the King of the Jews, save thyself."

Even one of the thieves which were crucified with Him, railed on Him saying, "If thou be Christ, save Thyself and us."

Poor blinded eyes! To them the glorious meaning of the cross was hidden because they believed not!

But then there was the other thief who also looked upon Jesus and beheld in Him his Saviour and his Lord for he said, "Lord, remember me when Thou comest into Thy kingdom." And Jesus, seeing his faith, spoke those wonderful words, "Today shalt thou be with me in paradise."

There was one other of whom Luke speaks here who looked upon Jesus and "seeing all that was done, glorified God, saying "certainly this was a righteous man." Matthew says of the centurion that he cried, "Truly this was the Son of God!"

All of these stood beholding Jesus upon the cross but only two with saving faith.

Beholding is not enough! We must behold and believe! We must believe in Jesus as our Saviour and receive Him into our hearts by faith.

In a very real sense we all must come to Calvary and witness the Crucifixion scene, there to behold the Son of God upon the tree.

Have you walked the Calvary Road and, beholding, believed? —Louise (Mrs. J. N.) Morris.

Re: Relief Clothing For Korea

Dear Friends in the Homeland:

This is a cold winter morning with the air full of snow and a very damp cold wind blowing, but many hundreds of people are made warmer and happier these days because of your help. The "rolled bandages," gauze pads, absorbent cotton, etc., have all been taken to the "R. M. Wilson Leprosy Colony" for service, and the parcels of used clothing have been given out to the needy, and many are so grateful to God and to our good Christian friends in the United States and Canada these cold days for their loving help, in this time of sorrow and suffering throughout Korea. There is very little heat in the homes this winter, due to the scarcity of fuel, and the lack of money to buy what is available, and the end is not

in sight. Therefore, your gifts at this time fill a great need, and are evidences to the Koreans of your love to Christ, as well as to His "little ones." In the name of the Korean people whom you have helped, I want to thank you, one and all.

Now a word to those who are interested in sending more "used clothing." The need is almost limitless, and anything you can spare, whether light or heavy clothing, can be put to good use. There are two exceptions: Please do not send women's hats or high heeled shoes. Any kind of dress, or other clothing, men's hats, ties, underwear, men's suits (very scarce), shirts, sox, children's clothing of every sort, etc., are needed. Please write *name* and *address* clearly on the *tag* and on the *parcel* in ink, and state whether Mr., Mrs., or Miss. Then we can write you.

I am glad to help from this end of the line your labor of love for Korea. You need not have your parcels insured, just send by regular "International Parcel Post", wrapped well and compact, and marked, "Relief Clothing," or "Gift Parcel for Yosu Leper Colony", as the case may be, *value low*, and address to me as follows: "Rev. E. T. Boyer, Chulla Namdo, Soonchun, Korea." *Do not use APO address* for letters, parcels, or anything, as I live a long distance from Pusan, and mail would not reach me, but be lost. Parcels have been coming through well and without duty charges. We are especially in need of "Aspirin" and Worm Medicine, such as "Santonin" tablets. Thanks to all for your help. These parcels as well as your prayers are greatly appreciated . . . We'll be grateful for your help throughout this year.

Faternally yours,

Elmer T. Boyer.

I Have A Stewardship Of My Church History

All stewardship is a challenge. All stewardship involves having a worth while possession; it **requires** that it be preserved; it demands that it be cherished; above all it must be kept sacred and secure. And to make it effective and useful its advantages must be shared, while we still hold on to its enrichment of our own lives.

For our church history of which we hold the stewardship we are indebted to the great number of women and men who have made it and have lived it through the generations, to those who have lived and died for its truths and in support of its principles. Priceless as this heritage is it has cost us personally far less than many of our other possessions, either material or spiritual.

To keep this stewardship secure, to know it for its value to ourselves and to the world we have to research and to delve into records to increase its power to help the church and the world to know its worth. We have to search to find out just what was the price paid for all our blessings of brotherhood

and sisterhood in Christ, these blessings that we so blithely accept as our due.

When we know church history it becomes doubly our duty to guard it and to impart knowledge of it to others.

The chief captain of the guard said to Paul, "With a great price I obtained this freedom." He implied an important question as to how this seemingly insignificant prisoner claimed such a boon as Roman citizenship. In reply Paul made one of the proudest statements of all history, "But I was free born."

This historical statement indicts us on several counts. We, too, were born free to a Christian citizenship greater even than that of Paul, for he added to it immeasurably. And we owe a debt to those who lived our history, who left it to us freely although they bought it literally with "dungeon, fire and sword."

Not only do we owe appreciation of this priceless gift and have the duty to preserve and uphold it. We owe yet another accounting of our stewardship to posterity and to those around us who also accept unknowingly the lavish gift of the history of our church and of our women's work.

It presses upon us the duty of outgiving, of preparing our history in such a way that it will challenge and inspire youth; that it will add to the sum of human knowledge of a past that is not only glorious in retrospect but shines as a beacon light for our future. So we must spur ourselves to this work of preserving a worthy stewardship in a sacred cause and preparing it for the use of other seekers after truth.

We are greatly blessed to have in our Historical Foundation at Montreat a suitable and effective place to gather and store the records that have come down to us through the years. More than 600 volumes of manuscript there attest the fact that many of our women have been busy in this corner of our Master's vineyard, and their work challenges us to go on and on with it. More and more careful work is needed in this sharing of a precious stewardship, for we are told that "today's news is tomorrow's history," a fact that makes us realize that our currently made history grows in meaning and value.

It is a testimony that we are privileged to give as a witness. It is a high calling of evangelism as prophets when we make here a clear affirmation of our faith as attested by our history as a church and as keepers of the continued story of our women's work. It is a stewardship of value in our lives and blessed are those women who thus "spread the tidings."

—Ila Earle (Mrs. W. T.) Fowler.

Recommend The Journal To Friends

Gospel By Air

Deep in the heart of Old Mexico there is a pilot who loads 5,000 Gospels into a tiny silver airplane and, with the prayers of his co-workers in "Bethania," he takes off in the early morning on a dropping mission to the natives living in isolated mountain villages. These villages are often found at the bottoms of gorges with sheer cliffs on either side, no roads leading into them. And our pilot swoops the plane as low as 100 feet above the rooftops to deposit the Word of God at the feet of the lost. Many of these people have never heard of salvation through Christ. As a result thousands (in some cases, whole villages) are turning to the Lord. The pilot — Gerald "Cork" Dugan; the airplane — a small two-seater; the airport—nothing but a rocky road curving over a hillside; the monthly quota—50,000 Gospels!

—From Bible Society Record.

Easter Soliloquy

Once in a garden, in a wood,
My Lord, the Saviour Jesus stood;
Then, kneeling, in His last great prayer,
Poured out a heart of burdened care.

What passion marked Messiah's face
That mortal man can ne'er embrace,
Nor comprehend the sacrifice
Of Him who paid the utmost price?

How trite the words of poets seem
Who strive to sketch life's purest Stream,
The Foundation of Eternity—
The One who died for you and me.

—R. Ross Parkhill.

Take Your Choice . . . For Only \$5.00
The Reformed Doctrine Of Predestination

By Loraine Boettner

(Regular Price \$4.50)

And Any TWO Of The Following Books

By Dr. Wm. C. Robinson

Christ - The Bread Of Life (\$2.50)

Christ - The Hope Of Glory (\$3.00)

Our Lord (\$3.00)

Who Say Ye That I Am? (\$2.50)

Order From

The Southern Presbyterian Journal
Weaverville ... North Carolina

BOOKS WHICH WILL HELP YOU IN THE STUDY OF THE GOSPEL ACCORDING TO MARK

|||||||

The Gospel Of Mark

By Charles R. Erdman

\$1.50 Postpaid

Dr. Erdman says the purpose of these outline studies is to aid in fixing the thought upon the successive, swiftly changing scenes of the story, in order to arouse deeper devotion to the Master and to inspire wider service in His Name.

The Gospel According To Mark

By G. Campbell Morgan

(350 Pages)

\$3.50 Postpaid

Consisting of thirty of this inimitable author's sermons, preached consecutively to his congregation in Westminster Chapel, London. The reader will be able to swiftly, but with keen and alert interest, move with Jesus of Nazareth through the wonderful crowded years of His more public ministry.

The Biblical Illustrator On Mark

Edited By Joseph S. Exell

\$4.95 Postpaid

One of the 57 volumes in this great library of Bible Commentaries. There are 741 pages containing a wealth of informing and illuminating comments on Mark's Gospel gathered from the world's most famous Bible scholars.

Letters To Young Churches

By J. B. Phillips

\$2.75 Postpaid

An attractive translation of the New Testament Epistles in modern speech, in a homey, down-to-earth style. The Introduction is by C. S. Lewis, the Author of "Screwtape Letters."

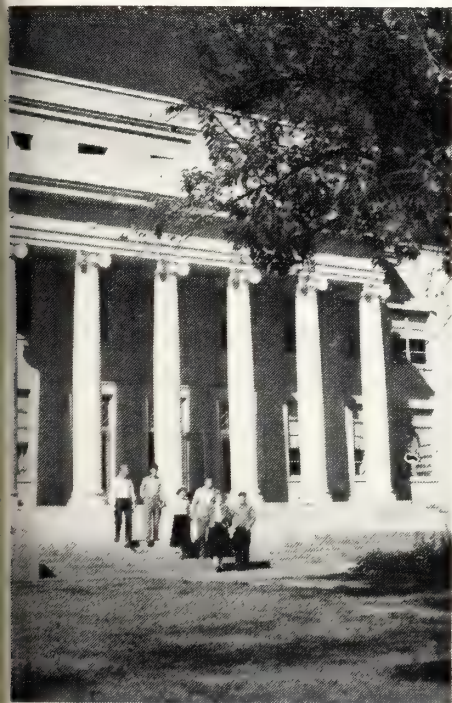
|||||||

**These Books Can Be Had Promptly
By Ordering From**

The Southern Presbyterian Journal
WEAVERVILLE . . . NORTH CAROLINA

REMEMBER

OUR PRESBYTERIAN CHURCH COLLEGES ON NATIONAL CHRISTIAN COLLEGE DAY — APRIL 19



As we meet for prayer for our colleges on this special day, let us think on these things:

- . . . Christian colleges need the intelligent and substantial support of church members.
- . . . Christian colleges need students from church families.
- . . . The youth of our own churches should be encouraged to attend Presbyterian church colleges and, if necessary, be provided with scholarships.

Let us pray for wisdom and strength so to fulfill our obligation to Christ and His Church through higher education that the program may be strengthened and enlarged to meet the demands of today and tomorrow.

Senior Colleges

Agnes Scott
Arkansas
Austin
Belhaven
Centre
Davidson
Davis and Elkins
Flora Macdonald
Hampden-Sydney
King
Mary Baldwin
Montreat
Presbyterian
Queens
Southwestern
Stillman
Westminster

President

Wallace M. Alston
Paul McCain
W. B. Guerrant
G. T. Gillespie
Walter A. Groves
John R. Cunningham
R. B. Purdum
Marshall Woodson
Edgar G. Gammon
R. T. L. Liston
Frank B. Lewis
J. R. McGregor
Marshall W. Brown
Charlton C. Jernigan
Peyton N. Rhodes
Sam Burney Hay
William W. Hall

Location

Decatur, Ga.
Batesville, Ark.
Sherman, Texas
Jackson, Miss.
Danville, Ky.
Davidson, N. C.
Elkins, W. Va.
Red Springs, N. C.
Hampden-Sydney, Va.
Bristol, Tenn.
Staunton, Va.
Montreat, N. C.
Clinton, S. C.
Charlotte, N. C.
Memphis, Tenn.
Tuscaloosa, Ala.
Fulton, Mo.

Junior Colleges

Lees Junior
Lees-McRae
Mitchell
Peace
Presbyterian Junior
Schreiner Institute

Robert G. Landolt
Fletcher Nelson
John Montgomery
William C. Pressly
Louis C. LaMotte
Andrew Edgington

Jackson, Ky.
Banner Elk, N. C.
Statesville, N. C.
Raleigh, N. C.
Maxton, N. C.
Kerrville, Texas

Theological Seminaries

Austin Theological
Columbia Theological
Louisville Presbyterian
Union Theological

David L. Stitt
J. McDowell Richards
F. H. Caldwell
Benjamin R. Lacy, Jr.

Austin, Texas
Decatur, Ga.
Louisville, Ky.
Richmond, Va.

Assembly's Training School

H. Wade DuBose

Richmond, Va.

PRESBYTERIAN EDUCATIONAL ASSOCIATION OF THE SOUTH
P. O. Box 1176 Hunter B. Blakely ... Secretary Richmond 9, Va.

ANOTHER LETTER

This office is receiving a number of letters from U.S.A. ministers which are significant. The following from one who has been a minister in both the U.S.A. and our own Church:

"Dear Sirs:

.

Nobody wants to be a chronic kicker. Suppose a minister who is unsound comes before a Presbytery—he has doubts about what most of us in the South regard as essential. If one objects he soon becomes a black-sheep, if he keeps quiet he soon becomes void of convictions. There would never be enough southern men to give a balance of power, they would just be swallowed up in immensity. The nation and the world needs the voice of the Southern Presbyterian Church. Most of the Protestant Churches are weakening on the great fundamental doctrines.

. . . The Southern Church stands for so much that is essential to the progress of Christianity, she would be weaker for the loss of her voice. I believe God raised you up for such a time as this.

Cordially yours,

NAME WITHHELD.

Have you seen "The Reason Why?" Send for a sample copy (free), or send \$4.00 for 100 copies.

THE ASSOCIATION FOR THE
PRESERVATION AND
CONTINUATION OF THE SOUTHERN
PRESBYTERIAN CHURCH

H. B. Dendy, Secy.

— Weaverville, N. C.

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

APRIL 8, 1953

APR - 9 1953

THE POWER OF THE WORD OF GOD

"Power belongeth unto God" — Psalm 62:11

The great reservoir of the power that belongs to God is His own Word—the Bible. If we wish to make it ours, we must go to that Book. Yet people abound in the Church who are praying for power and neglecting the Bible. Men are longing to have power for fruit-bearing in their own lives and yet forget that Jesus said: "The seed is the Word of God." (Luke 8:11). They are longing to have power to melt the cold heart and break the stubborn will, and yet forget that God has said: "Is not my word like as a fire? . . . and like a hammer that breaketh the rock in pieces?" (Jer. 23:29). If we are to obtain fulness of power in life and service, we must feed upon the Word of God. There is no other food so strengthening. If we will not take time to study the Bible, we cannot have power, any more than we can have physical power if we will not take time to eat nutritious food.

—R. A. Torrey, in *How To Obtain Fulness Of Power*.

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....Weaverville, N. C.
Dr. L. Nelson Bell, Associate Editor.....Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw

EDITORIAL

What Difference Does It Make?

Two business associates had been discussing economic conditions when one suddenly turned to the subject of Christianity. In the course of conversation one of the men mentioned the second advent of Christ. The other asked, "Well, what difference does it make whether He comes back or not?"

There are many professing Christians who consciously or unconsciously share this attitude. It is an attitude, however that is foreign to the outlook of the New Testament.

According to the New Testament the belief in the personal return of Christ is a source of tremendous inspiration. When the disciples were assured that, "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven", they were lifted up and their fainting hearts began to beat with a new courage. In the light of this promise they were ready to become martyrs for the sake of Christ. Browning, in one of his poems, makes a young artist upon whose head Michaelangelo had laid his hand say, "Now I go back to paint upon my poor canvas forevermore proudly because the breath of the Master has been upon my head." It was something of this nature that took place in the lives of the early followers of Christ when they were assured of His return.

A second reply to the question, "What difference does it make?" is that this conviction concerning the return of Christ is the source of encouragement to personal purity on the part of the Christian believer. John, in his first epistle has expressed it this way, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God . . . Beloved now are we the sons of God and it doth not yet appear what we shall be but we know that when He shall appear, we shall

be like Him for we shall see Him as He is. And every man that hath this hope set on him purifieth himself even as He is pure." Experience shows that the expectant attitude manifested toward the return to Christ has been a compelling incentive to live a life of integrity. It has had a bearing on the question of worldly amusements. It has an influence upon business practices.

"What difference does it make?" A third answer is that this truth is the source of Christian comfort. This was Paul's view. He expressed it in I Thessalonians 4:14-18. The concluding words are, "Wherefore comfort one another with these words." Paul found that the return of the Lord had a real bearing on the experience we call death. Paul assured his readers that when Christ comes, the dead in Christ will rise and the living saints will be translated without having to taste death. When Christ comes again, the grave will be robbed of its victory. The mortal will put on immortality and corruptible natures will put on incorruption.

It is not necessary that we engage in the debate on the millennial question. Christians, even the best of Christians, have differed on these questions and perhaps will always do so until the Lord returns. There must always be Christian tolerance on millennial views but the matter of the Lord's return is not a matter of secondary importance. It is one of the cardinal affirmations in the Christian's creed. Yes, it matters. When the question is asked, "But what difference does it make?" the answer is, it makes a tremendous difference. —J.R.R.

Baiting The Book

It is just about fifty years ago that the Religious Press quoted as follows: "The Higher Criticism since 1850 has given us 75 different theories on the origin and character of the Books of the Pentateuch, and 113 different theories on the Old Testament, 108 on the Prophetical Books, 98 on the Great

Prophets, 144 on the Minor Prophets,—a total of 38 different theories regarding the origin, value and inspiration of the Books of the Old Testament. The Higher Critics have published 208 different theories on the value of the Books of the New Testament."

Someone more interested in problems and in statistics than in profit, may be able to enumerate the number of different theories regarding the Bible at this present time. We forbear. Likely the addition has been quite sizeable, for the critics are nothing if not industrious.

We have heard tell of putting oneself out on a limb; there are stories even about a foolish man sawing off the branch between himself and the tree; in addition we recall the adage regarding the man who killed the goose that laid the golden egg; but of nerve and unmitigated gall, to say nothing of the foolhardiness and short-sightedness, blindness, inaptitude and egotism, there is scarcely the equal of the man and men who, while drawing salaries and deriving daily bread from supposedly Christian teaching, and that, of the Bible, at the same time appear whether in greater or less degree, to use the Book of Books largely as an object of cold reasoning, abstract theorizing, nugatory cogitation, heartless vivisection, and defamatory proclamation!

It strikes us also that if the men who are supposed to be the savants of religious matters, cannot make up their minds in more concerted action and harmonious agreement that the above-mentioned theoretical vagaries indicate, it would be much more logical and in keeping with common sense, if for no other reason, for the uninitiated and unsophisticated to take the Bible on its direct claims, and (in the light of its persistence and power) deal with it as the pure Word of God, even without benefit of such clergy. Nor does this mean that we would follow them if they were to agree in their baiting of the Book.

And surely those who are under oath to feed the flock of God, and to preach the Word of salvation, out of the World's Book, as the "only infallible rule of Faith and Practice," would do well indeed to reject the rationalistic and swivel-chair theorists, and fall back on the one Book. All of which reminds us of a song of long ago, about a fellow wildly in love with a girl, but who was ignorant as to accepted procedures leading to matrimony. How should he go about getting her as his bride? He asks about the proper person to approach for consent to the wedding. After mentioning her father and her mother and her sister and brother, and re-

ceiving tearful negatives regarding each one, he finally cries in desperation: "Then whom shall I ask?" The maid replies: "You'd better ask me!"

—R.F.G.

Growing Christians

Growth and maturity should characterize the lives of Christians and yet, how few of us really grow in our knowledge and understanding, how few of us mature in things of the Spirit!

When one accepts Christ as Saviour he experiences a supernatural transaction, whereby God implants in his heart something of the divine nature. But, this does not make one a mature Christian. Rather it is as though one had just begun to live. It is a sudden turning or reversing of direction, a point from which a new life is started, a new journey embarked upon.

Few indeed are the Christians who grow as they should and while the reason is obvious it is too rarely acted upon. A little baby grows because it *eats* and exercises and parents rejoice when they see the little one developing in physical and mental powers. Christians only too often fail to grow *because they do not eat*. They fail to realize that spiritual growth depends on spiritual food and this is to be had only in consistent Bible study and prayer. An occasional verse, or chapter, in the Bible is no more adequate for spiritual growth for the Christian than an occasional ounce of formula hastily snatched by a baby.

Bible study is a matter of *attitude* and also a matter of *self-discipline*. By attitude is meant that we must realize that it is a God-breathed Book and in it is to be found the wisdom, instruction, guidance, warning and hope which is found nowhere else. The fascinating thing is that no matter how much we study God's Word, it is still pertinent for our lives today and its wonders are never exhausted. The writer has many books on medicine and surgery. According to law he is permitted to deduct twenty-five per-cent of their value each year for four years as recognized depreciation. Except for books on the basic sciences most medical books are beginning to be obsolete the day they leave the presses.

But, the Bible is entirely different, it is living and instructive and applicable to every phase of our lives today. This being true—and it is—we should approach it in an attitude of reverent expectation. How else can we approach a Book which is: "*Quick*,

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 49, April 8, 1953.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart”?

While Bible study and prayer are rewarding experiences it is nevertheless a fact that, certainly in the early days, one must exercise strict *self-discipline* to continue in this exercise, for the enemy of souls *hates* the Word of God and will interpose every conceivable obstacle and excuse to keep us from studying it. This discipline includes a recognition of the fact that we are not prepared for daily living without the spiritual contact and the spiritual food to be found in the Scriptures and in prayer to God and this being so we must not let our work, pleasure or sleep interfere with the time necessary for these devotions.

We cannot be strong and mature Christians unless we grow in the grace and knowledge of our Lord and Saviour, nor can we be effective Christians in our dealing with others. We may be tremendously active in the program of the Church, but we will not be a spiritual blessing unless we are daily partaking of the food which brings spiritual strength and maturity.

This is a matter of the gravest importance. Let us stop and ask ourselves the question? Am I growing in a knowledge and understanding of the Bible? Am I growing in spiritual power? Is my witness as a Christian more mature and effective than it was a year ago? If the answer is “Yes”, then let us humbly continue in the daily use of these glorious means of grace which God has given us. But, if the answer is “No”, there is only one means of changing the situation in our lives: let us determine that by God’s grace and His help we will *begin today* to study His Word and take time for prayer.

There is no other way to grow. —L.N.B.

IS BIGGER Always BETTER?

Americans have a mania for “Bigness.” We are proud of our Big Business, our Big Buildings, our Big Bombers, and sometimes it looks as though we are even proud of our Big Crimes.

This idea has spread to the Churches and we have the spectacle of two large churches, already too large for one pastor, uniting to form a bigger church, losing in membership and in efficiency as a result. We are in danger of committing the tragic mistake of the Middle Ages and filling our country with Cathedrals. Of what value are those immense structures in Europe which cost millions of dollars? Christ never commanded us to go into all the world and build vast structures for tourists to visit, but to go into all the world and preach the gospel. If the Christians in those days had obeyed His com-

mand we would have had a different world today. They filled their cities with big buildings while the Big lost world continued in sin. I dare say that more people have been saved through the street preaching of the Salvation Army than by all the Cathedrals of Europe.

Right now we have a mania for Big Denominations. We forget that the smaller groups are the ones that are growing the fastest. Our Southern Church is just about the right size to do good work, and I believe, (this may seem strange), that the Northern Church would do better work if it were split into about three Regional Churches. Why unite two denominations just to form a bigger one? Are more souls going to be saved? Will more missionaries be sent out? I was talking to one of our Methodist brothers about the result in their church and his answer boiled down to about this: We are bigger and have more prestige and influence (on the world).

Have we forgotten that when the Church was One Big Church, (or two, if we start after the split between the East and West) that it sank to its lowest level in corruption both of life and of doctrine? What we need is not Big Denominations, or One Big Church, but a *Big Love* in our hearts for the “Brethren” in all the Churches. There is but ONE CHURCH. It has many branches. Let us not try to trim off all the branches and spoil the beautiful tree.

—J.K.P.

A Metrical Magnificat

(Luke 1:46-55)

(For A Long Metre Tune)

My soul the Lord doth magnify,

In Him my spirit doth rejoice:

For He, my Saviour, hath looked down

Upon the servant of His choice.

Hereafter all will call me blest,

For Mighty God hath done to me,

His willing maid of low estate,

Great deeds of magnanimity.

On those who fear Him lovingly

His mercy resteth ever sure;

His strong right arm He stretcheth out

’Gainst vaunting, boastful minds impure.

He putteth tyrants from their seats,

But giveth place to lowliness;

He filleth hungry mouths and hearts,

But sendeth grief to greediness.

He helped and helpeth Israel

According to His Covenant true,

In days gone by and days to come

For ever old, for ever new.

—Allen Cabaniss.

A Deadly Peril

Karl Marx wrote: "Religion is the opium of the people." Let the free world remember: *Peace offers from Communism are a deadly peril.*

There are those who are rejoicing at the "New line of the Kremlin"—the "New Policy of Moscow"—the "Hope of peace in our time." Just how foolish can we get?

Communism is dedicated to world revolution and world domination. If, for expediency's sake, Russia and her satellites appear to be taking a more reasonable attitude in world affairs it is *not* because of a change of heart. Rather it is because of developments which make it wiser to change the outward appearance of her program for the time being.

Any offer of Communism which lulls the free nations into a sense of false security; which causes them to slacken in their own preparations for defense; which makes them less alert to guard against intrigue and infiltration: this can be the sleep of death.

In the Summer of 1951, when we had the Communist armies of Korea on the verge of complete defeat—this is confirmed by highest military authority—we joyously jumped at Moscow's offer of truce talks. By our act of stupidity we gained nothing—Communism gained it all. Today we are again faced by apparent offers of a reasonable solution.

This is a deadly peril.

—L.N.B.

Today's Opportunity

On Sunday afternoon, March 29th, Mr. Homer Rhodeheaver made a statement, the true significance of which should not escape Christian leaders the world over.

During the broadcast of *The Hour of Decision*, Mr. Rhodeheaver was recognized and asked to give a word of greeting. He said that in that one broadcast, reaching an estimated *twenty million* people, Billy Graham would be heard by more people than all of the people who listened to Billy Sunday during his *entire ministry*.

While it is true that many products of scientific research have been and are used for destruction, or for questionable purposes, it is also true that many of them can be used to further the cause of Christ's Kingdom.

We should be alert to use every means available to make Him known.

—H.B.D.

A leather-bound copy of **THE TESTAMENT FOR FISHERS OF MEN** without cost. See **ANGLERS** on Page 6.

"Calvin Said ..."

(On The Brotherhood Of Man)

Calvin is frequently counted to have been a heartless predestinarian with no feeling for any but those he counted the elect of God. The caricature is hardly true:

"Now, it is said, 'One is destitute of the fear of God' when one does not have compassion on the afflicted. And, in fact, if we hold to the rule given us by our Lord Jesus Christ, we will plainly see that this is true. And why? Listen to the words of our Lord Jesus. He insists that we must follow our heavenly Father, if we wish to be taken for His children. Even the pagans have well said that there is nothing in which a man better resembles God, than in doing good, in acting humanely towards those who are in need.

"Now, remember that God makes His sun to shine upon the just and the unjust. When I look at my brother man, I am looking at one who is the image of my flesh and of my nature: if he should be carried under by trials, and I not care, would it not be a good sign that I do not think of God and that I have none of His compassion? Thus it is not without reason that it is said in this passage that those who have no pity upon poor ones who are in affliction are destitute of the fear of God."*

"We should know that men were created for this end, that they should love one another. Therefore, none will be counted innocent of the crime of hatred, before God, but those who embrace their neighbors with love. For not only will a secret displeasure be accounted as hatred, but even that neglect of brethren and that cold charity towards all men that reigns in the world."**

Calvin frequently spoke of the brotherhood of all men, as creatures of God. And we, today, who count ourselves of the Reformed tradition, sometimes seem to forget that whereas a barren social concern unsupported by a dynamic faith is dead, so too is a passion for theological orthodoxy, unrelieved by a vital social concern. That is not to say that we must expect Utopia upon earth, but it is to say that the book of James is as relevant to our needs as the epistle to the Romans.

*From a Sermon on Job 6:15-23.

**From the Commentary on Genesis 29:31.

GOWNS
•Pulpit and Choir•
Headquarters for RELIGIOUS SUPPLIES

Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Other Brass Goods

National
CHURCH GOODS
SUPPLY COMPANY
821 - 23 ARCH STREET PHILADELPHIA 7, PA

ANGLERS

(By The Editor Of The Testament
For Fishers Of Men)

Lesson No. 3 — Ways and Means. "Tackle."
The Word.

The most skilful fishermen have deep concern in selecting lures. Some expert trout fishermen make their own. They watch for the pattern of flies and bugs that are in season on the creek bank, in the bushes, and they fashion artificial lures as nearly like them as possible. Even with this care they are never quite sure whether the wary trout will rise to the cast. Here is where the fisher for souls has a great advantage. There is one sure bait. It is the Word of God. Faithfully use that and you will get your "fish" sooner or later, if it is to be caught. See what the Word itself says about this: "*For the Word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*" (Heb. 4:12). Read also the forthright guarantee in Isaiah 55:10-13. "*So shall my Word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereto I sent it.*" Mark this: You may be ever so witty and eloquent; your reasoning may be ever so cogent and logical, but it is not *guaranteed*. God's Word IS. "*It shall not return unto Him void.*" So make use of the Word. You do not have to slavishly quote it, if you can state the substance, though it is safer if you can quote it accurately. Such statements as Jno. 3:16 & 18; Rom. 3:23 & 6:23; 19:9, 10; I John 1:9 & 4:13, 14;—commit these to memory—or practice turning to them easily and quickly in your testament.

Remember, there are no words so potent as The Word, in soul winning.

Next week, Lesson No. 4 will show "Where to Fish."

Here is an opportunity to get without cost a leather-bound copy of the TESTAMENT FOR FISHERS OF MEN. If you have had an



experience, happy or otherwise, in soul winning, tell it in a hundred words or less, and mail to ANGLERS, care The Southern Presbyterian Journal, Weaverville, N. C. If it is used in the ANGLERS series, you will receive the Testament promptly. (No manuscript returned unless requested, with return postage).

The Testament may also be secured by sending two new one-year subscriptions to The Journal, or by remitting \$2.75.

Recommend The Journal To Friends

Extraordinary Oscillations Embarrass Antediluvians

(This is the ninth in a series of articles by J. I. N. Talmage, B. E.)

The Perseverance Of The Geologists

We Presbyterians have often heard of the perseverance of the saints, but I doubt whether many have heard of the perseverance of the geologist which, of course, is of an entirely different character.

In spite of a century of research and discovery of vast stores of information, the Bible-critical geologists have not found the answer to the question WHAT CAUSED THE ICE-AGES? And yet they cling tenaciously to their unproved assumption that in the past there has been a periodic cooling and warming of the earth. Since the situation is getting desperate, the scientists accept temporarily what are patently makeshift explanations. Still they persevere. It is not just one problem that thwarts them but many; still they cling desperately to what they cannot understand. In the last column, I noted thirteen erroneous assumptions, but the geologists shut their eyes to the many inconsistencies of each assumption and march courageously on. Dr. R. Braidwood of the University of Chicago, frankly admits that the correlation assumed to have existed between glaciation in northwest Europe and rainfall in the Near East is "balderdash," but in spite of the nonsense, he never for a moment suggests giving up any of the unproved theories. I have talked to some of these men and their confidence amazes me.

But since these men, bound by a common hostility to God's intervention in nature, hold so stubbornly to things they cannot explain, why is it that religious leaders, fearing ridicule, discard the story of the Garden of Eden and the Flood of Noah simply because they cannot explain them? Is it because of the force of the arguments of the geologists? No, for in spite of an extended search, I have yet to find a leader who knows much about the subject. Perhaps the theologian can explain this mystery. But I recall some words from the prophet Jeremiah (2:11 A.R.V.): "Hath a nation changed its gods which yet are no gods? But my people have changed their glory for that which doth not profit. Evidently religious leaders have not changed much since Jeremiah's day.

There was a remnant in Jeremiah's day that were true to their God and His Word, and so they are today. When we Christians wipe away the cobwebs of philosophical dogma, and seek a true solution to the problems of the earliest posterity of Adam we are bound to be called a lot of "crackpots." However we should realize that these Bible critics are not going to sit quietly by and have the

philosophical apple-cart upset so that a bunch of 'uninformed' Bible students can gather in the fruit of many years of hard philosophical labor. We must expect sneers, from the learned and a dubious at-

titude from even those who know the Bible. When we know that if we have the proper interpretation of God's Word, we have every advantage, can we falter in perseverance when the atheists do not?

Reaching Out From Antioch

Background Scripture: Acts 11:19-26;
13-14. Devotional Reading: Matthew 28:
16-20.

In our Devotional Reading from Matthew Jesus commands His disciples: "Go ye therefore, and teach (make disciples of) all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost." There are several parts to this Great Commission: (1) The assertion of His own power (authority: "All power is given unto me in heaven and in earth.") (2) "Go ye therefore," etc. (3) The promise, "Lo, I am with you, even unto the end of the world."

The disciples, however, seemed very slow, and even reluctant, to carry out these Marching Orders. They appeared content to remain in Jerusalem, and were not eager to reach out to others besides the Jews. It was only when persecution scattered the Christians that they went everywhere preaching the word. Philip, one of the seven deacons, went down to the city of Samaria, preached there, and many believed. Peter, after a thrice-repeated vision, went to the house of Cornelius, the Roman centurion, preached to him and those gathered in his home. They had a second Pentecost, as it has been called, or the "Gentile Pentecost;" the Holy Spirit was poured out upon those assembled. It took a long time for the Jews to get over their narrow-mindedness, and the question of how the Gentiles were saved had to be settled at a Council of the Church. After this, there was continual jealousy on the part of many Jews toward the Gentiles, as we shall see as we go on with the Missionary journeys of Paul.

Jerusalem, the mother church, was not to have the honor of being the Missionary Church. It never seemed to get away entirely from the narrowness of the Jew. Another city, Antioch was to have this distinction.

Antioch receives the Gospel: 11:19-26.

A great persecution arose at the time of Stephen's death and the Christians were scattered abroad. Some of them travelled as far as Phenice, Cyprus, and Antioch, preaching the word to none but unto the Jews only. Then some of them began to preach to the Grecians, and a great number believed.

When the word reached the church at Jerusalem, they sent Barnabas down to Antioch. Barnabas, son of consolation, or the encourager, as his name indicates, was a "good man, full of the Holy Ghost, and of faith, and much people were added to the

Lord." Barnabas was not only a big-hearted man, but he was a big man in other ways: he was big enough to call in another to help him, although he doubtless knew that this other man would soon surpass him. When he saw the work growing he felt the need of help, and went to Tarsus to seek Saul, thus showing that he was a fine judge of character and fitness for work, for certainly no man was better equipped for splendid service than Saul of Tarsus. He brought him to the city and for a whole year these two men worked there side by side. It was in Antioch that the disciples were first called "Christians," the name that has stuck with them through the ages. It should mean "Christ's men," men who are saved by Him and devoted to Him.

II. Antioch Receives Instructions From the Holy Spirit: 13:1-3.

The church at Antioch was full of gifted prophets and teachers; it was an unusual church in many respects. As these gifted men were ministering to the Lord, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. Here is the first requisite in the Making of a Missionary; the call of the Holy Spirit. I am afraid that some have gone who have never had this call, and that explains some things which have happened on the mission field. These men were called by the Spirit and sent forth by the Spirit. We at times may have had only those who have been called by men and sent forth by men.

Their associates had a part, however, in this sending, for they prayed, and fasted, and laid their hands on them, setting them apart, or ordaining them, we would say. In our capacity as ministers and elders we also ordain men as officers and ministers, but, after all, our part is secondary; the real calling and ordaining must be done by the Holy Spirit.

III. The First Missionary Journey: 13:4-14.

Thus began what is known as Paul's First Missionary Journey. There are several stages in this journey which we will discuss.

1. On the Island of Cyprus: 4-13.

It was natural for them to go to the island of Cyprus, for Barnabas was a native of that Island, a Levite. John Mark, a nephew, or cousin of Barnabas accompanied them as their attendant, or minister. They began their preaching in the synagogues of the Jews. This was always their custom: To the Jew first.

They go through the island to Paphos, and there they meet with a sorcerer named Elymas, who tried to keep the deputy, Sergius Paulus, from the faith. Paul is led to rebuke him in very stern language: "O full of subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Here was a man very similar to the demon-possessed men who so often confronted Christ when He was on earth. The business of the devil and wicked men under his influence, is to make straight paths crooked. How terrible has been their work! God's paths are very plain and simple; "Stand in the ways and see, and ask for the old paths wherein is the good way, and ye shall find rest unto your souls." Satan and his emissaries try to mix man up, confuse them in every possible manner, and make crooked paths for their feet. The simple Gospel of the grace of God has been so mixed with error that it is hardly recognizable. The Reformation was a movement to untangle the thinking of the Church, and to make straight the path of salvation which had become so crooked and complicated that men were lost and confused.

It is a terrible sin to "pervert the right ways of the Lord", and an awful judgment fell on this sorcerer; he was smitten with blindness and sought someone to lead him by the hand. He had tried to blind others, and he himself is made blind. The deputy believed, greatly astonished by the teaching, (and no doubt, by this miracle).

2. Sermon at Antioch in Pisidia. 14-41.

We have here a sample sermon of the great apostle, and it will be interesting to analyze it a bit so as to see what these early disciples preached.

There is the Historical Background; a brief review of some of the salient features of the history of God's people. He was preaching to Jews, and it was natural for him to anchor his sermon in the Old Testament.

Beginning with the 23rd verse he shows them how God, according to His promise, raised up

IT'S FREE

a vacation school plan **COMPLETE** to the last detail

IT'S NEW

Conquest for Christ
thru **DVBS**

this **FREE** informative expedition guidebook "CONQUEST"...

It's chock-full of proven ideas and valuable information that will be of tremendous help to DVBS teachers and directors. It's new, it's large in size (8½" x 11"), it's complete. Includes everything for DVBS planning as well as a preview of 1953 ALL-BIBLE VACATION SCHOOL LESSON.

yes! Please rush to me a FREE copy of "conquest," teachers' and directors' guidebook for DVBS '53.

NAME _____

ADDRESS _____

CITY _____ () STATE _____

DEPT. SPS-43

Available at your favorite dealer or -

SCRIPTURE PRESS
434 S. Wabash, Chicago 5, Ill.

CLIP AND SEND TODAY

Jesus Christ. (And yet there are some people who try to tell us that there is nothing about Christ in the Old Testament, and there are others who try to take from the Old Testament all its clear prophecies concerning the coming Messiah). The fact remains that the whole Bible is Christo-centric. Messianic prophecy runs like a scarlet thread through its pages and to cut it out is to mutilate and destroy it.

He then takes up the testimony of John the Baptist to Christ. The Jews held John in honor as a great prophet and John spoke of Jesus and pointed to Him as the Messiah.

Next he shows them the terrible sin of the rulers in condemning and putting to death the Messiah.

Verse 30 is the grand climax: "But God raised

him from the dead." This is also a fulfillment of Old Testament prophecy, and he quotes from Psalms 2 and 16 to prove his point.

He follows with the gracious words: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." These words constitute the heart of the Gospel of the grace of God which was to be the theme of so many of Paul's letters, especially Romans and Galatians.

He closes with a word of warning: "Beware therefore." He runs up the danger signal and seems to have a premonition of what would happen.

3. *The Reaction to the Sermon.*

This was favorable at first, and it looked as though there would be a glorious response to his message, for many of the Jews followed Paul; who, speaking to them, persuaded them to continue in the grace of God. The next Sabbath Day almost the whole city came together to hear. But when the Jews saw the multitudes they were *filled with envy*. What an awful record envy has in the Bible! Then Paul and Barnabas told them plainly that since they judged themselves unworthy of everlasting life, they would turn to the Gentiles. This made the Gentiles glad, but infuriated the jealous Jews, stirring up "the devout and honorable women" (is there irony here?), and chief men of the city, expelled them from their coasts. "And the disciples were filled with joy and with the Holy Ghost."

4. *At Iconium.*

Here a great multitude of both Jews and Gentiles believed, but the unbelieving Jews stirred up the Gentiles, and they were about to be stoned, so they fled to Lystra and Derbe.

5. *The Miracle at Lystra.*

Paul is led to heal a man who is impotent in his feet, and when the people saw the miracle they cried out, The gods are come down to us in the likeness of men, and they named Barnabas Jupiter and Paul Mercurius, and prepared to worship them as gods. In horror they ran among them crying out, Sirs, why do ye these things? They had a hard time restraining the people. Now we see the fickleness of the crowd. When some came from Antioch and Iconium they persuaded the people and having stoned Paul, they drew him out of the city.

6. *They retrace their steps and report to the Church:* 21-28.

Christian emphasis. Educational excellence. Friendly personal attention. Tests and guidance. College, Business Administration, Preparatory. Member Southern Association of Colleges and Secondary Schools.

Apartment for married students. Veterans of Korea.

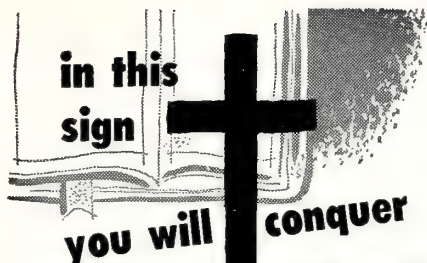
Preparatory Summer School begins June 8, 1953.

Collegiate Summer School begins June 15, 1953.

PRESBYTERIAN JUNIOR COLLEGE

BOX 38-W

MAXTON, NORTH CAROLINA



**in this
sign
you will conquer**

The ALL-BIBLE GRADED SERIES of Sunday School Lessons are based on the Bible—the WHOLE BIBLE—from cover to cover.

FREE—mail coupon

Send me . . .

☐ Free 1953 edition of book: "HOW FIRM A FOUNDATION"

Name _____

Address _____

City _____ () State _____

SCRIPTURE PRESS
434 S. Wabash, Chicago 5, Ill.

Dept. SPA-43

You Are Invited To The Fifth Annual REFORMED MINISTERIAL INSTITUTE May 19-22, 1953

A Refresher Course For Ministers

Classes in Eschatology, Missions, and Covenant Theology.

Discussion Periods on current problems, and preaching clinics.

Faculty: Professor John Murray, of Westminster Theological Seminary; Rev. William A. McIlwaine, D.D., Missionary of the Presbyterian Church in the U. S. to Japan; and the Rev. J. Marcellus Kik, of Little Falls, N. J.

Cost: \$12.00 plus \$3.00 registration fee.

Location: Westminster Seminary, Philadelphia, Pa.

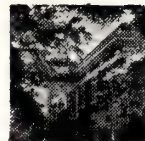
For information or registration write:

REV. RAYMOND E. COMMERET
Kirkwood, Pa.

Conducted by the Westminster
Alumni Association

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

"I hereby give and bequeath to the Board of Directors of the Southern Presbyterian Journal Company (incorporated under the laws of the State of North Carolina) \$_____ for the use and benefit of said company."

Calling All Christians

WORSHIP SERVICE

Hymn: "O For A Thousand Tongues To Sing"

Invocation

Hymn: "Immortal Love, For Ever Full"

Scripture: II Corinthians 8:1-15

Prayer

Offering

Hymn: "I Gave My Life For Thee"

PROGRAM CHAIRMAN:

There is no more amazing fact than that God calls men, but He does. His "whosoever will" rings out today as the Gospel is preached and men are invited to repent and believe in Jesus Christ. The Spirit of God still works to woo and to win men to the living God, and how thankful each of us should be that He drew us to Himself and gave us life eternal. However, the call of God does not stop with repentance and salvation. There is the constant call of God to Christians. It is a call to faith, fellowship and fruitfulness, and it should ring in every believer's ear. Let us listen closely as our first speaker deals with God's call to faith.

First Speaker

Not only is it true that, "being therefore justified by faith, we have peace with God through our Lord Jesus Christ," but having believed unto the salvation of our souls we are called to "live by faith." We are "delivered from the powers of darkness and translated into the kingdom of God's dear Son" that we might, "walk by faith and not by sight." Faith doesn't stop with salvation, it just begins. Yet how many of us are prone just to rest at that point and not press on in the walk of faith to which we are called in Christ. Paul commended the Thessalonians for their "work of faith." Certainly it included their having believed the Gospel, for they had "received the word with much affliction, with joy of the Holy Ghost," but it involved also their walk of obedience in a "labour of love." We have great plans, programs, and numerous committees, but all too little confidence in the power of God as we undertake the work of the church in this age. "Faith without works is dead," but works apart from faith will accomplish nothing of lasting value, for only through the power of God can the work of God go forward.

PROGRAM CHAIRMAN:

It is marvelous to know that we are called to be God's co-workers in a work of faith, and that the very resources of heaven are available for doing the will of God. In view of the tremendous needs in the world today, it is obvious that only the power of God can avail. But there is another aspect of

this call to Christians that is a blessing to our own hearts. Our second speaker has a word for us concerning fellowship.

Second Speaker

John, in his first epistle, says: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father and with His Son Jesus Christ." There are two phases of fellowship indicated in this verse, and both belong to the believer in Christ. There is the call to fellowship with God through the Lord Jesus Christ. It is almost too good to be true, but it is true! We, though having no merit nor goodness of our own, are called to have fellowship with the living God; to walk and talk with Him in a fellowship of love. God paid the price of His only-begotten Son to make this fellowship possible, and how grateful our hearts should be. Then there is the fellowship one with another in Christ. Christian fellowship knows no boundaries of race, nationality, or culture, but extends a hand of love to every believer in Jesus Christ. It sheds abroad a spirit of warmth and devotion that prevails among those who are of "like precious faith," and binds us together with ties that are eternal, for in Him we are one, "members of His body, and members one of another." Our heads may differ with regard to organization and procedure, but our hearts are one as we are united in our love for Christ and in our desire to share with others the blessings that are ours in Him.

"What a fellowship, what a joy divine!

What a blessedness, what a peace is mine . . ."

PROGRAM CHAIRMAN:

Our fellowship here is just a "foretaste of glory divine," for one day we'll have perfect fellowship with God and with believers of all ages, and will dwell with Him forever. Certainly if we expect to spend eternity with God and with other Christians, we ought to begin to cultivate both more earnestly now.

There is still another aspect to this call of God to Christians. It is the aim or object of our call to faith and fellowship. Our third speaker will present the call to fruitfulness.

Third Speaker

Jesus first calls us to come, then to abide, and then to bear fruit for Him. He has promised that if we abide, we will bear fruit, and much fruit at that. If we have really come to Him, and if we are truly abiding in Him, then fruit will be inevitable. "By their fruits ye shall know them." We need to

realize that the "fruit of the Spirit is love," and that love reveals itself not in words but in works. Israel talked religion, and fasted, but God said through Isaiah, the prophet, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" It isn't enough to say we love the Lord, and our fellow Christians. Just to say, "Those poor Korean Christians," will not supply the needed food and clothing. Just to pity the millions of displaced persons in Europe will not provide food and shelter. If our love for Christ is real it will be realized in the good works we perform today. "The fruit of the Spirit is in all goodness and righteousness and truth." Righteousness is *being* good, and goodness is *doing* good. If our faith in God is real, Christ will make us righteous for He is our righteousness, but the responsibility for good works rests upon us, and happy are we if we do them.

PROGRAM CHAIRMAN:

Too many of us are prone to forget the responsibility for bearing fruit, and are content just to enjoy the fellowship to which we are called in faith, but such an attitude is selfish, superficial, and shallow. The deeper joy of Christian faith and fellowship is found in fruitful service for Jesus Christ as we share with others the spiritual and material blessings that we have received. "The favor he shows, and the joy he bestows, are for them who will trust and obey."

Women's Work

What Missionary Homes Will Mean To The World Mission Task Of The Church

By C. Darby Fulton ... Executive Secretary
Board Of World Missions

The Board of World Missions places its enthusiastic approval behind the decision of the Board of Women's Work to designate the 1953 Birthday Offering for *Furlough Homes for Foreign Missionaries and their Families*.

The missionary's furlough is much more than a mere vacation. Indeed, the Board recognizes it as playing so important a part in his life and work that it issues a special "Manual for Missionaries on Furlough," designed to assist the missionary in making the richest possible use of his furlough experience. This Manual begins with the following introduction:

"The missionary should recognize that the fur-

STANDARD BRAND-NEW LIVING WITH JESUS V.B.S. COURSE

- True-to-the-Bible
- Simplified, Low Cost

The brand-new Standard "Living With Jesus" V. B. S. course presents Jesus' teaching and life in His day in vividly realistic and entertaining fashion—easy for youngsters to grasp these interesting lessons. The same theme is taught every age group, Nursery through Intermediate. Low in cost, this new 10-lesson course offers for each department, teacher's manual (45c each), pupil's workbook (10 for \$2.50), plus Director's Manual (50c).



Free!

Ask for a copy of **FREE** Guidebook describing this and other V. B. S. courses and materials.

At Your Favorite Bookstore, or
THE STANDARD PUBLISHING COMPANY
CINCINNATI 10, OHIO

lough is an integral, inseparable part of his work, to be entered on as seriously and with as careful planning in advance as any other part of his vocation. In the life of the Church at home there is no recurring period comparable to the missionary's furlough. The home worker has no such opportunity every few years for physical, mental, and spiritual renewal, for reviewing his work from a distance, for taking fresh stock of himself and his resources, and for deliberate and prayerful facing of his next period of service. The lack of such opportunity may be one cause of the staleness among us which we deplore. For the missionary, the furlough is a necessity because of the combined effect on body and spirit, of climate, separation from home, and the exhausting struggle with overshadowing, dominating, suffocating evil."

It is generally recognized that the three main purposes of a furlough are:

1. Rest and Recuperation.

While the Board requires all of its missionaries to undergo yearly physical examination on the field, it recognizes the furlough time as affording a special opportunity for careful and complete overhauling. Accordingly, each missionary, upon reaching the homeland, undergoes a rigid physical check-up on

the basis of which he then receives such care and treatment as his case may require.

While the Board spares no expense in its effort to safeguard the health of our missionaries, no amount of medical care can be fully effective if the missionary is burdened by undue anxiety either over a place to live, or the schooling of his children, or the problems of housekeeping in an environment that has grown strange through long residence abroad.

It is almost tragic that the year of furlough, designed to afford a period of well-earned rest, should sometimes involve so much worry and petty annoyance over the mere details of living as to defeat its real purpose entirely.

While the missionary may speak of "coming home" on furlough, he realizes that actually he no longer has a home in this country. Old friends are scattered. Family ties are broken. The once treasured associations are gone. Even where relatives extend their hospitality, the missionary seldom feels free to accept such favors for more than a few weeks.

Finding a suitable place of residence is not easy. The children must be put in school. Parents are encouraged to pursue special studies that will enhance their effectiveness on their return to the field. Furnished houses are scarce; rents are high; and the missionary's range of choice is greatly restricted by his limited salary.

In the face of these circumstances, imagine the relief and delight of the missionary, who, arriving on furlough, finds a home ready and waiting for his occupancy. Every thing needed for his comfort and effective living has been anticipated. The house is completely furnished and tastefully decorated. It has been garnished and swept. The refrigerator is running. The beds are made. Other missionaries from distant lands are in adjoining apartments, and a happy fellowship begins at once. Nearby are playgrounds and schools for the children. The churches of the community extend a cordial welcome. And over the missionary, as he settles for his first night in his furlough home, comes the comforting sense of the Church's tender thoughtfulness and care.

Such are the homes that the 1953 Birthday Offering will help to establish in Richmond, Atlanta, Louisville and Austin. It would be difficult to measure what they will mean to the peace of mind of our missionaries on furlough. No house hunting; no dickering over rents; no unpleasant neighbors! Only love, care, fellowship and joyous living; and these will do more for the missionary's health than medicines and formulas.

2. Preparation for Increased Efficiency.

The missionary comes home, to return. He, therefore, looks upon his furlough as an opportunity to

continue his preparation for more effective service. With this in view, he is encouraged to spend at least a part of it, consistent with needed rest and recuperation, in such special study and training as may fit him more adequately for his work on the field. The expense of such training in Bible, Evangelism, Religious Education, surgery, nursing, industrial or technical lines, suited to the missionary's precise work and function, is borne by the Board.

All of this assumes that the missionary and his family must find a location where such opportunities for study are readily available; else he must leave his family and spend a period of months away at some center where the desired courses can be had.

The 1953 Birthday Offering proposes to locate Furlough Homes in four strategic centers of our Church—Richmond, Atlanta, Louisville and Austin—where our missionaries will find themselves adjacent to our four seminaries, the Assembly's Training School, colleges, universities, libraries, hospitals, and other institutions that offer ready access to the courses they desire to pursue. Here, too, they will be in touch with many sources of our Church's life, becoming acquainted with its leaders, and drink freely from the fountains of truth to replenish the inner springs of their spiritual thought and life.

3. Informing and Inspiring the Church for its Missionary Task.

Every true missionary is eager, on his return to the homeland on furlough, to share with the Church constituency the story of his life and experience on the field. You will remember how Paul and Barnabas, arriving back from their missionary tour, "gathered the Church together and rehearsed all that God had done with them and how He had opened the door of faith unto the Gentiles."

The missionary's furlough, then, is a time for report and testimony. Last year our furloughed missionaries visited a total of 1,853 places, and delivered 4,106 missionary addresses to an estimated audience of 361,468 listeners. This is an audience equivalent to one-half of the total membership of our Presbyterian Church in the United States. Who can measure the far-reaching results of this in new interest and zeal for missionary enterprise!

Obviously, to do this important work of deputation most effectively, missionaries on furlough must be deployed over the Church so that they can reach out into adjoining areas without undue waste of travel-time and expense. What centers could you find that would be more appropriately located than Richmond, Atlanta, Louisville and Austin? Teams of furloughed missionaries, residing in these centers, will be able to serve the congregations of our Church more promptly, more cheaply, more conveniently, with less of physical strain, and with fewer interruptions to the normal course of life with their families.

Consider, too, the important function that these missionaries can perform in their contact with the seminaries and other institutions near which they will be residing. Even in the past, many missionaries on furlough have been drawn into the classrooms to give instruction on the problems, methods, opportunities, needs and outlook of the missionary task. This unique ministry can be greatly expanded when the objectives of the 1953 Birthday Offering are realized and a Home for Furloughed Missionaries is set alongside each seminary where our new generation of ministers is being trained. What could the Church do that would contribute more effectively to the development of fervent missionary preaching, or the enlistment of many of our choicest young men and women for missionary service?

The Board recognizes the great service that has been rendered our missionaries through many years by Mission Court, in Richmond, Virginia, and more recently by Mission Haven in Decatur, Georgia. It rejoices in the fact that the 1953 Birthday Offering is to be used to continue the splendid work of these furlough homes and to make possible the development of similar facilities in connection with our seminaries in Louisville, Kentucky, and Austin, Texas. The Board commends this enterprise to the Church for its generous and enthusiastic support.

Church News

Resolutions On The Revised Standard Version

Whereas the National Association of Evangelicals has requested of the Evangelical Theological Society an evaluation of the Revised Standard Version of the English Bible, the Southern Section of the E. T. S., meeting in Chattanooga on March 21, 1953, approves the following statement:

We are in hearty agreement with the principle that the Bible should be translated into contemporary speech and therefore approve in principle most of the stated objectives of the RSV. We cannot accept responsibility for unwarranted denunciations of the version which were lacking in objectivity. Like all other versions this one has both good and bad features and we cannot commit ourselves either to unreserved denunciation or unqualified commendation.

Among the good features of the RSV we note the following:

1. As evangelicals we rejoice in every attempt to bring God's written Word, the Bible, closer to the people; and we are glad to note the increased interest in Bible reading and study caused by the RSV.

2. We believe there is need for a Bible in the speech of modern America; and we recognize the excellencies of many of the renderings of the RSV.

3. We are committed to the practice of scientific textual criticism and the desire to recover the closest possible approximation of the autographs of the Bible; we therefore commend the RSV for its use of the ancient manuscripts and its correction of the King James Version where the King James translators did not have access to the oldest readings.

4. We appreciate the expressed willingness of the Committee of the RSV to consider suggestions from all sections of the Bible-reading public and the evidence that they have been responsive to such suggestions in the past.

Among the bad points of the RSV we list the following:

1. We regret that some features of the publicity campaign seemed designed to promote sales rather than describe the distinctive features of the RSV as compared to its predecessors.

2. We do not approve of any attempts by "pressure from the top" designed to cause the version to displace earlier versions, but think it should be offered to the public for what it is worth and allowed to stand on its own merits.

3. The policy of the RSV O.T. in making extensive use of conjectural emendations we believe to be one of the most unjustifiable single features of the version.

4. We note that the practice of preferring a more pleasant or easy versional reading in preference to the Hebrew was resorted to too frequently. We regret the apparently inaccurate footnote to Mt. 1:16, which questions the virgin birth of Christ.

5. We protest the neglect of the principle of the unity of the Bible and the corresponding need for translation with regard to the analogy of Scripture, as evidenced by the failure of the RSV sufficiently to correlate the Old Testament with the New Testament. Certain Messianic prophecies of the Old Testament were modified in such a manner as to weaken their relevancy to the Messiah, without sufficient academic reasons, e. g. Ps. 2:11-12, Ps. 45:6, and Zech. 12:10. We oppose the use of "young woman" in preference to the RSV marginal rendering "virgin" in Isa. 7:14.

6. We think no version can be made entirely free of theological bias and that the RSV is no exception. Our tentative conclusion is that such bias as exists is not in the direction of historic or "orthodox" Christianity. We regret the predominating number of those theologically liberal on the committee of translators, since theology inevitably influences translation.

7. Certain inconsistencies mar the version, which we hope future printings can at least partially elim-

inate. Among these are the capitalization of *ruach* (Spirit) in the RSV O.T. when used in connection with *'elohim* (God), and the restriction of "thee" and "thou" to deity followed by the failure to apply it at some points to Jesus Christ.

8. We regret the undue freedom of translation, which appears at times to interpret rather than merely translate.

Conclusion: Although we recognize the merits of the RSV, we yet regret its textual unreliability and the current attempt to impose it as the authorized Bible; and we look forward to an improved translation more generally acceptable.

Twelfth Assembly Men's Council March Meeting

The Assembly's Men's Council held a four-day meeting in New Orleans, La., March 6-7-8, following a meeting of the Executive Committee the preceding day.

Royall R. Brown, of Winston Salem, N. C., was elected President of the Council, succeeding Emile Dieth of New Orleans, La. Other new officers include: John V. Matthews, Fayetteville, Tenn., First Vice-President; Ed C. Hammond, Atlanta, Ga., Second Vice-President; Kim Hedrick, Warren, Ark., Secretary, and A. C. Verner, Bellaire, Tex., Treasurer.

The following men are on the present Executive Committee of the Council: E. F. McLeod, Macon, Ga.; Ed Edens, Okolona, Miss.; the Rev. Donald Erwin, Atlanta, Ga.; the Rev. John S. Brown, West Austin, Tex.; Nat Reiney, Lewisburg, Tenn.; Dr. Harmon Ramsey, Athens, Ga.; Dr. James G. Patton, Decatur, Ga.; and Emile Dieth, New Orleans, La.

Speakers during the four-day session were Congressman Walter H. Judd, U. S. Congress representative from Minnesota; Dr. Marshall Dendy, Executive Secretary of the Board of Education; Dr. Edward Grant, Director of Institutions for the State of Louisiana; Dr. J. Preston Stevenson, Clarksdale, Miss.; and Clinton Harris, Board of Education.

Plans for the Assembly-wide Men's Convention were discussed by the Executive Committee of the Assembly Men's Council at its recent meeting in New Orleans. The convention is to be held in New Orleans, La., October 15-17, 1954.

John V. Matthews, Fayetteville, Tenn., was named chairman of the Finance and Attendance Committee for the Convention.

Gov. Robert F. Kennon, governor of Louisiana, and Past President of the Men of the Assembly, was named chairman of the Program Committee.

Approximately 10,000 men are expected to attend the Convention.

Vacation Fund For Presbyterian Ministers

Annually during the last 40 years many ministers of our Church have enjoyed the benefits of this Vacation Fund. Voluntary gifts on the part of members of our Church have made it possible for hundreds of our ministers with limited incomes to enjoy seasons of inspiration and physical refreshment at the various conference grounds of our Church. Had it not been for this generous giving on the part of some members of our Church, many ministers would have found it impossible to have gotten away from the heavy duties for restful vacation. Many of them have not enjoyed vacations for years because of their limited incomes.

It is my privilege to serve as Chairman of the Board of Managers of this Fund, and my heart has been deeply stirred by the expressions of gratitude which have come from those who have benefited by these vacations made possible through the Ministers' Vacation Fund each year. On behalf of this Board of Managers it is my privilege to invite the readers of this article again to support this worthy cause by generous contributions.

Every minister needs to get away from the routine of daily responsibilities, and there are no better places than one of the several conference grounds of our Church. Many of our ministers can afford such privileges without assistance. Such, however, is not the case with reference to those who are invited to share the benefits of the Vacation Fund. Those who are to benefit from this Fund are selected carefully through advice from members of the same presbyteries.

If your heart prompts you to share in this worthwhile undertaking, kindly make your check payable to Mrs. Ira D. Holt, Treasurer, and mail the same to her at Montreat, North Carolina. She will acknowledge receipt of any contributions, and we hope to be able to send at least 200 such ministers on greatly needed vacations during the conference season.

The following quotation selected from hundreds of such letters of thanks reveals the benefits which accrue to those who attend one of these conferences because of the Vacation Fund:

"Thank you again for the privilege of being one of the beneficiaries this year of the Vacation Fund. It was a wonderful experience to be able to attend the Church Extension Conference at Montreat. I hope that I will be able to bring back to the Churches something of the inspiration and zeal which I caught there."

Please accept hearty thanks for whatever contributions may be sent.

Wade H. Boggs, Chairman,
The Vacation Fund.

122 South Fourth Street,
Room 410, Louisville 2, Ky.

Passing Of Rev. E. B. Wooten

Services for Rev. E. B. Wooten, 44, pastor of the First Presbyterian Church of Winchester, Ky., were conducted on March 23, in the sanctuary of the church which he served, Rev. D. Yandell Page officiating.

Mr. Wooten came to the church in Winchester in September 1944, after having served pastorates at Bloomfield and Cynthia, Ky. He was born in East Palestine, Ohio, and was a graduate of Hampden Sydney College and Union Theological Seminary, Virginia. He is survived by his wife, Mrs. Martha Wooten, a daughter and a son, his mother, two sisters and three brothers.

Fleece Is Elected Full President Of Columbia Bible College

The Columbia Bible College, Columbia, S. C., board of trustees has expressed confidence in the leadership of Dr. G. Allen Fleece, acting president, by electing him full and permanent president of the institution, it was announced March 17 at the chapel hour.

Doctor Fleece, one of the best known Bible teachers and spiritual-life conference speakers in the nation, has been closely associated with the Bible College since 1938 when he came on the faculty. He was elected acting president last summer when Dr. Robert C. McQuilkin, the institution's founder and leader since 1923, died suddenly.

The election of Doctor Fleece was announced by Dr. Norman B. Harrison of Minneapolis, Minn., nationally-known Bible conference speaker, and a member of the board of trustees. Doctor Harrison expressed the board's thankfulness to God at being able to find so able and consecrated a leader for the continuing work of the school. The students warmly applauded the news of Doctor Fleece's election, interrupting Doctor Harrison's announcement to do so.

Born in Louisville, Ky., Doctor Fleece came to Columbia Bible College in 1938 from the pastorate of Central Presbyterian Church in Chattanooga. He was educated at Washington and Lee University and Columbia Theological Seminary, Decatur, Ga., and has also served as pastor of the First Presbyterian Church of Covington, Ga., and the Westminster Presbyterian Church in Chattanooga. He is now affiliated with the Fellowship of Independent Evangelical Churches. Washington and Lee conferred on him the honorary degree Doctor of Divinity.

In demand all over the nation as a conference speaker, Doctor Fleece was for a time on the faculty of Moody Bible Institute in Chicago. He is 43 years of age.

Palmer Orphanage Survey

The Board of Trustees of Palmer Orphanage, Columbia, Miss., met in special session on March 13th, in Columbus to consider the report of a recent survey study of the Orphanage. Trustees from the Synods of Louisiana, Mississippi, and the First Presbyterian Church have had the full report made by the Social Workers recommended by The Child Welfare League of America for study before the meeting. Many recommendations were made, on the basis of the survey, as to the policies of the home: no indication was given that its work was or is becoming unnecessary as a service rendered to children by the Church.

Primary recommendations were rebuilding and possible relocation of the Home. Three propositions were considered by the Trustees: Rebuilding on the present site, rebuilding on a site that may be discovered in or adjacent to Columbus, or rebuilding on any other site made available and usable for this purpose. Since no definite recommendation could be made without more information as to the possibility of accomplishing either of the survey proposals, the Executive Committee was charged to publicize the situation, discover the opinions of the constituency, and make a recommendation to the annual meeting of the Board in July. The Executive Committee is composed of Mr. W. C. Stinson, Jr., Greenwood, Miss., Dr. W. L. McLeod, Shreveport, La., and Mr. Robin Weaver, Columbus, Miss.

The William Black Home

Guests attending the General Assembly meeting in Montreat, N. C., June 4, 7:30 P.M. may secure reservations at the William Black Home by addressing Miss Betty Maxwell, Montreat, N. C. as the Home will be open this season during June, July and August.

After June First, the new manager, Mrs. Faye Williams, Davidson, N. C., assisted by Miss Loma Nisbet and Miss Rea Lindler, will have charge of reservations. Her address, after June 1st, will be Montreat, N. C., c/o the William Black Home. Remember all North Carolinians must have their reservations for the summer conferences in by JUNE the FIRST.

On behalf of the Board,
E. E. Gillespie, President.

Revised Version Or Revised Bible?

A Critique Of The

Revised Standard Version Of The Old Testament (1952)

By Oswald T. Allis

Just Off The Press—Price 60c

The Presbyterian & Reformed Pub. Co.

525 Locust St. — Philadelphia 6, Pa.

Before We Vote To Merge With The Northern Church Let's Look At The Facts About **BENEVOLENT GIVING**

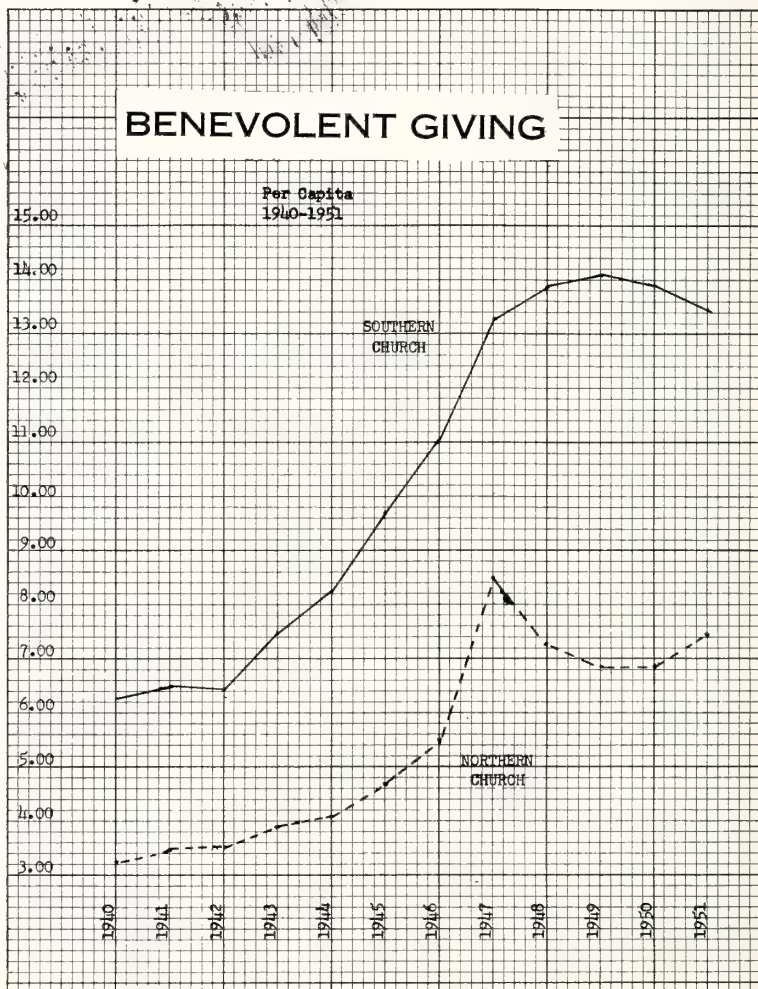
By Kenneth S. Keyes — Miami, Fla.

The record of the last 12 years shows that our Southern Church has consistently out-given the Northern Church in the support of benevolent causes.

In 1940 the Northern Church gave \$3.29 per member to Benevolences. Our Southern Church gave \$6.36 — almost two to one. In 1951 the Northern Church gave \$7.43. Our Church gave \$13.41. And the intervening years tell the same story—we give almost twice as much per member to the benevolent causes of our denomination as the Northern Church gives.

If we merge with the Northern Church, **our** benevolent funds will be spent by executive boards controlled by people who have demonstrated that they are not as interested in benevolent causes as our people are.

Will not the benevolent causes dear to our hearts be certain to suffer?



Have YOU seen a copy of "The Reason Why?" Order a sample copy or 100 copies for \$4.00.

**THE ASSOCIATION FOR THE
PRESERVATION AND
CONTINUATION OF THE SOUTHERN
PRESBYTERIAN CHURCH**

H. B. Dendy, Secy.

Weaverville, N. C.

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

APRIL 15, 1953

APR 17 1953

THE CHAPEL HILL STORY

(See Pages 6-10)

UNION: A CHALLENGE TO INTEGRITY

By Cary N. Weisiger, D.D.

(See Page 10)

SHALL WE CHANGE OUR PRESBYTERIAN PRINCIPLES OF GOVERNMENT?

By Franklin C. Talmage, D.D.

(See Pages 11 & 12)

VOL. XI NO. 50

\$2.50 A YEAR

LIBRARY, HOLLAND HOUSE
1000 N. 10TH ST.
ANN ARBOR, MICH. 48106

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor

Weaverville, N. C.

Dr. L. Nelson Bell, Associate Editor

Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw

EDITORIAL

How Foolish Can We Get?

A bill is being introduced into the North Carolina legislature forbidding the sale and firing of BB guns and air rifles within the state.

One of the insurance companies which provides hospital insurance has sent out a questionnaire to physicians asking the number of patients treated for injuries sustained from such guns during the past year and asking for an expression of opinion by the physicians for or against the bill.

It happens that the writer has not treated one individual during the past year who had been injured by a shot from such a gun. But, he has treated *hundreds* who have been injured directly or indirectly by liquor, an industry licensed and sponsored by the state and from which the state is deriving a large income which some call *profits*.

On several occasions, while treating injured people in a city dispensary we have asked the police the categorical question, "what percentage of your work is the result of liquor?" and the answer is almost invariably the same, "About *ninety per cent.*"

Again and again we see the terrible results of automobile accidents and again and again these have been caused by drinking. And yet, in this state a drunken driver does not even have his license indefinitely suspended.

Rarely a day that some person is not seen whose problem at home is not one of primary sickness but rather of an intemperate father or mother. It is impossible to compute the temporal and eternal *misery* caused by alcohol, nor is it possible to estimate the total *economic loss* to the nation which comes from the liquor industry, but we believe the balancing of the books in eternity will show that

alcohol costs *far more* in actual money than any taxes ever received to make it legal.

We are fully aware of all the arguments against prohibition and we also know full well that morals cannot be legislated. Be that as it may, our present system is a menace to our nation as a whole and to millions of individuals of every age.

A changed heart—a new creature in Christ—living a life of temperance and sobriety is the individual solution to the problem. But, on a state and national scale we wonder how foolish we can get: making it illegal for a boy to have and shoot a BB gun while we license the industry and the traffic which is *knowingly* destroying millions of lives and billions in property. —L.N.B.

"The Chapel Hill Story"

(See Page 6)

On two occasions this Journal has referred to the Chapel Hill case but we have not gone into it in detail because we did not wish to parade the unhappy situation found there for outsiders to read.

However, through deliberate leaks to the secular press by some in Chapel Hill, what should have remained a church problem became the subject of debate and editorialization in the secular press, so much so that the Southern Presbyterian Church and the Judicial Commission of Orange Presbytery became the objects of criticism and even scorn.

In addition, one church paper within our own denomination and a number of them outside our own church have seen fit to join in this criticism, and, in some instances of complete misrepresentation of the issues involved.

Mr. Paul D. Hastings an elder in the First Presbyterian Church of Reidsville, N. C., has written a detailed history of this case and this has been published in many of North Carolina's daily newspapers. The response to this article has been astound-

ing and Mr. Hastings has been deluged with letters, telegrams and phone calls, thanking him for this clear and factual statement.

We are printing Mr. Hastings' article in full because we feel that the facts related should be known by our entire church. We are also reprinting a letter from Dr. Bell to the Asheville *Citizen-Times* in answer to two editorials criticizing the Judicial Commission of Orange Presbytery.

—H.B.D.

Historical Observations On Local Church Property

Scholars recognize that the early Christian groups were without legal rights to possess institutional property. Only about the year 200 did the Churches begin to hold property corporately, and then as burial clubs.

In the Swiss Reformation each canton decided whether to be Protestant or Romanist and assigned the Church property accordingly. In the Grisons, however, the question of religion was decided in each community by a majority vote. In 1537 a synod was organized to administer the work of the Protestant congregations, but the civil government watched over the preservation of the church property, with the administration of this property in the hands of the local congregations or parishes (Schaff, VII (VIII) p. 143). In the common bailiwicks of Switzerland, each community was given the privilege of choosing its own religion under the Second Peace of Cappel. "In mixed congregations the church property is to be divided according to population" (ibid, p. 195).

Under British law, the civil government takes cognizance of church property rights determining them on the basis of merits of the case and the ability of the differing groups to use the properties effectively. For example, at the time of the merger of the Free Church with the United Presbyterian Church, Parliament appointed a commission to divide the Free Church properties between the group entering the merger and those continuing the Free Church.

In Canada at the time of the union of the Presbyterians, Congregationalists, and Methodists into the United Church of Canada, Parliament passed a law permitting every Presbyterian congregation to vote on the issue and take its property either into the union or keep it in the Continuing Presbyterian Church by a majority action.

In seventeenth century North America there was no Presbytery or other higher court and consequently all congregations which came into the later organization of Presbyterianism necessarily held their own properties. New Castle, Delaware, a cradle of our Church, was a living Presbyterian congregation for the second half of this century, and some churches that came from New England to Long Island and New Jersey, perhaps, had a longer seventeenth century life.

Early in the eighteenth century the Presbytery of Philadelphia was organized, followed by the General Synod and in 1789 by the General Assembly. But throughout the eighteenth century the local congregations continued to hold their local properties, and associated with whichever of the dividing bodies they saw fit. Indeed, the General Assembly itself was only incorporated in 1799 and then only with authority to hold general or denominational properties.

During the first half of the nineteenth century this condition continued. An interesting side-light on our practise at that time is seen in the Roman Catholic controversy over "Trusteeism." Local trustees in New York, Philadelphia, Baltimore, Norfolk and Charleston tried to control the local properties of Roman Catholic congregations. But Bishop John Carroll wrote the New York group that if ever such principles become predominant "our Church" would be formed into distinct and independent societies, "nearly in the same manner as the Congregational Presbyterians."

At the time of the Old School-New School rupture, the civil courts gave the denominational (corporate) property to the Old School. The 1838 Old School Assembly wrote its several congregations stating that while it might have jurisdiction over these congregations it did not have jurisdiction over their local properties, and advising these congregations to settle local property matters on the principles of equity and fair dealing as becometh Christians, Baird's Digest, p. 800.

In 1861, our Southern Presbyterian Old School congregations acted on this same principle; that is, they left the Old School Assembly taking with them their local properties and formed a Southern Assembly. After we left the USA Assembly that body worked out their present doctrine that the courts, rather than the congregations, control local properties. They began to enforce this new view in the Walnut Street Decision in Kentucky. On the other hand, our leaders and our Assemblies repudiated the Walnut Street position and welcomed the excluded

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 50, April 15, 1953.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

Kentucky brethren, with their view that congregations own their local properties, into our Assembly. In 1875 our Assembly expressly repudiated the Walnut Street position and affirmed instead the position of the Old School Assembly of 1838.

Our Book of Church Order was written in this period—1861-1879—when the deep South churches left the USA Assembly with their local properties, when we received Kentucky Synod on the same basis, and specifically endorsed the 1838 decision. Accordingly, under our Book a local congregation may buy, sell, mortgage or otherwise alienate its local property without presbytery action. On the other hand, if the Plan of Union is consummated local properties will be in the hands of presbyteries and General Assemblies.

—W.C.R.

Good *UNCLE SAM*aritan

What made the Good Samaritan good? Would he have been good if he had come along the Jerusalem-Jericho road a few hours earlier? Would he still have been good if he had beaten off the thugs and so have prevented mayhem and forestalled robbery? Rather, Would he have been good if he had not? But if he helped the helpless he would have been waging war.

Who is the judge of good? and what is the scale and standard? Do distance and time affect good? or color? or race? or circumstance? Our Lord did not call the Samaritan good; but He seems to have approved the deed done. The U. S. is not the U. N. But in the providence of God, and by virtue of free enterprise, competition, and private initiative, the U. S. bulks large in the U. N. even though perhaps unwillingly, and it may be with no great credit to ourselves. But here we are.

Comes now a pack reputedly of thieves, hoodlums, free-booters, gangsters, godless, bloodthirsty. They fall upon a free, peace-loving, and presumably innocent people,—innocent of national crime, of oppression, of world-conquest notions. Word of the outrage reaches the ears of a society of Good Samaritans, who have been enlightened by the principles of the Word of God. Shall the latter in priestly pontificality, or of Levitical orthodoxy, or with ethical preciseness, eschew all war, and so go by on the other side? Would they be good if they did? Would they be good if they didn't?!

Now nobody is blind to the thought that being a good *UNCLE SAM*aritan is not altogether altruism. Nor be it conceded that everyone who is involved, is led on by high-minded, disinterested benevolence. There are many angles: there is doubtless selfishness; there are no few lies and propaganda. (Truth is the first casualty in war). Call it fifty per cent self-preservation, and add in explanation, that leaving out Christian conscience, police-power is little short of self-preservation. For this, why not let things and men run rampant? Why not

allow murder? Why attempt to curb crime? On the human plane, self-preservation is the motive that blocks evil. Say we are in it to save our skin; but in the same breath, add that there are thousands who because of allegiance to God and of devotion to duty in His sight, are thrust by their Christian conscience into the fray. They cannot see a man, or a nation trampled into dust without trying to do something about it. They are ready indeed to pour in oil and wine; but also they endeavor by the grace of God to bring the outrage to humanity, the affront to decency, the pall on civilization, the blasphemy before the Lord, to an end.

Nor is it that we feel ourselves worthy before Heaven. We have grievously sinned. Our iniquities cry out for the righteous judgment of God. O that men were driven by the very logic of circumstances and the stark facts of this present evil world, to flee to God in sincere contrition and in humble repentance and with cry for mercy, lest a worse thing fall on us and on the race. But our plea before the Throne of even justice is the need of the needy, the helplessness of the down-trodden, the call of outraged humanity.

No! We don't want war. We have our comforts and our happiness and our loved ones. War was Hell before General Sherman dubbed it. How much worse is it now. No righteous man wants war. No Christian wants war. No humanitarian wants war. Yet here we are, taking the part of the Good Samaritan again, along with the others of the U.N. who not only desire a free world, but who feel that even at tremendous cost, in this present Korean outrage, something should be done about it.

—R.F.G.

WHAT THINK YE OF CHRIST?

A STUDY IN

The Christology Of The RSV

By Wm. C. Robinson, D.D.



Now In Booklet Form—16 Pages

10 Cents Per Copy, \$1.00 Per Dozen, \$7.50
Per Hundred, Or \$60.00 Per
Thousand, Postpaid.

ORDER FROM

The Southern Presbyterian Journal
WEAVERVILLE . . . NORTH CAROLINA

Recommend The Journal To Friends

ANGLERS

(By The Editor Of The Testament
For Fishers Of Men)

Lesson No. 4

Where To Fish

In the case of "fin fishing" this is becoming more and more of a problem, because in recent years fishing as a sport has greatly increased in popularity. Some trout streams are so crowded with fishermen that it is almost impossible to cast a hook without "snarling up" with the line of another angler. You must rise early and be among the first at the dock on the lakes or all the boats will have been hired. Sporting goods houses and sport magazines are continually whetting the fisherman's interest in "trying his luck" at almost any cost. But in fishing for souls the situation is just the reverse. Places and opportunities to fish are in greatest abundance; there is no "closed season" and fishers are comparatively scarce. When the Lord Jesus sent out the seventy disciples, two by two, He said to them: "The harvest truly is great, but the reapers are few . . ." (Luke 10:2). And this is true today, probably to a greater degree than ever before. Where to fish for souls is no problem. They are all around us, in the neighborhood, in the shops, on the street, on the bus or train, in lobbies or at school—yes, possibly even in your own home. One only needs to be on the lookout for them, with the desire in his heart to win them, for they are ever and everywhere present. "In the morning sow thy seed, and in the evening withhold not thine hand: or thou knowest not whether shall prosper, either his or that, or whether they both shall be alike good." (Ecc. 11:6).

In a certain community which I visit sometimes I have been surprised by the number of men who tell me they were won to Christ by one of the townsmen who is prominent there in business. One day I asked him to tell me how, in his busy career he had been able to do so much personal work of this kind. He is a modest man and did not want to tell it at first, but insisted, and this is a part of what he said: "Well, I have a little habit of 'going into conference' with the Lord just a few minutes every morning when I first get up to start the day, reading a few verses in my testament. I always ask Him if there is anything special He might want me to do today. I say, 'Lord, you know how busy I am; how when I reach the office my desk will be piled high with correspondence and the day's work. If there should be some one you want me to speak to for you, please make it plain, and give me the courage and the grace to do it as you would want me to.' Hardly a day passes but some fellow comes in on a business matter, and as I listen patiently to his proposition, almost invariably he will tell me something of his personal affairs—usually a troublesome problem. It is clear as day, as though the Lord is saying to me, 'Here's your man; see if he knows Me.' Then I tell him I, too, have had a problem very much like his, but I have an all-wise

Partner who solved it for me, and I am wondering if he knows that Partner, who is none other than the Lord Jesus Christ. Something like that I say to him, and it rarely fails to touch the spot and get results. Then, too, as I go to lunch I sometimes meet a fellow with a hard-luck story and wanting help, or a neighbor has a sorrow: it is not difficult to offer to these the real Source of help." This man "sows beside all waters." Results do not always seem to be apparent, but there are definitely some results, and doubtless many that he never knows of.

Next Lesson: "Angling."

* * * * *

And here's the prize Angler Story received in today's mail. A leather bound copy of the Testament For Fishers of Men has been forwarded to the narrator in accordance with the proposition in the box below.

Dear Angler:

More than twenty years ago the Manager of an important branch of a corporation was not a Christian. I moved to the village. He was a very busy man, but one day I asked if I could make an appointment to talk with him. He set the time. I walked into his office and presented the Claims of Christ as Saviour. He said, "Come to my house tonight and talk with my wife about it." I met with them. On Sunday they united with the church and partook of communion. Last year I saw his name and place of business on the highway. I went in. He recognized me immediately. He is active and a large supporter of the church today. Speak the Word and leave the results to God.

Yours very truly,
(Name withheld).

(Editor's Comment. Note the brief sentences. Salient facts. A twenty year test.)

Here is an opportunity to get without cost a leather-bound copy of the **TESTAMENT FOR FISHERS OF MEN**. If you have had an



experience, happy or otherwise, in soul winning, tell it in a hundred words or less, and mail to **ANGLERS**, care The Southern Presbyterian Journal, Weaverville, N. C. If it is used in the **ANGLERS** series, you will receive the Testament promptly. (No manuscript returned unless requested, with return postage).

The Testament may also be secured by sending two new one-year subscriptions to The Journal, or by remitting \$2.75.

REQUEST

Several years ago a large group in our Church covenanted to pray each Saturday night for a revival. Some may have forgotten this covenant, others may never have heard of it.

**EACH SATURDAY NIGHT
Pray For Revival**

Extraordinary Oscillations Embarrass Antediluvians

(This is the tenth in a series of articles by J. V. N. Talmage, B.E.)

Clockwise Or Counter-Clockwise

When I discovered that a rapid spiral movement of the poles was the cause of those extraordinary oscillations that embarrassed the ante-diluvians, I knew I was moving along the right road, but it did not take long to find out there was a long distance yet to go. Problem after problem arose, all of which were interesting like the problems of mathematics and physics in college days. In those days I often had a companion, but in this ante-diluvian research there was none, but the Creator of the extraordinary oscillations.

The next problem to decide was whether the north pole spiralled clockwise or counter-clockwise. As there were many reports of signs of the change of direction in the flow of ice, the spiral movement was confirmed, but factual as well as theoretical data on the direction was badly needed. My son, David, now assistant professor in the Medical Department of the University of Chicago, then fresh from college, suggested I get a textbook on astronomy and find out in which direction the pole spirals now. This I did, and found that it was counter-clockwise, but I found also the technical name for the movement, POLAR PRECESSION. This meant I had gone another mile on the road to solving the ante-diluvian problem.

The next step was to find all I could about Polar Precession, and it was again my good fortune to get help from a son. This time I was visiting Roy who was getting his doctorate in the Biological Department of Harvard, and thus I was able to get access to the old periodical files of the end of the last century when Polar Precession was discovered and interest in it was great. The present polar movement is small, and complex. It takes place in an area about the size of a baseball diamond and one of the component movements seems to be a remnant of the ante-diluvian spiralling.

But there are two features that need to be remembered as we study the environment of Adam, Enoch and Noah. One is that the direction of the axis of the earth with respect to the stars *does not change*. This means that the seasons of the ante-diluvian days were the same as today in respect to the contemporary equator. The same meteorological laws were valid then as today. This replaces the "balderdash" referred to in Article No. 9 and used by Dr. W. F. Albright and many others.

The second feature of Polar Precession that must be remembered is that, as the pole spiralled about, friction caused the spiral path to contract, so that the radius of the polar path grew shorter, and the time

consumed in one whorl smaller. This means that the extraordinary oscillations of Noah's time were much less violent and shorter than those in Adam's.

All this is very different from what one sees in the papers, in books or in periodicals. But that has come from the anti-Christian forces who have failed. Why should not the Christian forces take the lead in science and let those anti-Christian forces and religious leaders who read our findings do the complaining and criticizing?

The Chapel Hill Story

By Paul D. Hastings

Reidsville, N. C.

In view of so many things having been written and published in the papers by individuals who evidently did not have all the facts in the Chapel Hill Church affair, and since many of these articles attacked the motives and honesty of the Judicial Commission and of Orange Presbytery itself, it seems to be in order to bring some basic facts and a bird's eye picture of the whole situation to the general public at this time. It has taken great restraint on the part of the Commission and of the leaders of Presbytery. I am sure, not to answer these articles, as they could see that they were written by individuals who evidently didn't have too many of the facts and are ignorant of the true issues involved.

Except for a few official statements of the Commission as to their actions, the rest of the publicity has come from the officers and members of the Chapel Hill Church and has had a decidedly slanted view of the matter. One article in the paper said "that they wanted the public to be the judge of their case." The question should be asked: When has the general public ever been the judge in deciding the strictly private affairs of the Presbyterian Church U. S.? No Church settles its affairs before the public and in the newspapers. Each Church has its own form of Church Government under which it operates and runs the affairs of that particular denomination. For instance if a case like this happens in the Methodist Church under its form of government the Bishop could have quietly moved Rev. Charlie Jones to some other field and no explanation would have been expected or given, to Rev. Mr. Jones, the Chapel Hill Church, or to the Public. Orange Presbytery is doing this the Presbyterian way, under its form of church government and according to its Book of Church Order. The group of Chapel Hill ministers and the newspaper editors who have called for a public airing of this affair are completely out of order and have entered into an affair that is none of their business.

A very important fact that should be kept in mind is this: The Chapel Hill situation is not a local one

but affects every Presbyterian Church in the Synod of North Carolina which supports the student work there, and because it should be the church home for the boys and girls from every Presbyterian Church in the General Assembly that are attending college at the University of North Carolina. For years, the members of the Presbyterian Churches over the entire Assembly have read in the papers about radical groups meeting in the Presbyterian Church in Chapel Hill, as well as hearing reports of its leadership and programs which have tended to destroy confidence in the church and its work. From my own local church, and I am sure that it is not an exception, there are students at Chapel Hill whose parents refuse to let them attend the Presbyterian Church there, or else they are not attending on their own accord. If an actual account was made of the Presbyterian students at the University of North Carolina, I believe that you would find more of them in churches of other denominations than in the Presbyterian Church.

The Synod of North Carolina has given many thousands of dollars for student work in the Chapel Hill Presbyterian Church. For many years, the Synod has not had the confidence in the student work there that it should have in any kind of work that it is helping to support. From all reports of the kind of program and work there, many individual Presbyterians felt that we should actually be trying to convert the students from such a program instead of helping to support it. Several years ago the ones in charge of the student work in the Synod notified Rev. Charlie Jones that if he and his church expected to continue to receive support from the Synod for the student work that they would have to make whatever changes were necessary in the work that would restore the confidence of Synod. There have over the years come constant complaints to the leaders and members of Orange Presbytery about the leadership and program of the Chapel Hill Church from Presbyterians over the Synod and from even members and officers of the Chapel Hill Church itself, who finally pulled out of the church and went to other churches in Chapel Hill. At Montreat, General Assembly, various conferences, the question asked members of Orange Presbytery: "When are you going to clean up that mess at Chapel Hill?"

No one but the leaders of Orange Presbytery knows of the love, patience, and consideration that have been shown to the pastor, officers and congregation of the Chapel Hill Church for many years.

When Presbytery finally sent a Judicial Commission into the Chapel Hill Church to make a study of the church, and this study was made public to Presbytery, it was plainly seen that the reputation which the Chapel Hill Church had gained over the Presbyterian Church at large, was based upon facts and not idle gossip. Many have asked why the Commission has not made formal charges against Rev. Charlie Jones and the officers of the Church. All the charges necessary to remove any Presbyterian minister and

group of officers are contained in the study report of the church which the Commission made to Presbytery. At the very first, in the light of these facts, the Commission saw that in order for it to fulfill its duties and responsibilities, there was no other course but to recommend to both the pastor and the officers of the Church to resign, and they did this. This is not an unusual procedure for a Judicial Commission to take. At the present time, there are other local churches in our Assembly where the pastor has moved to another field, the Commission removed all the officers, and the church has been without pastor or officers, and under the care of a Judicial Commission for the past year. This is the Presbyterian way of taking care of cases like this. In this one church that I am speaking of, the charges were not nearly as serious as those against the Chapel Hill pastor and officers.

Listen to these charges as brought out in the Commission's report to Presbytery. "Unbaptized persons were received into the church on a Profession of Faith without being baptized." "Some of the officers indicated that, in their opinion, this Sacrament was administered or not, according to the individual desire of the candidate. In any event, when administered, the Sacrament has been administered before the Session in a private meeting, and not before the congregation." This is serious, not only in the failure to baptize these persons according to the requirement of our Confession of Faith and Book of Church Order, but it is perhaps even more serious in that it shows the little importance which the Sacrament of Baptism has in what it is a symbol of in the Christian faith, in the thinking and life of the Rev. Charlie Jones and the officers of that church.

"The Session does not ask the questions as outlined and required in the Book of Church Order, of persons received into the Church. Sometimes the individual is asked if he will accept Jesus as his life's guide. At other times, the general program and interest of the Church may be simply outlined." According to this statement, the procedure of joining the Chapel Hill Presbyterian Church was somewhat like that of joining a civic club or the country club. But our denomination insists that a clear awareness of sin is necessary, together with a sense of need of a personal Saviour and a conviction that Christ is the only Saviour of men.

Ten of the officers have not been ordained and properly installed, some having served for several years. The Presbyterian Church believes that the ordination of elders and deacons is fully as important as for the ministers. The report states this in regard to the officers, "A very few—perhaps two or three—could speak of their religious convictions in such a fashion as to include the concept of men needing a Saviour, and of Christ as a necessary Saviour. The others could not. A relatively large percentage affirmed that they could not subscribe to the Apostle's Creed. A number did not believe that any one should be excluded from membership if he or she had men-

tal reservations against the Sacrament of Baptism. But for a few of the officers is the Christ of their faith the Christ of the Confession of Faith. For but one officer was Christ pre-existent (the Commission was distressed that so many did not know the meaning of the term or concept). But for one or two was He the Son of God in any special, essential sense, and for but a few was there any real significance in the Resurrection. At least one officer (an elder) felt that a Good Confucianist or Hindu might conceivably be a better "Christian" than most professing Christians, within the context of the essential significance of Christ as he understood it. For most of the officers, the Bible is an unusual Book, but not inspired as our Confession understands the term. The sacrificial concept in the Old and New Testaments disturbed some of the officers. At least one was repelled by the idea of "sacrifice," was reminded of pagan slaughtering of animals he had witnessed. He could not feel content within a religious atmosphere that included, in relation to salvation, "sacrifice," "death," the "shedding of blood." At least one officer evidently does not believe in a personal God. For him, God exists as a man shows concern for his fellow man, is the spirit of brotherhood which man displays, based upon the universal law that man owes something to his fellowman. At least one officer has explicitly declared he is a Unitarian by conviction. Another knew of officers who had been elected despite serious mental reservations which they held respecting the doctrines of our denomination. Most, however, have serious mental reservations respecting such essential things as the condition of man as sinner, his need of a Saviour, Christ as the Divine Son of God, the only Saviour of lost humanity, and the reality of future unhappiness as well as bliss, doctrines that are by no means confined to the Presbyterian tradition." These are exact quotations from the Commission's study and report which was made to Presbytery. If the above is compared with the Word of God, they are not only not Presbyterian, but are not even Christian.

As individuals, these persons have a perfect right to believe, or not to believe, anything they want to believe. But they do not have any right to exercise such beliefs and unbeliefs as a minister and officer in the Presbyterian Church U. S. The Presbyterian Church U. S. only requires of a person becoming a member of the Church that they believe in Christ as their personal Saviour from sin and to study the peace and purity of the Church. But the Presbyterian Church demands of every person that is to serve as a minister or officer in the Church, that they believe and accept its Confession of Faith, Standards of Doctrine and Form of Church Government, believing that all of it is based upon the Word of God. Each minister and officer in the Presbyterian Church takes a vow that they do believe and accept them when they are ordained. They also promise that if any time in the future, they change in any of these views and beliefs, that they will report it to their Session or Presbytery: No person has ever been

forced to become a minister or an officer in the Presbyterian Church, they take these vows voluntarily. But after a person takes these vows, then the Presbyterian Church has every right to expect them to believe and practice them. If a person finds that they do not have these beliefs, and cannot accept them, then ordinary honesty demands that such a person get out of the Presbyterian Church and join a denomination or independent group in which he can work in harmony.

Various individuals have accused the Commission and Presbytery of not giving Rev. Mr. Jones and these officers a fair trial. This study report was placed into the hands of the officers and the Chapel Hill congregation before it was made to Presbytery. They knew what was in it. In January, a special meeting of Orange Presbytery was called to hear this report of the Commission. It was an open meeting to anyone who had a desire to attend. The Chapel Hill Church requested that they be allowed two additional representatives for this meeting besides their regular Elder, Pastor and Student Worker, with the full privilege of the floor. Presbytery granted this request. After the Commission made its report, Rev. Mr. Jones and the other four representatives of the Chapel Hill Church had an opportunity to speak against it and for as long a period of time as they wanted. This was an open hearing before the authorized court of the church. Some of the Chapel Hill representatives made the general statement that this study report of the Church was not accurate, but none of them challenged one single item as quoted from the Commission's report above. At the close of the meeting, Presbytery gave the Commission a 54 to 21 vote of confidence in the previous recommendations that the Commission had made asking the pastor and officers to resign and gave the Commission full authority to do whatever in their judgment of the facts, and in accord with the Book of Church Order, was necessary to bring into being a real Presbyterian Church in Chapel Hill. Some of the 21 were not against this action, but thought that Presbytery itself should take these actions instead of giving the Commission this responsibility.

Some emphasis has been given to the minority report of Dr. Joseph M. Garrison by those who are not in agreement with the action of the Commission in dissolving the pastoral relationship between the Rev. Charlie Jones and the Chapel Hill Church. These facts should be kept in mind. After the Commission finished their study of the Church, pastor and officers, they were unanimous in recommending to the pastor and officers that they resign for the best interest of the Church. Dr. Garrison presented the request in person to the congregation, asking that they support the Commission in its request to Rev. Charlie Jones that he resign. And although Dr. Garrison refused to vote with the other members of the Commission to dissolve the relationship, he showed on these occasions that he also thought that it was for the best interest of the Church for both the pastor and officers to resign.

When a man becomes a Presbyterian minister he is not a member of a local church but is a member of the Presbytery in which he is serving. He, as well as every other minister, gives up some of his personal liberty for the good of the whole and promises to subject himself to the will of his brethren in the Lord. I do not believe that there is another minister in Orange Presbytery who would not, if he were approached by a large and responsible group of his brother ministers and told that in their judgment it was best for himself, the local church, and the building of the Kingdom of God as a whole, that he move to another field, that would not have quietly moved. If Rev. Mr. Jones was perfect in having fulfilled his ordination vows and his leadership of that church, under the circumstances and situation as it is, he would have been wise and would fulfill his vows to study (keep) the peace of the Church, if he would have quietly moved out of the picture.

No one but the members of the Judicial Commission itself can realize the tremendous amount of time, work and study that they have given to this most difficult and unpleasant job that has been given them by Orange Presbytery. They have been slandered, ridiculed and insulted by mail, through the press, and by mouth. All because they have convictions about their Christian faith and their responsibilities as ministers and officers in the Presbyterian Church and the Church of Jesus Christ. Because they have taken the facts as they have found them, and as unpleasant as it was, made the decisions that they felt were honest, just, and to the best interest of all concerned. Those concerned are first of all the head of the Church, the Lord Jesus Christ, the Southern Presbyterian Church as a whole, the Synod of North Carolina, Orange Presbytery, the pastor, officers and members of the Chapel Hill Presbyterian Church. There comes a time in the life and experiences of the individual as well as the Church which calls not only for Christian love, patience, consideration and understanding, but also for Christian fortitude. Such is the position that the Commission and Orange Presbytery finds themselves in at this time in the Chapel Hill situation. My one desire is that this open letter will give to each of you who read it a better understanding of the actions taken by the Commission and Presbytery and help you to realize that both of them need your prayers to help them find the solution to a very unpleasant, difficult and trying situation.

(We feel that the following will be of additional interest to the readers of the above article. H.B.D.)

Louis Graves, editor of the Chapel Hill Weekly, comments as follows:

To the non-Presbyterian who has been hearing for years about the dissensions in the Presbyterian Church here and who has now read this report, it seems clear that the officers of the church . . . are not really thorough believers in what are commonly accepted as Presbyterian doctrines. They may be men of excellent character, deserving and receiving

the esteem of their fellow citizens; they may be splendid Christian gentlemen in the sense of being animated by the true Christian spirit as that spirit is understood by most people; but, if Presbyterianism means what it is taken everywhere to mean, they are not Presbyterians. The Presbyterian Church here is a Presbyterian Church, not an Ethical Culture Society. It looks as if the officers and other members of it who are not Presbyterians had better leave it and hire themselves a hall of their own.

Some Facts In The Jones Case

Editor of the *Citizen-Times*:

In recent editorials *The Times* and the *Citizen-Times* have been critical of the Judicial Commission of Orange Presbytery because of their action with reference to Rev. Charles M. Jones of the Chapel Hill Presbyterian Church.

I do not presume to know all of the details of this case, nor is the public press the wisest place to discuss church matters of this nature. However, I have seen the official papers of this commission and have before me a copy of their final official report and there are certain facts which stand out which may help establish a clear reason for the commission's action. There are other facts which will not be made public but which have equal weight.

The Presbyterian Church is a confessional church: that is, there are certain beliefs which Presbyterians hold to be essential doctrines of Christianity and to which Presbyterian ministers and church officers subscribe. Most of these are common to all evangelical faiths.

However, in the Presbyterian Church at Chapel Hill it was found that unbaptized persons were admitted to the church and never baptized; that people admitted to the church did not have propounded to them questions which would determine their understanding of the meaning of their action; several officers in the church had never been ordained or installed; only a few of the officers seemed to have any convictions with reference to a man's needing a Saviour, and of Christ as a necessary Saviour.

Only a few of the officers believe that Christ is objectively essential to an adequate religious experience. But for a few of the officers is the Christ of their faith the Christ of the Bible. One officer felt that a good Confucianist or Hindu might be a better "Christian" than most professing Christians. At least one officer evidently does not believe in a personal God and one explicitly declared himself to be a Unitarian. Most of the officers had serious mental reservations with doctrines of Christianity, doctrines common to the evangelical Christian faith, regardless of denominational lines.

Mr. Jones' views with reference to race had nothing whatsoever to do with the commission's

action. But, the situation found in his congregation did. Naturally, his congregation being almost totally uninstructed in the matters of the Christian faith, is loyal to him because of his humanitarian outlook and his winning personality. But, these alone are not sufficient in themselves to make a man acceptable as a Presbyterian minister.

The commission which took this action is composed of six ministers and five elders, all of them men of experience, wisdom and marked restraint. The vote was ten to one in favor of their action. There was no desire for publicity nor was there any desire to inflict on Mr. Jones "cruel and unjust punishment;" just the opposite.

But, the church, as true with business, must maintain standards of belief and of conduct to maintain its witness before the world. The Chapel Hill case is nothing new—it has been brewing for several years, and the Judicial Commission worked on it for nearly seven months. The commission is distressed at the necessity of their action, but they had no other course to pursue after getting all of the facts in the case.

L. NELSON BELL,
(Moderator, Asheville Presbytery).

Union: A Challenge To Integrity

By Cary N. Weisiger, III, D.D.

Pastor

Mount Lebanon United Presbyterian Church

Pittsburgh ... Pennsylvania

Former Pastor

First Presbyterian Church

Augusta ... Georgia

The merger plan for three Presbyterian bodies is now before us. Discussion of the proposed move is in order. This article is submitted as a preliminary contribution to the discussion. It is tentative. It is in no sense a final contribution.

I favor any union of denominations where there seems to be large oneness of faith and where there is good hope of a more effective witness and service. I favored union between the United Presbyterian Church and the Reformed Church in America. These bodies were of similar doctrinal heritage out of Scotland and Holland. They were of similar size. I felt that merger would bring happy and vigorous results. It never came to pass.

HOLLOWNESS BEHIND ORDINATION VOWS

As I study the Plan of Union and come especially to the ordination vows of ministers on pages 159 and 160, I have a feeling of hollowness. This is not due to defects in the work of the several committees. It needs little imagination to appreciate what they have spent in long hours of painstaking toil—in laborious thought, trips, meetings and correspondence. The feeling of hollowness is caused by a knowledge of

serious discrepancy. These vows are beautifully orthodox and complete. Yet we are lacking in realism and honesty if we suppose that the combined ministry of the three bodies means to apply them without reservation.

Actually, what has happened in American Presbyterianism is rather curious. The several bodies have retained the traditional requirements in ordination pledges. These are stringent at the three levels of belief which we may respectively call the Apostolic, Protestant and Calvinistic. Actually, tremendous demands are in theory made upon candidates for the ministry in the three bodies concerned. The vows are still there—on paper. But what of convictions in the hearts of men? I believe that there are many ministers who have serious reservations.

INCONSISTENCY IN MINISTERIAL PRACTICES

Within the past two years, statements have been made to me which reflect this curious condition. Of course, we have been well aware of it for 30 years. The controversy in the Presbyterian Church, USA, which began with a protest against the presence of Dr. Fosdick in the pulpit of the First Presbyterian Church, New York City, and which ended in the expulsion of Dr. Machen and others in 1936, was dramatic proof of that.

But to illustrate current conditions I cite some observations which have come casually and without any particular effort at investigation on my part. These observations were made by ministers who would not necessarily share my theological position.

A United Presbyterian minister, a lifelong member of the denomination, has stated that we have a wide "stratification of belief" among our clergy. Two Presbyterian, USA, ministers have reported the recent ordination of a candidate who would not affirm his belief in the Holy Spirit and the recent ordination of another candidate who did not regard all four Gospels as trustworthy. A Presbyterian, USA, minister has spoken of several ministers in a presbytery who question the necessity of conversion and of a minister in another presbytery who rejects "accepting Christ" as a basis for membership, believing it enough if a prospective member affirms that "the Church is a good thing." A presbytery in the Presbyterian Church, US, is now ordering the removal of the Rev. Charles M. Jones from his pulpit in Chapel Hill, N. C. He allegedly denies the historic faith at all three levels—Apostolic, Protestant and Calvinistic. How did he manage to be ordained in the first place? How could he take ordination vows?

Let it not be thought that only liberals have been guilty of a strange elasticity. There have been conservatives too who have made solemn pledges to be denominationally loyal but who have retreated from attendance and other obligations at presbytery and who have influenced the giving of their congregations away from the causes which Christian fairplay requires them to support. Why enter a denomination and take vows if there is secret intention of re-

pudiating the denomination in practice? Integrity and consistency should be displayed by all.

LET "RESERVATIONS" BE REGISTERED

I propose that there should be written into the Plan of Union at the place of the ordination of candidates to the ministry a paragraph requiring all to state in writing whatever reservations they may hold in regard to our Apostolic, Protestant, Calvinistic faith, and to denominational enterprises. I propose that all ministers of the three bodies involved register such reservations in writing as a condition of union and as part of a procedure of reaffirming their faith and purpose.

What would such provisions accomplish? Would they really change anybody? Would union be more acceptable to some in the United Presbyterian Church and in the Presbyterian Church, US, who feel, and I agree with them, that the Presbyterian Church, USA, has been distressingly far broader in belief? I list a few possibilities:

(1) Such provisions would make for a frankness which God might honor and which men might respect. God desires "truth in the inward parts." He hates a lie. In many places there might be a fresh breath from Heaven, a stirring of the Spirit of God, leading some to a deepening of their faith and leading many toward more of a heart oneness in Christ.

(2) Such provisions might discourage some men from seeking ordination who realize they are hopelessly at variance with the confessional position of American Presbyterianism.

(3) It might be eye-opening for us to learn just how broad we are, and some who could not accept such an inclusivist united church would seek other denominational fields of labor.

IN DANGER OF A "CRASS CYNICISM"

We are in danger of a crass cynicism. Let the proposed merger bring out clearly what we really are and then let each man be fully persuaded in his own mind as to how he ought to vote and what he ought to do. Personally, I regard the variations of belief and practice now existing in the three bodies involved as far more serious than those involved in the case of the United Presbyterian and Reformed Church bodies. Much else can be said and needs to be said both for and against the Plan of Union and its implications. I submit this contribution concerning that which troubles me most.

—The United Presbyterian, March 30, 1953.

BAPTISM BY SPRINKLING

By Ben. L. Rose - Pastor

The article published under the above caption in The Journal is available in booklet form postpaid at the following prices: 10c per single copy; \$1.00 per dozen copies; \$5.00 per hundred copies, or \$35.00 per thousand copies. All prices quoted are postpaid. Let us have your order at once as our supply is limited.

Shall We Change Our Presbyterian Principles Of Government?

By Rev. Franklin C. Talmage, D.D.

Secretary Of Church Extension
Committee - Presbytery Of Atlanta

Before adopting the proposed amendment to Paragraph 70 of the Book of Church Order, giving multiple Ruling Elder representation to larger churches, there should be a careful study of the effects of such a change upon the basic structure of our church and upon its principles of government.

The principles of government of the Presbyterian Church give evidence of a system of checks and balances. Ours is not a government by clergy. Where such a government has prevailed, history has shown the ministry aspiring to be a privileged class. Nor is it a government by Ruling Elders only. Such a government would lean too much to the popular will. As our government exists, the principle of the "parity of the eldership" prevails:—that is, Both Minister and Ruling Elder appear in church courts with the same credentials and having the same rights. The general structure of the church is built around the objective of an equal number of Ministers and Ruling Elders in each of the church courts. This is strictly adhered to in provisions for representation at the General Assembly.

If there be a lack of Ruling Elder representation in the lower church courts, it does not spring from any defect in the structural organization of the church. The Presbyterian Church in the United States is a comparatively young church. One-half of all the churches of our Assembly have 90 members or less, and this necessarily places a number of churches under the oversight of a single Minister. The natural result is a larger number of eligible Ruling Elders than of Ministers. The last annual report shows 2,852 Ministers and 3,706 churches. Only a few Presbyteries list more Ministers than Churches, and this concentration of Ministers at some points may in most cases be accounted for by the fact that conveniences and favorable climatic conditions have drawn the honorably retired and the infirm Ministers to those centers. An enlarged number of Ruling Elders on the Presbytery level can only increase the Elder influence of a particular class of churches.

THE DOCTRINE OF VOCATION

Our church's doctrine of vocation has shaped its government. Our form of government arises out of the initial doctrine set forth in an early chapter of the Book of Church Order; namely, the Headship of the Lord Jesus Christ. The authority to govern is derived from Christ the Head of the Church, and not

from the people. Our Book states that "the power which Christ has committed to his Church" . . . as exercised by the people, extends to the choice of those officers whom he has appointed in his Church". Ruling Elders are not representatives of the particular church in the sense that they speak for its interests and serve its ends. Ruling Elders come from these churches but always speak for the Church of Christ. Multiple representation from the larger churches entirely changes the true character of representation.

EFFECT OF MULTIPLE REPRESENTATION

Once the principle is admitted that Ruling Elder representation should be proportioned to the size of the particular church, then it is only necessary to change the ratio of representation, and the new form

of government, already adopted, becomes clear in its outline. It will appear as congregational government with delegates and messengers.

The proposed step is a departure from the simpler spirit and idealism of the early church and would stimulate a trend to large churches in the great population centers. There must follow also the dominance of those larger churches with multiple votes. Shall we repeat the initial steps which brought the "metropolitans" and later the "papacy"?

Does the apparent popular advantage contemplated justify a radical change in the basic principles of Presbyterianism? Is it not desirable to preserve the genius of our church which kept it strong in the changing ages?

SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

LESSON FOR APRIL 26

Paul's Conflict In Corinth

Background Scripture: Acts 15:36 - 18:
22. Devotional Reading: Psalms 61.

"When my heart is overwhelmed within me", says David, in Psalms 61. There were many times in David's life when this was true; when he was being hunted like a wild beast by the half-insane King Saul; when his own son Absalom rebelled against him and almost succeeded in wresting the kingdom from his father; and I suppose there were many times in Paul's life when he felt as David did when he wrote these words. Both David and Paul knew what to do when their hearts were overwhelmed; they both turned to "the Rock that is higher than I". One of these times was doubtless when Paul left Athens and came to Corinth. He had a most discouraging experience in Athens where the results of his preaching were disappointing indeed. Perhaps as an educated man, trained in the university of Tarsus, he thought that he could reason with the philosophers of cultured Athens on equal terms and convince them of the truth of Christianity. He left the city feeling that he had failed, for the results were meager, to say the least. We find no church organized there like those in most of the places he visited, and no large body of Christians.

Between the lesson last Sabbath and our lesson today we have the account of the Council at Jerusalem which settled the question of how the Gentiles were to be received into the church; whether it was needful for them to be circumcised and keep the Mosaic Law. Having settled this matter the missionaries were ready for another journey.

The Background Scripture includes all of what is known as Paul's Second Missionary Journey. Since there is so much material it will be necessary to be very brief in the treatment of the different phases of that journey. (The Outline I will follow is suggested by the shortest one in the New Analytical Bible, published by Dickson).

I. The Disagreement Between Paul and Barnabas over John Mark, the kinsman of Barnabas. As they planned to set out on this second trip Barnabas desired to take John Mark with them but Paul did not think it wise to take the young man who had deserted them at Perga, on their first trip. The contention was so sharp between them that it resulted in a separation, Paul selecting Silas as his companion, and Barnabas taking John Mark with him and sailing for Cyprus, while Paul and Silas go directly to the mainland of Asia Minor. It is well to note that Paul was not only reconciled to John Mark but considers him profitable for the ministry. God overrules even our quarrels and makes good come out of them, if we are really His children. Instead of having one pair of missionaries, there were two.

II. *From Antioch to Philippi: 16.*

Paul and Silas set out for the mainland of Syria and Cilicia, revisiting Derbe and Lystra, delivering the decree of the Council of Jerusalem, which was a sort of "Magna Charta" for the Gentiles, and causing much joy among them.

At Lystra Paul finds a most promising young disciple, Timothy, whose father was a Greek, but whose

mother was a Jewess. He takes him into the party, and later we hear a great deal about him as Paul writes his two epistles to this young preacher whom he affectionately calls his son in the faith.

They pass through Phrygia and Galatia, and having been forbidden to preach the word in Asia, or to go into Bithynia, they come down to Troas where Luke, the beloved physician, joins them. Luke is the author of the Acts and we can tell when he is one of the company by his use of the personal pronoun, "we".

Here at Troas he has a vision of the man of Macedonia, a province of Greece, who said, "Come over into Macedonia and help us". Paul very naturally gathers from this vision that he is to cross over into Greece and carry the Gospel to these people, and in the providence of God, and under the guidance of the Holy Spirit, the Gospel is sent to Europe instead of Asia. This is one of those momentous events in history which change the whole course of civilization and Christianity.

Passing through Samothracia and Neapolis they reach Philippi, a most important place, chief city of that district. Paul always struck for the strategic points. He was a statesman as well as a missionary. They go to a place of prayer by the riverside and speak to certain women who come here to worship. Lydia, a very prominent business woman, a seller of purple, of the city of Thyatira, is converted in a very quiet and simple manner; for the Lord opened her heart and she believed and confessed her faith, and begged the missionaries to make her home their headquarters. They are followed and troubled by a damsel who has a "spirit of divination". When this spirit is cast out, and she is no more profitable to her masters, an uproar is begun and Paul and Silas are cast into prison. While they are singing praises and praying, an earthquake opens the prison doors and looses the bonds of the prisoners. The result of it all is the conversion of the jailer. Paul asserts his Roman citizenship, and very much alarmed, the magistrates come and beg him to leave the city, which he does.

In these very interesting verses we have the account of the first preaching of the Gospel in Europe and the beginning of that great conquest by Christianity of Greece and the whole Roman Empire to a certain extent.

III. *From Philippi to Antioch:* 17-18:22.

They come first to Thessalonica where there was a synagogue of the Jews. This city was very important commercially and also well situated for the spread of the Gospel. He later on writes two letters to the church which was established there, for there were splendid results of their work, especially among the devout Greeks and chief women of the place." But the Jews which believed not, moved with envy," etc., (how familiar these words become as we pro-

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

Christian emphasis. Educational excellence. Friendly personal attention. Tests and guidance. College, Business Administration, Preparatory. Member Southern Association of Colleges and Secondary Schools.

Apartments for married students. Veterans of Korea.

Preparatory Summer School begins June 8, 1953.

Collegiate Summer School begins June 15, 1953.

PRESBYTERIAN JUNIOR COLLEGE

BOX 38-W

MAXTON, NORTH CAROLINA

ceed) gathered a rowdy mob and assaulted the house of Jason. Not finding the ones they sought, they drew Jason and certain brethren unto the rulers of the city, saying, These that have turned the world upside down are come hither also! The enemies of Christ can say some very true and complimentary things without meaning to do so. That is indeed the result of the Gospel, if accepted and followed in its full scope; it will turn men and the wicked world upside down; it is meant to perform just such a stupendous miracle.

Paul and Silas are sent by night unto Berea. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether these things were so. Therefore many of them believed. If we can get men to "search the Scriptures", they will be saved, for the Bible is the sword of the Spirit and will pierce their hearts bringing faith and repentance. O that we could get men to read and study the Bible! The Jews from Thessalonica came, as usual, and stirred up trouble and the brethren sent Paul toward the sea while Silas and Timothy remained in Berea for a time. Paul always seemed to be the chief object of the wrath of unbelieving Jews.

Paul now comes to Athens, a free city and center of learning, for all the Athenians and the strangers spent their time in nothing else but to tell or hear some new thing. It was a city full of philosophers and idols; a common saying being that it was easier to find an idol in Athens than to find a man. Paul's spirit was stirred within him as he saw the city given over to idolatry, and he disputed with the Jews in the synagogues and the devout persons in the markets. Then the philosophers took him to the Areopagus saying, May we hear what this new thing is? Paul makes his famous speech on Mars Hill, starting from the altar which he had seen to The Unknown God. He tells them that this is the True God Whom he wishes to present to them, and closes his address by a call to repentance for the Day of Judgment is coming when all will be judged by Him Whom God has raised from the dead. When they heard of the

resurrection, some mocked; others said we will hear thee again; only a few believed.

The "Up and Out" are harder to reach than the "Down and Out," for those who are down know they need a Saviour, while the wise and learned, the rich and mighty, do not see their need. I expect that today there would be more hope of a revival in the slums of a city than on some university campus. So Paul departed from them, and with a heart "overwhelmed within him" went to another great city, the city of Corinth. He tells them when writing to them later, that he came in weakness, fear, and trembling, determined to know nothing among them save Jesus Christ and Him crucified. People are reached and saved, not by learned discourses, but by the preaching of the simple Gospel. This is the lesson Paul learned, and it is a lesson we should learn in later years in the preaching of the Wesleys and Whitefield, and Moody, and many others.

At Corinth he finds Aquila and Priscilla, and because they were all tent-makers, he abode with them

and worked at his trade, reasoning with the Jews in the synagogues, and persuading both Jews and Greeks. Silas and Timothy join him, and they finally turn from the Jews to the Greeks. Crispus, the chief ruler of the synagogue, is converted, and many of the Corinthians believed. God encourages Paul telling him that He will not allow him to be molested, and that He has much people in the city. This promise was fulfilled; Paul was protected and laid the foundation for one of his strongest churches to which he writes his two letters, I and II Corinthians. He remained in Corinth for eighteen months, and while there wrote his first two epistles I and II Thessalonians.

He goes from Corinth into Syria taking with him Aquila and Priscilla. Then he goes to Ephesus where he stayed but a short time, then proceeds to Jerusalem and back to Antioch.

We can learn a valuable lesson by contrasting the work and success of Paul in Corinth with that in Athens.

YOUNG PEOPLE'S DEPARTMENT

REV. H. LAWRENCE LOVE, JR.

YOUTH PROGRAM FOR APRIL 26

World Wide Fellowship

WORSHIP PROGRAM

Hymn—"I Love Thy Kingdom, Lord"

Invocation

Hymn—"Fairest Lord Jesus"

Announcements

Scripture—Ephesians 3:1-21

Prayer

Offering

Hymn—"Brightly Beams Our Father's Mercy"

PROGRAM CHAIRMAN

Often we become so absorbed in our own local interests and activities that we neglect others who believe with "like precious faith," failing to remember them in our prayers and in our gifts. Thus the work of Christ is made to suffer loss and the witness to the world is weakened. We need to be mindful of the needs of others, knowing that in the Church of Christ it is truly One for all, and all for One, for we are one in Him. The ties that bind us together should be strengthened at every opportunity, and our fellowship in the Lord should be on a world-wide basis, omitting none. Let's look at this matter of fellowship for a moment as our first speaker indicates the basis for it.

First Speaker

There is a rising tide of nationalism in many nations today, the effects of which are being felt on the mission fields in various parts of the world. With it comes a resentment of anything that comes in from

the outside, and everything with a "foreign" flavor is frowned upon. It builds barriers between nations, and creates suspicion in the minds of the people. Our Christian faith, if properly understood and practiced, is built on a broader basis, and carries with it no suggestion of nationalism. Its voice reaches the hearts of men and binds them together in Christian love. No nation can claim Christ as its own to the exclusion of others. God has declared that the kingdoms of this world shall become the kingdom of our God and of His Christ. One King and one kingdom. One fold, and one Shepherd. One Head and one Body, the Church of Jesus Christ. It does not matter from what nation one may spring, when the heart is open to receive the Son of God as Saviour and Lord, the believer becomes a child of God, joint heir with Jesus Christ, "of whom the whole family in heaven and earth is named." In the light of this truth, the Apostle Paul pleads, "I therefore . . . beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace." Oneness in Christ produces fellowship with all who believe.

PROGRAM CHAIRMAN

We cannot stress too strongly the importance of Christian fellowship as it embraces all who belong to Christ. It is different from any other fellowship the world has ever known, for it knows no bounds.

"Blest be the tie that binds our hearts in Christian love; the fellowship of kindred minds, is like to that above." But how may this fellowship be established among believers? We understand the "why" of Christian fellowship, but the "how" is a real problem when it embraces believers around the world. Perhaps our second speaker has some light on the subject.

Second Speaker

There are a number of ways in which we may express our love for other Christians both at home and abroad, and through which Christian fellowship may be advanced. First of all, we can pray for one another. In this every Christian may have a part. Paul says, "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." Christians in far off China, behind the "bamboo curtain" may be reached and helped through prayer. The suffering Christians in Korea may be strengthened as we intercede on their behalf. The needy Christians in Europe, where the ravages of war are still apparent, may be comforted as we seek God's help on their behalf. God can go where we can't, and can supply what is beyond our means to give. Someone has wisely said, "We can do more than pray, but not until we pray." "Prayer changes things." "The effectual, fervent prayer of a righteous man availeth much."

PROGRAM CHAIRMAN

Last year we raised some \$5000 for the work in Wuppertal, and it served to establish a tie with the work of the Reformed Seminary that has been a blessing to both their hearts and ours. This year that tie can be strengthened as we continue to share with them, "that now at this time our abundance may be a supply for their want." God has cast our lines in pleasant places, and we should share with others that which God has given us. But there is still another aspect of this subject. As we practice Christian fellowship, certain fruits are to be seen in the lives of those who are not Christians. Our third speaker has a word concerning this.

Third Speaker

Then we can give. Our offering tonight goes to help Christian work in Wuppertal, Germany, where churches and seminary buildings were bombed out during the war. When we back up our prayers with our giving, and back up our giving with our prayers, we can expect God to bless the fellowship we enjoy with those to whom we give and for whom we pray.

Our Lord prayed that we might indeed be one, and that through our oneness others might be led to believe in Him. "I pray . . . that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." He distinguished clearly between believers and the world, or unbelievers, but thus indicates that through the fellowship of believers, unbelievers might be won to Him. "By this shall all

men know that ye are my disciples, if ye have love one to another." Others can be made to see that Christianity is real; that Christ changes the hearts of men, if we will only allow the love of God to be shed abroad in our hearts. James said, "Show me thy faith without thy works, and I will show thee my faith by my works." When we practice what we preach, others will be convinced that what we preach is true. When Christians forget differences of nationality, race, and denomination, and reach out with loving hands to help their brethren in need, then the world will see that our faith is a basis for a brotherhood in Christ that is real and blessed. O that we might have such a fellowship of love that men would believe for our very work's sake! that they might "see our good works and glorify our Father which is in heaven!"

PROGRAM CHAIRMAN

The challenge is before us, and the opportunity is always at hand to share with others the blessings that God has given unto us. Let's reach our goal this year for Wuppertal, and for every other cause that represents a need among our brethren in Christ. We are to do good to all men, but especially unto them who are of the household of faith.

Church News

Passing Of Dr. Eggleston

This great Christian leader was "called home" on March 13th. Funeral services were held at Hampden-Sydney Sunday 15th and interment was in the family section of the College cemetery. Dr. Eggleston was best known to Southern Presbyterians as the President of Hampden-Sydney College, a position which he occupied with greatest efficiency and success for the twenty years,—1919 until his retirement as President Emeritus in 1939.

The following from an editorial in the Farmville Journal fairly epitomizes this most unusually brilliant and useful life.

The passing of Dr. Joseph Dupuy Eggleston at Hampden-Sydney brings to a close a long and fruitful life, the influence of which has touched the lives of many associates. The results of its activities have contributed widely to education and agriculture, not only in Virginia but throughout the Southland. Primarily an educator, Dr. Eggleston, nonetheless, made important contributions in other fields, journalism, historical research, health and social welfare. He was a pioneer, who had the faculty of making visions come true. He was able to present facts so clearly through speeches, published articles, at conferences, and in joint debate that the progressive movements he espoused were translated into being.

Dr. Eggleston was a man of firm convictions, never swerving from his course by criticisms or

adversities; energetic beyond his frail strength; meticulously accurate; a warm friend, a considerate adversary, a devout Christian and a tireless leader. The influence of his productive life lives on.

Town And Country Pastors' Institutes Spring And Summer Of 1953

Institutes for pastors of town and country churches which have been planned for the spring and summer are as follows:

Camp Yates near Fort Smith, Ark., May 4-7: Pan-Presbyterian (U. S., U. S. A., Cumberland, and A. R. P.) Interracial. Dr. Cecil Thompson, chief speaker.

Columbia Seminary, Decatur, Ga., May 18-22: Dr. Ralph A. Felton, chief speaker.

Camp Cho-Yeh, Livingston, Tex., May 26-29: Presbyterian (U. S. and U. S. A.). Chief speaker to be chosen.

Louisville Seminary: Because of special plans for observing the Centennial at Louisville Seminary, the Pan-Presbyterian Conference at Louisville will be omitted this year, to be resumed in 1954. Instead, in 1953 our pastors in the Louisville Seminary area will be given the privilege of attending the Camp Yates, or Columbia Seminary Institutes above, or the Rural Leadership Institute at the University of Kentucky on April 14-15.

Scholarships which provide room and meals are available to our pastors of town and country churches. For more information on the institute of your choice, write to

James M. Carr, Secretary,
Town and Country Church Department,
605 Henry Grady Building,
Atlanta 3, Ga.

Dallas Presbytery

The Presbytery of Dallas at a called meeting on Thursday, March 19, 1953, effected the organization of The First Presbyterian Church of Nocona. The church was organized with 31 charter members. Several members who had signed the petition for organization were able to be present. Charter membership rolls will be left open through Easter Sunday.

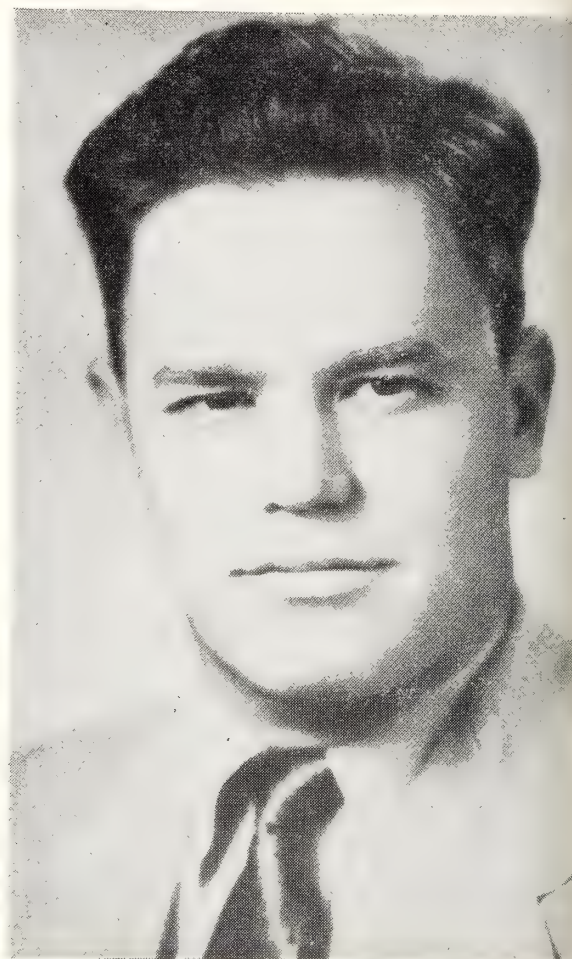
Messrs. W. L. Scott, W. J. Stoffle, and Joe Wise were elected as elders, under the rotary system. The election of deacons was left in abeyance for further action of the congregation.

Steps are being taken toward securing a full time pastor.

Nocona is a thriving West Texas town of around 4,000 people. It is the home of the famous "Justin" cowboy boot.

The organization of this church is primarily due to the missionary spirit of Rev. Chas. A. Tucker of The First Church, Bowie, supported heartily

by his congregation. Active aid was also rendered by Rev. L. M. Kennedy of The Fain Memorial Church, Wichita Falls, and elder J. B. Moorman of Austin College and First Church, Sherman.



Bluford B. Hestir Succeeds Harvey H. Walters As Director Of Publicity

Bluford B. Hestir of Austin, Texas is succeeding Harvey H. Walters as Director of Publicity for Presbyterian Church, U. S., it has just been announced by Dr. James G. Patton, Executive Secretary of the General Council. The Publicity Department is located in the Council office in Decatur.

Mr. Hestir is now Director of Journalism, University of Texas Interscholastic League, and Director of Interscholastic League Press Conference, which has offices in Austin.

Born in Grayson, Kentucky, Mr. Hestir has spent most of his life in Texas and Arkansas. He is the son of Dr. Bluford B. Hestir, retired Presbyterian minister, now living at Cabot, Arkansas, and Nina Martin Hestir, whose family produced one lay moderator of the General Assembly.

Southwest Georgia

Presbytery

Presbytery met in called session, in The First Presbyterian Church of Albany, on March 24th. A salary schedule of \$3000 for unmarried ministers working in home mission fields, and \$3600 for married ministers in home mission fields, was approved. The field and the Home Mission Committee to share equally in the increase of salary. The pastoral relations were dissolved between the Rev. J. W. Stonebraker and the Cordele Church, and he was dismissed to the Presbytery of St. John, where he will begin the organization of a new field in Miami. The pastoral relations between Dr. Jack G. Hand and the First Church of Albany were dissolved, and he was dismissed to the Presbytery of Suwanee, to become pastor of the First Church of Jacksonville.

The Rev. Frank C. Kink was received from the Presbytery of St. Louis and a Commission appointed to install him as pastor of the First Church of Valdosta. The Spring Meeting of the Presbytery will be held in Dawson on April 21, 1953.

Edgewood Church, located in a residence suburb on the eastern edge of Columbus, was established as an outpost of the First Church of Columbus, on May 27, 1951, and was organized as a church on March 30, 1952, with 64 charter members and a Sunday-school enrollment of 80. They celebrated their first anniversary with a family night supper on March 27th. The Church now has slightly over a hundred members and the Sunday-school enrollment is 120. Every department of the work of the church is progressing.

BOOKS

Antinomianism In English History

By Gertrude Huehns. The Cresset Press, London, 1951. Pages 200.

There were several groups of Antinomians in the middle of the seventeenth century, all of which the author classifies under Puritanism. Their impact on politics before, during, and after Cromwell, with a concluding chapter on New England, forms the author's field of investigation.

Because of her interest in history the author wishes to show that Antinomianism has a wider appeal independent of its precise doctrinal meaning; but it is the lack of doctrinal preciseness that seems to detract considerably from the value of the book. For example, an antinomian attitude "appears to us to consist mainly in an assertion of the significance of human behavior irrespective of ulterior rational or utilitarian considerations" (p. 5). This basic principle of interpretation, nowhere definitely defended in the book, is somewhat ambiguous.

If rational and utilitarian values include spiritual blessings and eternal rewards, then the sentence does not fit the Antinomians; if eternal values are not included, then the principle would apply as well to other Puritans.

The dependability of the book is further put in doubt by a sentence such as this: "Thus Antinomianism combined (certain ideas) with the Arminians' belief that assurance as to one's place in the final scheme of things may well be gained here on earth" (p. 47). Does the author confuse Arminianism with Calvinism? And again, "The notion of the royalty of Christ is also originally a Baptist one" (p. 128). This is hardly true whether royalty means the kingship of Christ or more narrowly a millennial reign. The reader therefore is left dissatisfied on many pages, and perhaps the chief value of the book is to call attention to a field that might well be worth a serious and extended study. Our memories of Puritanism have grown too dim.

—Gordon H. Clark.

"Science Speaks"

By Peter W. Stoner. Van Kampen Press. Price \$1.50.

The first chapter of Genesis and modern science are compared side by side and Genesis is shown to be scientifically, absolutely accurate. The closing chapter presents a strong evangelistic appeal for the acceptance of Christ as the reader's personal Saviour.

"Let Youth Sing"

By Harry Dixon Loes. Van Kampen Press. Price \$1.50.

This is a Junior-Intermediate hymnal for all purposes. The contents are arranged in chronological order extending from opening pieces and worship phrase hymns to seasonal groups to closing numbers. These songs on the musical and mental plane are for boys and girls.

"The Presence Of The Kingdom"

By Jacques Ellul. Westminster Press. Price \$2.50.

The author of this book was born and educated in France. He was formerly professor of Roman Law at the University of Strasbourg. He is now Professor of Law at Bordeaux and also Professor of Social History at the Institute of Religious Studies. He is a layman who is deeply concerned about the responsibilities of Christians in the world today. He makes a strong plea for the church to cease being a sociological movement and represent Christ in the world with the effectiveness given by the Holy Spirit.

"Beggars' King"

By Howard C. Emmons. Van Kampen Press. Price \$2.50.

This book is the story of the city in which Jesus died. The author visualizes for himself the terrific impact of the extraordinary healings and teachings of Jesus on people outside the recognized circle of disciples and followers. He captures a part of the vital living faith of those years. Out of his Christian imagination he wrote the tale of the beggars king.

"The Mystery Ship"

By John Bechtel. Van Kampen Press. Price \$1.50.

This volume is written by a missionary to China. It gives thrilling descriptions of the Mystery Ship which has had a checkered career of gun-running, opium smuggling and other illegal operations.

"The Jade Elephant"

By Elise Fraser. Van Kampen Press. Price \$2.00.

This novel is a sequel to Mrs. Fraser's "The Emerald Necklace." The story is laid in San Francisco, some of it in historic Chinatown. Here is one every fiction reader will enjoy to the last word. There is intrigue, romance and excitement in addition to a sound Christian message.

"The Story Of Peter"

By Harriet I. Fisher. Moody Press. Price—\$.35.

The author portrays Peter from the time he first met Christ until the day that he brought three thousand souls to the feet of his Saviour. This simple story of Peter could easily inspire any young reader to do as Peter did—to give himself fully to the Lord Jesus Christ to be used of Him for His glory.

"The Lord's Table"

By Andrew Murray. Moody Press. Price—\$.35.

Here Dr. Murray pleads for Christians to take time to be holy and to give themselves to heavenly thoughts. He believes that although many Christians receive the truth, they do not meditate upon it and consequently it speedily fades away and is forgotten. This volume is written to make the Word and Sacrament gloriously work together to build the believer up in the life of God.

"Growing With Our Children"

By Gertrude Nystrom. Moody Press. Price—\$.35.

This book is written about parent-child relationships. It is born out of actual experience. Although this book is small in size, it is large in blessings to the reader.

"Polly Parrot"

By Eva Doerksen. Moody Press. Price—\$.50.

This booklet is written for children in a most interesting language. It carries with it spiritual truths that will appeal especially to Junior boys and girls.

"Peter's Escape And Other Stories"

By Ruth Bowlen. Moody Press. Price—\$.50.

This booklet contains seven stories based on the teachings of Christ. Light is thrown on a number of our Lord's parables.

"Galatians And You"

By C. Norman Bartlett. Moody Press. Price—\$.35.

Since many are confused in their thinking concerning legalism and the teachings of Scripture about the grace of God, this book will meet a very real need. The author is a member of the faculty of the Moody Bible Institute.

"Mountains Singing"

By Sanne Morrison Barlow. Moody Press. Price—\$3.00.

A modern missionary story of adventure among the islands of the Pacific, it shows that "always God—never late, never failing, assuringly near" is ready to help His servants. This is a great missionary volume of Christian adventure.

"The Presidents—Men Of Faith"

By Bliss Isely. W. A. Wilde Company. Price \$3.75.

Mr. Isely believes that in comparison with other nations, the United States has been fortunate in its chief executives. With God they helped build a great Republic. Conceding that these men had faults, he has tried to bring into focus the factors which caused the people to trust certain of their countrymen and elevate them to the presidency.

This book deals with the background of each of the thirty-three presidents from George Washington up to and including Dwight D. Eisenhower. Particular emphasis is placed on their religious faith.

George Washington had great respect for the Bible. It was he who borrowed from the kings of England the custom of kissing the Bible. The kings kissed the Bible on ascending the throne. Washington thought it was a good custom for the young Republic to adopt. Consequently, at his inauguration, after the oath of office had been read from the newly adopted Constitution, he responded with "I swear, so help me God." Then he kissed the Bible which he opened at the book of Genesis.

The chapter on Lincoln and his religious views is marked by fairness. The author reminds us that though Lincoln's parents were Baptist and his wife was a Presbyterian, he refused to accept orthodox theology. A letter from Lincoln is quoted addressed to Congressman Henry C. Deming of Connecticut. Here Lincoln wrote, "I have never united with any church because I have found difficulty in giving my assent without mental reservations to the long complicated statements of Christian doctrine which characterize their articles of belief and confession of faith. When any church will inscribe over its altars the sole qualification for membership the Saviour's condensed statement of both Law and Gospel, Thou shalt love the Lord thy God with all thy soul

and with all thy mind and thy neighbor as thyself, that church will I join with all my heart and with all my soul." This expression of Lincoln's is in harmony with the Unitarian Church and perhaps he would have felt more at home in the viewpoint of Unitarianism than any other religious denomination.

The chapter on President Eisenhower, although written recently, is not up-to-date. Since the writing of this chapter Eisenhower has made his profession of faith in Christ and become a member of the church.

Of added interest to this volume is a full-page photograph of each president and a comprehensive index.

—John R. Richardson.

Through the Annuity Gift Plan of our Board of World Missions, you can make a much needed gift to the cause of Foreign Missions and with the same funds purchase an annuity—for yourself, for another, or jointly—guaranteeing an attractive income for life.

Your gift will be used to send missionaries to foreign lands and pay for their support. Every penny of it will go to Foreign Missions, just the same as an outright gift.

Your annuity check will come to you (or whoever is designated as the annuitant) semi-annually as long as you live. The annuity rate is liberal compared with interest rates today, and your money is safely invested in your behalf for the duration of your annuity.

We invite you to write for a copy of our free booklet giving full information about our Annuity Gift Plan. Please use this coupon:

Foreign Missions Needs Your Help



Congo throng listens to the Gospel being broadcast over public address system

Curry B. Hearn, Treasurer,
BOARD OF WORLD MISSIONS,
PRESBYTERIAN CHURCH IN THE U. S.,
P. O. Box 330, Nashville 1, Tenn.

Please send me, without charge, a copy of your booklet on Annuity Gifts entitled "A Guaranteed Lifetime Investment With Mutual Benefits For Yourself And Others."

Name _____

Address _____

CAPTIVE CONGREGATIONS

The failure of the Plan of Union to provide for a U.S.A. congregation to stay out of the proposed union has a deep significance and this significance has already been commented upon.

Now U.S.A. pastors are wondering about the same thing. A prominent U.S.A. pastor has written the Permanent Committee on Interchurch Relations, Stated Clerk's Office, as follows:

"Why should not this Agreement also make possible the withdrawal of any Presbyterian U.S.A. congregation under the same conditions? This strikes me as the only fair procedure, if only on the grounds of equal treatment."

To this Dr. Eugene Carson Blake, Stated Clerk of the U.S.A. Church, replied in part:

" . . . it would be quite unwise to extend the principle to the congregations of the Presbyterian Church in the United States of America. This would be practically inviting minority groups in the three Churches to refuse to enter into the new and united Church and to associate themselves into another Presbyterian Church. The end result of that would be hardly better than we are now, creating at least two Presbyterian Churches, where now there are only three."

And now **The Presbyterian Messenger**, of Dubuque, Iowa, editorializes as follows:

"As regards the Plan of Union, **The Christian Century** calls that an interesting one which allows particular Churches of the U. S. Church and the United Church to decide for themselves as to whether or not to join the union without losing the right to their particular church property. **One wonders what would happen if the particular Churches of the U.S.A. Church would have the same privilege and freedom.**" (Boldface ours).

Brethren, it is neither unChristian or unloving to face the simple facts.

This week the pastor of one of the largest Churches in the U.S.A. Church writes us as follows:

"The ever-increasing ecclesiastical lordship of the U.S.A. Church with its liberal tendencies is anything but pleasant to many of us."

Have you read "The Reason Why?" Send for sample copy free—100 copies for \$4.00.

THE ASSOCIATION FOR THE PRESERVATION AND CONTINUATION OF THE SOUTHERN PRESBYTERIAN CHURCH

H. B. Dendy, Secy.

—

Weaverville, N. C.

L. U. N. C.
Carolina Res.

THE SOUTHERN PRESBYTERIAN ... JOURNAL ...

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

APRIL 22, 1953

APR 24 1953

THE 1953 BIRTHDAY OBJECTIVE OF THE WOMEN OF THE CHURCH FOR FURLOUGH HOMES FOR FOREIGN MISSIONARIES NEAR THE FOUR THEOLOGICAL SEMINARIES OF OUR CHURCH

The Gift Will Be Administered Through The Board Of World Missions
The Fund Is To Be Equally Divided Among The Boards Of Trustees Of:

Mission Court, Richmond, Va. (Union Theological Seminary.)

Mission Haven, Decatur, Ga. (Columbia Theological Seminary.)

And The Boards Of The Projected Furlough Homes Related To:

Louisville Theological Seminary, Louisville, Kentucky.

Austin Theological Seminary, Austin, Texas.

The fund will be used in each center as capital investment.

Provision for continuing upkeep of the homes will be made by the supporting Synods
and the board of each of the furlough homes.

VOL. XI NO. 51

\$2.50 A YEAR

TO THE EDITOR
OF THE JOURNAL
1000 N. 10th St.
Nashville, Tenn.

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....Weaverville, N. C.
Dr. L. Nelson Bell, Associate Editor.....Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Phillips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw

EDITORIAL

The Power Of The Gospel

According to the Chattanooga papers of Monday, April 6th, an interesting comparison occurred in that city the day before, Easter. At Engle Field the Chattanooga baseball team played Toledo of the American Association with 1,504 in attendance. At identically the same time 12,500 were attending a meeting of the Greater Chattanooga Evangelistic Campaign led by evangelist Billy Graham while another 6,000 had already heard him at the city-wide sunrise service.

When the preaching of the Gospel of Jesus Christ out-draws a secular amusement by that margin Christians have cause to thank God and take courage.

Nothing will contribute to the welfare of America (and the world), and to the prestige and the influence of the Church like a return to preaching the old and great truths of the Gospel, old but ever new and effective. Social implications? Yes, but personal redemption first. —H.B.D.

Do Not Lose It!

"I urge you, Timothy, as we live in the sight of God and of Jesus Christ (Whose coming in power will judge the living and the dead), to preach the word of God. Never lose your sense of urgency, in season or out of season." II Tim. 4:1-2. (Phillips' Translation).

A sense of urgency is neither an unseemly emphasis nor an unjustified emotionalism when it comes to presenting the claims of Christ to the unsaved. And yet, how easy it is to preach the Gospel of Jesus Christ as though its acceptance or rejection is a matter of relative unimportance.

In a routine complete check-up a surgeon does a biopsy on a small sore which both he and the patient consider trivial. Two days later the pathologist reports this small sore to be an early cancer.

Does the surgeon consider it a matter of minor importance to be reported to the patient at some convenient future date, or does he make every effort to contact the patient immediately to let the affected one know the true situation?

When the patient hears the news does she listen with casual interest and say she will think the matter over and decide what she wants done later on?

No, the surgeon—with a sense of great urgency—gets in immediate contact with his patient, explains the situation and urges immediate radical surgery to correct it. At the same time, the patient, greatly disturbed by the news, asks for immediate hospitalization and for the carrying out of every measure possible for the complete removal of the lesion which, untreated, means certain death.

Why do we regard sin so casually? Why do we preach the necessity of personal faith in the redeeming work of the Lord Jesus Christ as though its acceptance or rejection is a matter of minor importance? Why do so many ignore the effect of sin on the eternal destiny of the soul? Why has the sense of urgency been lost, if it ever existed in our hearts in the first place?

Certainly the Devil, the enemy of souls, does everything in his power to destroy the recognition of sin, its effect on men and its eternal implications. Certainly he tries to blind our eyes to the fact that there is but one remedy, the blood of the Lamb of God, Who died on the Cross of Calvary.

Unless there is a sense of urgency in presenting the claims of Christ the hearers may also take the message lightly. If we are convinced that Christ is the only Saviour then the lost have the first claim on the good news.

The King's business requires haste. It also requires deep conviction and the sense of urgency.

Do not lose it!

—L.N.B.

For Crying Out Loud

In our own Confession and also in the proposed Plan of Union issued 1953, occurs the following statement: "The Supreme Judge, by whom all controversies in religion are to be determined, and all decrees . . . opinions . . . doctrines . . . are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scriptures." This is in accord with Presbyterian tradition: it could hardly be improved. It may safely be presumed that every officer accepts the statement without any reserve. And yet? . . . Does one ask the meaning of the hesitation? Let him read what follows.

First, we must determine the answer to a vital question: What are the Scriptures? Again the above authorities answer: we quote: "Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments (the list of 66 books follows) . . . All of which are given by inspiration of God, to be the rule of faith and life." Thus far, all seems plain enough. We know and agree as to what Scripture is, and also we know and agree as to what is the Final Authority in all matters pertaining to religion, so far as Presbyterians are concerned: THE HOLY SPIRIT SPEAKING IN THE SCRIPTURES.

Now, Scripture contains unquestionable statements as to the Virgin Birth of our Lord. Yet,—and here is the rub: there are men in Presbyterian Orders, who if they mean what they say, either do not believe that these passages are Scripture, or do not believe the statements to be true. We mean that they reject the Virgin Birth. Something appears wrong. Again, there are ministers who have read in the Scriptures the words: "He is risen," and "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Yet these folk do not believe that the Saviour literally rose from the dead. So that it must be true that such people either do not believe that this is Scripture, or they simply do not believe, period. Again, something is wrong. Also, it is crystal clear that the Scriptures contain the statement that "This same Jesus shall so come in like manner as ye have seen Him go into heaven." But there are ordained ministers, even Presbyterians, who, in the light of their words, either do

not accept the quotation as Scripture, or refuse to believe it, despite its being in Scripture. Surely something is wrong. Here is cause for tears.

There are several attitudes, one or more of which has been adopted, in order to escape risk of the serious charge of violation of ordination vows, in connection with the above recital. One can question the text itself; yet even the R.S.V. leaves the text intact in these cases: they are therefore proper parts of Scripture. Or one can attempt to explain them away by calling them figurative. This is in contradiction to the testimony of the Christian Church, and certainly to the authoritative position of our own Church. Or lastly, one can claim that the Holy Spirit does not endorse these passages to him as Scripture,—a kind of Barthian subterfuge. But consider: by such method most any portion of the Bible could be bowed out of record! And it becomes a question of who and who have the Spirit! When a private finds that the army is out of step with him, a top-sergeant can generally locate the trouble. When . . . But we forbear. We have the Scriptures. We have the Supreme Judge. We have the ordination vows. We seem to be short on "the noblest work of God."

—R.F.G.

The Eyes Of The Heart

"The eyes of your heart being enlightened": Ephesians 1:18a. (R.V.)

The eyes of the head are marvelous pieces of mechanism. Through these eyes we behold all the wonders of the material universe. No man in his right mind would part with his eyesight for any amount of money.

The eyes of the heart are even more precious and wonderful. Through these eyes, when they have been opened by the Spirit of God, we are enabled to see a far more beautiful world than the world around us. Eye hath not seen, neither the ear heard, nor has it entered the heart of man what God has in store for those that love Him, but *he has revealed these things to us*, and when the eyes of our hearts are enlightened we see some of them. What are some of these wonders which greet us when the eyes of our heart are opened?

We see the risen and glorified Christ, the Head of the Church. When Peter confessed his faith in Him as the Christ the Son of the living God, Jesus said to him, *Flesh and blood has not revealed this to you, but my Father in heaven*. Men of the world, whose eyes

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 51, April 22, 1953.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

have never been touched by the Spirit, do not see our Savior in all His regal splendor. In John 20:29 Jesus said to Thomas, "*Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.*" By faith our eyes—the eyes of our heart—have been opened and we believe. Along with Him we see our glorious inheritance.

We see the glory and greatness of our Salvation. No one whose eyes have not been opened can see this. Blind men are vainly trying to save themselves by their good works. When the Spirit has touched the heart we see the Grace of God and the glory of Salvation as the free gift of God. The God Who is rich in mercy, for His great love, has made us alive and raised us up to sit with our Savior in heavenly places. We see ourselves as His Workmanship.

We see the Glorious Oneness of the Church. Many people see only the Visible Church, with its divisions and imperfections. When our eyes are opened we see that great innumerable host of redeemed men and women who form the Body of Christ, the habitation of God.

The greatest blessing which came to the blind men by the roadside was not the opening of their physical eyes—the eyes of their heads—but the opening of their hearts, the eyes of their hearts. May we, too, have the eyes of our hearts enlightened, that we may see those things which are unseen and yet are eternal.

—J.K.P.

Does God Intervene?

There are Christians who feel that God is very far off and that He is not concerned with their minor personal problems. In fact some say that God has endowed man with certain instincts and with common sense and that we have no right to "trouble Him" with the small details of our lives.

To those who are carrying the burden of such an attitude towards God there are countless other Christians who will join in saying, "We have news for you," for the God who loves us, and who provided for our salvation is in addition our personal and real Heavenly Father and not only is He interested in our individual problems—the minutiae of our daily lives—but He also *intervenes* on our behalf again and again.

This intervention is usually seen through a combination of circumstances, through personal contacts or other apparently *natural* processes, but there are times when His children, deeply conscious of the need of a guiding Hand, ask Him for specific help and receive it in wonderful and direct ways.

This is neither mystical or imaginative. Why should not God, supernatural in His being and in His power, manifest Himself in supernatural ways on behalf of His children? Nothing could be more natural and such should be the experience of Christians again and again.

Far from being a theoretical matter, it is one which can be demonstrated by a simple act of faith. A problem arises, there is a need for immediate guidance, definite information, help, any one of a thousand situations where our own limitations are so real and obvious. A silent prayer—a heart turned to the All-wise and ever-loving Father—a sense of expectancy and there comes a clear leading as to what should be done. It is a blessed experience and it should be a natural and frequent one for the Christian.

God *does* intervene.

—L.N.B.

The Unity Of The Church For Which Calvin Strove

In these days when union is being pushed in the interest of bigness and organization, regardless of true doctrine, one often hears John Calvin's testimony misused. In reply to Archbishop Cranmer, Calvin did express his zeal for Protestant unity and declared that he would not object to cross ten seas to establish such a holy communion of the members of Christ. This letter is given in the English translation and, in part, in the Latin in Schaff's History as well as in Calvin's Opera. It ought to be read as a whole.

—1—

When so read Calvin affirms his desire to share in the formation of a consensus creed for the Reformed Church. He speaks of "discussing the different articles of faith" so that "by unanimous decision" they might deliver down to posterity "some certain rule of doctrine." This agreement was to be drawn up by the learned according to Scripture, in order to unite Churches seated far apart.

This letter is in entire accord with what Calvin sets forth in his work, *On the Necessity of Reforming the Church*, thus:

"In like manner, the unity of the Church, such as Paul describes it, we protest to hold sacred, and we denounce anathema against all who in any way violate it. The principle from which Paul derives unity is, that there is one Lord, one faith, one baptism, one God and Father of all, who has called us into one hope, Eph. 4:4-6. Therefore, we are one body and one Spirit, as is here enjoined, if we adhere to God only, i.e. be bound to each other by the tie of faith. We ought, moreover, to remember what is said in another passage that 'faith cometh by the Word of God.' Let it, therefore, be a fixed point, that a holy unity exists among us, when, consenting in pure doctrine, we are united to Christ alone . . . The Apostle adds that the ministry was instituted 'for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God; that we be no more children, tossed to and fro, and carried about with every wind of doctrine, but speaking the truth in love, may grow up into Him in all things who is the Head, even Christ,' Eph. 4:12-15. Could he more plainly compromise the whole unity of the Church in a holy agreement in true doctrine, than when he calls us back to Christ and to faith,

which is included in the knowledge of him, and to obedience to the truth? Nor is any lengthened demonstration of this needed by those who believe the Church to be that sheepfold of which Christ alone is the Shepherd, and where his voice only is heard, and distinguished from the voice of strangers."

Similarly, the Ordinances for the government of the Church in Geneva consider "the matter above all other worthy of recommendation is to preserve the doctrine of the holy gospel of our Lord in its purity." And in the Institutes III.xix.13 Calvin teaches that even charity ought to be subservient to the purity of the faith. "It becomes us, indeed, to have regard to charity; but we must not offend God for the love of our neighbor."

One finds no basis in Calvin for thinking that he would favor a merger, union, or absorption on a basis that left uncertain such doctrines as the Virgin Birth of Christ and the sole Kingship of Christ over His Church—which Calvin taught so vigorously—Institutes IV. Ch. 8 and Ch. 9.1.

—2—

As Calvin stood for doctrinal unity, so he objected to a mere organizational adhesion that sacrificed the faith. Many of his friends of evangelical sentiment wavered and remained in the Roman Church, others returned to it. He stood out against their appeals, and even dubbed those who hid their true evangelical opinions by remaining in a Church that taught work-righteousness as Nicodemites. Further, he was expelled from Geneva because he stood for the sanctity of the Church and the Church's right to pass on the ceremonies and ordinances she was to observe - - rather than have these dictated to her by Berne and the civil council. Again in 1553 he was ready to die or be again expelled from Geneva rather than give the supper of the Lord to those living in violation of the seventh commandment.

In the Letter to Francis I, Calvin distinguishes between the form and the essence of the Church. "The Church may exist without any visible form," and "its form is not contained in any external splendour" "but is distinguished by a very different criterion, viz, the pure preaching of God's word and the legitimate administration of the sacraments." Where two or three gather in Christ's name, there the Head of the Church is and where Christ is there is the Church. Accordingly, Doumergue understands Calvin's statement that the Church is the mother of all those who have God for their Father (Inst. IV. 1.1), as meaning the same thing as the Scriptural testimony that we are born again not of corruptible seed but of incorruptible *by the Word of God*, that faith cometh by the Word of God, and that it pleases God by the foolishness of preaching to save those that believe. When Christ is offered to men and they receive Him, whether in formal preaching or in personal work, there two or more have met in His name and there is the Church. Thus are we conceived of her, born of her, nourished at her breast, and continually preserved under her care and government until we are divested of this mortal flesh and become like the angels, IV. 1.4.


This does not mean, however, that Calvin disregarded the proper recognition of either form or order. When he and Farel were exiled their friends, the Guiliamites, condemned the Church in Geneva and sought Calvin's encouragement to separate from it. Calvin told them to support the Church and stand by it as long as the essentials of the Gospel were taught there. Further, when Cardinal Sadoletto attacked the Reformation in Geneva, Calvin forgot how he had been treated and stood up in defense of the Church that had exiled him. Calvin would not encourage those who are hastily leaving our denomination because everything is not perfect in order, discipline or doctrine. Calvinism loves the true Church, accepts her nourishment and discipline, and strives for the purity of her doctrine and living.

On the other side of the picture, when one studies Calvin's treatment of the Waldenses, he is not sure that Calvin would encourage those who in their zeal for organizational authority refuse to allow a group of Presbyterian believers to be received as a congregation of our denomination and so leave them to search Presbyterian affiliation elsewhere and further divide Southern Presbyterianism. Though Calvin counselled the Waldenses to change their doctrine from work-righteousness, he received them with open arms in Geneva, provided for them, appealed to the King of France against the persecution of them. Peter begs us not to be lords over God's heritage, but rather to be ensamples to the flock. Paul tells us that we preach not ourselves, but Jesus as Lord and ourselves your servants for His sake; and our Lord Jesus said that those who would be great among us ought not to lord it over their fellows as the Gentiles do—but to demonstrate their greatness in lowly service. Even as the Son of Man came not to be served but to serve, and to give His life a ransom instead of many.

—W.C.R.

Christian emphasis. Educational excellence. Friendly personal attention. Tests and guidance. College, Business Administration, Preparatory. Member Southern Association of Colleges and Secondary Schools. Apartments for married students. Veterans of Korea. Preparatory Summer School begins June 8, 1953. Collegiate Summer School begins June 15, 1953.
PRESBYTERIAN JUNIOR COLLEGE
BOX 38-W MAXTON, NORTH CAROLINA

GOWNS
PULPIT-CHOIR
CONFIRMATION
BAPTISMAL
DOCTORS
MASTERS
BACHELORS
CAPS GOWNS
AND
HOODS
EST. 1912
BENTLEY & SIMON
7 WEST 36 ST. NEW YORK 18, N.Y.



ANGLERS

(By The Editor Of The Testament
For Fishers Of Men)

Lesson No. 5—Angling. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." (Ecc. 11:6). Interesting! fin fishermen regard early morning and late afternoon the best times to angle. A boy on the roadside, with gun on his shoulder, was asked by a passerby, "What are you hunting, son?" The boy replied, "I don't know; I ain't seen it yet." But he was out to gun for something. The Angler sets forth to angle. He is not certain of just what is beneath the surface, but he is going to "reach" for it, if haply he may have a glad surprise. In fin fishing, skill and long practice have much to do for success; but in fishing for souls it is amazing how the Spirit-guided effort of a "one-talent" fisherman succeeds. The Holy Spirit can even use a little child to "catch men." In a meeting in Arkansas one night when the invitation was given to accept Jesus Christ as Saviour, several people came forward, among them a little girl about seven years old. All were very happy, but the little girl stood alone quietly sobbing. I went over and took her hand and asked her why she was not happy. She replied that her daddy was not a Christian and she so much wanted him to come to Jesus, too. But he wouldn't even come to church, just stayed at home by the radio, letting her mother and herself come alone. I asked her if she loved her daddy very much. Indeed she did, she said. And does he love you? "O yes," she replied, "he loves me a whole lot." I asked, "Do you ever kiss him?" Yes, indeed, she kissed him every day. "Will he be up when you get back home tonight?" Yes, he would be up, listening to the radio. Well, I said, suppose when you go home you put your arms around his neck and kiss him; then ask him to turn off the radio a minute so you can tell him something very interesting. Then tell him that you have taken Jesus to be your Saviour tonight, and you so much want him to take Him, too. Can you do that? "Yes, I will," she said. "Let's have a little prayer right here, asking the Holy Spirit to use you now to win your daddy this very night." So we bowed a moment in prayer, and the little thing ran back to her mother to start home. Next night, to my great delight I saw the three coming into the meeting, the little girl, her mother—and the daddy! When the invitation was given, that man promptly came forward, his little daughter with him, holding his hand. She just had to come, too! That was really angling for the "big one," and with a "little hook."

This week's award of a leather-bound copy of The Testament For Fishers of Men, for "an experience in soul-winning" goes to a young lady in New Mexico. She was a counselor in a girls camp, which suggests

the fact that these summer camps for young people make good "grounds" for fishing. She writes:

Dear ANGLERS:

As a Christian camp counselor, I had one girl whose only interest seemed to be—boys. One night I heard she had left the grounds with another girl and some strange fellows. While my other girls were at "Skit Night," I found her in her room in bed. "I didn't leave the grounds," she insisted. I sat silently a moment in prayer; then I said, "Basically it's not a problem of boys; it's a problem of your relation to Christ." She cried, and said she wanted to be saved; so I explained to her the way. And she prayed. There in bed she became a new creature in Christ.

(Editor's comment: "Blessed are ye that sow beside all waters . . ." Isaiah 32:20. Send to ANGLERS your "personal work experience;" it may be a help to some faltering "fisherman.")

Here is an opportunity to get without cost a leather-bound copy of the TESTAMENT FOR FISHERS OF MEN. If you have had an



experience, happy or otherwise, in soul winning, tell it in a hundred words or less, and mail to ANGLERS, care The Southern Presbyterian Journal, Weaverville, N. C. If it is used in the ANGLERS series, you will receive the Testament promptly. (No manuscript returned unless requested, with return postage). The Testament may also be secured by sending two new one-year subscriptions to The Journal, or by remitting \$2.75.

Think! Women, Think!

The people of the United States spent for intoxicating liquors, in 1951, \$9,150,000,000, per capita \$60.49.

"Wherefore do ye spend money for that which is not bread?"—Isaiah 55:2.

For educating 25,000,000 youth in the Nation's Public Schools (fiscal year 1949-1950) \$5,837,643,000 (total expense), per capita, \$38.60; Teachers Salaries — \$2,896,489,000, per capita \$19.45. Authorities—U. S. Dept. of Commerce; U. S. Dept. of Health.

—From "Facts" published by
The National Reform Association.

"From Strength To Strength"

"Four things in my land must dwell,
If it endures and prospers well:
One is manhood true and good;
One is noble womanhood;
One is child life, clean and bright;
And one an altar kept alight."

—Author Unknown.

Extraordinary Oscillations Embarrass Antediluvians

(This is the eleventh in a series of articles by
J. V. N. Talmage, B. E.)

The Earth Acts Like A Spinning Top

In the preceding chapters we have tried to blow away the barbed-wire entanglements of the philosophical defense, and now we will try a constructive campaign, still however being on the constant lookout for atheistic booby traps.

The first important discovery that I made in this research into the Pleistocene phenomena that formed the environment of the ante-diluvian men, was that contrary to current opinion ALL GLACIATIONS WERE LOCAL AND THEREFORE COULD NOT BE DUE TO THE COOLING OF THE ENTIRE EARTH AS AGASSIZ AND HIS SCHOOL HAD THOUGHT. This theory is still followed by leading geologists today. If glaciation was local, there could be only one cause, and that was a movement of the north and south poles. I am absolutely sure that every person unbiased by philosophical considerations will agree to this theorem. Nine years of research has convinced me beyond the shadow of a doubt that glaciation was local in every case.

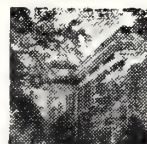
In other words I have found that scientists took the wrong road from the beginning. This of course was understandable in the case of Agassiz who had so very little data upon which to base his hypothesis. Whatever may have been the reason for getting started on the wrong road, there is no reason for us to continue travelling it. So we have to begin at scratch and build an entirely new highway if we wish to get to our destination. This is no easy task.

With the evidence of local glaciation so apparent, it was difficult to understand why so many had been wrong so long. Why had others not thought of such a simple solution as a moving pole? I found they had done so half-heartedly, but one and all claimed they could never place the pole in a position where it would satisfy conditions everywhere, and so they had given up the theorem. Some Europeans hold to rather fantastic polar movements which we need not discuss.

The question that bothered the geologists fell into my lap, but there was a far more important problem: HOW AND WHY HAD THE POLES MOVED. To get the exact facts, I bought a globe and on it outlined the boundaries of the last ice sheet as determined by the best known authorities, and then compared it with the Antarctic polar ice-cap. The ancient polar ice as drawn on the globe appeared much bigger than the modern one. Why? I concluded that not only had there been a major movement of the pole, but there were minor movements during the time represented by that drawing. Days and days I

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

asked myself this question in vain, "HOW COULD THIS BE?" It was tantalizing. One night having fallen asleep, worried with the problem still unsolved, I awoke near midnight and like a flash the gyroscope and its laws of my college days came to mind. The earth was rotating rapidly enough to be a giant gyroscope. If the pole moved it must have moved in a spiral path due to the change of the moment of inertia in the earth. This exactly met the conditions of the drawing on the globe. I must have shouted loudly for my wife woke up startled and wanted to know what the trouble was.

Next day I went to the University of Texas and consulted the books on gyrostatics in the physics library, and found that the solution was scientific. There was no doubt but that I had an answer to the problem. There were no "ice-ages" in the past, when the earth became colder, all could be accounted for by a polar movement. Unfortunately I found I was in scholastic hot water. My answer involved a relatively rapid movement of the poles, and such rapid action is taboo in geological circles, for "all learned men" had long ago decided upon the philosophical dogma of slow-motion. However Christians in heathen lands learn not to fear taboos, and shall we not be as courageous?

While it is a joy to find a solution to a difficult scientific enigma, it is a hundred fold more so, when it solves also a Biblical problem. Those spiral movements of the pole were rapid enough to be consistent with Biblical records of ante-diluvian times.

To Friends Of The Journal

Will you pause a moment right now and pray?

Ask God to give wisdom, patience and humility to the workers in the Journal office;

Ask Him to keep the Journal in the center of His will, and make it more and more a medium of Christian thought and service;

Ask Him to safeguard the paper against mistakes within — and without;

Ask Him that its columns may be used to build Christian character, to stimulate spiritual growth and a love of the Truth as it is found in the imperishable and immutable Word of God.

This is an investment you can make in a few moments that may yield dividends now and through Eternity!

Building The Church at Ephesus

Background Scripture: Acts 18:23 - 21:
14. Devotional Reading: 1 Corinthians 3:10-15.

Our Background Scripture is rather long and contains many valuable lessons for us. I wish to group this material around verse 20 of chapter 19: "So mightily grew the word of God and prevailed." Here is a simple summary of the rapid growth of the Church and the spread of the Gospel in these early days. A Spirit-filled Church preached the Word: "They that were scattered abroad went everywhere preaching (literally, talking) the Word." The Church did not spend its time and energy in beautiful ceremonies or ritual; it was a *Preaching Church*, and the Word of God grew and prevailed.

I. It Grew and Prevailed in the Life and Preaching of Apollos: 18:23-28.

The learned and eloquent Apollos was preaching earnestly, but he had an imperfect knowledge of the Gospel, knowing only the baptism of John, and what John had said concerning Jesus. Two humble, but devoted Christians, Aquila and Priscilla, took him and instructed him more carefully in the way of God. This little incident throws a flood of light on the character of Apollos, the learned and eloquent preacher. He was willing to be taught by ordinary Christians; not too proud to listen to and heed these two disciples. Preachers, no matter how "learned and eloquent," need to have full knowledge of the Truth and preach a full and complete gospel, and sometimes we can learn a lot from those who are not as "learned" in some ways as we are. The Word must grow and prevail in our hearts and minds. Personally, some of the most valuable lessons I have learned have been taught by humble Christians. Let us never be too proud or self-satisfied in our knowledge of the truth.

II. It Grew and Prevailed in the Experience of the Christians at Ephesus: 19:1-7.

There were certain disciples whom Paul found when he came to Ephesus. They, like Apollos, were not fully developed Christians; they had been baptized unto John's baptism. Paul, seeing that something was lacking, asked them, "Did ye receive the Holy Spirit when ye believed?" (R.V.) They said to him, We did not so much as hear whether the Holy Ghost was given. Paul proceeded to instruct them, they believed, and were baptized in the name of Jesus, and when Paul laid his hands on them, they received the Holy Spirit and spake with tongues and prophesied. (Similar to the experience at Pentecost and in the house of Cornelius).

I am afraid that there are many Christians today who are ignorant of this great truth just like the people at Ephesus. Christians who have really been "born again" through the work of the Spirit, who are

filled with the power of the Spirit, are the only kind that can be witnesses for Him in a world of sin. The Church must be baptized with the Spirit as it was on the day of Pentecost before it can reach and save the lost. This teaching has been sadly neglected by the Church. We are living in the dispensation of the Spirit. Jesus said, I will send Him unto you; It is expedient for you that I go away. The Word of God needs to grow and prevail in the experience of Christians in this essential teaching. I feel that the Church is "waking up" and taking new interest for there have been several good books written on the subject lately, one of which I had the privilege of reviewing with my people.

III. It Grew and Prevailed in its Conflicts with the Evils of that day: 19:8-41.

Wherever the Word of God is preached it stirs up opposition on the part of Satan and his helpers. There are a multitude of bad things in the world; evil spirits, bad books, bad business, false religions; and the faithful preaching of a full gospel will arouse all the forces of evil in our exceedingly wicked world. Jesus Himself had plenty of opposition, and we, as His followers may expect the same sort of treatment: "Marvel not if the world hate you; it hated Me before it hated you."

1. It comes in *conflict with Evil Spirits*. When Christ was on earth these evil spirits were continually besetting His pathway, and when Paul began reasoning and persuading the things concerning the kingdom of God, these same evil spirits had to be dealt with. Special miraculous power was granted the apostle so that diseases could be cured and these spirits cast out.

When certain strolling Jews, exorcists, tried to do the same thing, the evil spirit cried out, Jesus I know, and Paul I know, but who are you? And the man in whom the evil spirit was leaped on them and overcame them. It is a foolish and dangerous business to meddle with evil spirits *unless you are equipped with the power of the Spirit of God*. Many people

are dabbling with spiritualism not realizing what a dangerous thing it is. I believe there is another lesson for us in this startling incident. Our world is full of "evil spirits;" some as clearly "demons" as in the days of Christ and Paul, others in the looser sense in which we use the word "spirit." Whichever form they take, there is no cure, I feel, except through the power of Christ. Take alcoholism for instance, which might be classified under the broader meaning. I believe that the only SURE CURE FOR THIS is the regenerating power of the Holy Spirit, rather than some man-made formula. A converted drunkard is far better than a reformed drunkard.

2. It comes in *conflict with Bad Books*. The Bible, the Word of God, is the One Best Book. There are many good books. There are many trashy, foolish books, and there are others which are altogether evil. So mightily did the Word of God prevail at Ephesus that many who used "curious arts" brought their books together and burned them. That bonfire in the streets of Ephesus was a most vivid witnessing to the growing power of the Best Book.

We need many such "bonfires" today. Would it not be a great blessing if the vast array of smutty books and magazines on display on our newsstands and book shelves were gathered and publicly burned? Committees are constantly investigating, (we get sick of that word), laws are passed and censorship imposed, but the filth is still there. In America we have many such magazines which are not allowed in England or Canada. If the Word of God could get into the minds and hearts of Americans these evil books would be destroyed, or would cease being published, as there would be no demand for them.

3. It comes in *conflict with False Religions*: 23-41. The false religion at Ephesus was the worship of Artemis, or Diana, a very immoral religion. It does not appear that Paul said anything directly against Diana worship; he preached the Word. When men and women were converted they turned from idolatry, and no longer bought the silver shrines which were sold by Demetrius and his fellow-craftsmen. The preaching of the true gospel of Christ always comes in conflict sooner or later with all false religions, and also with a "gospel which is another gospel," namely, with a corrupted form of the true gospel. Today we have those who advocate a sort of combination of all the religions of the world, taking the best out of each one, and making a world religion. This is utter folly. There can be no compromise with false religions because there is but *one* true religion, Christianity. We cannot "appease" these immoral religious systems; they are enemies of the truth, and all will have to surrender *unconditionally* to the King of Kings and Lord of Lords. To take any other attitude is to be a traitor to the only God and Saviour, the Lord Jesus Christ.

4. It Comes in *Conflict with Bad Business*: 23-41. Bad business and false religions often go hand in hand, as in this instance: the "twain" have much in common. These makers of images were not so much

concerned with the worship of Diana as with their own money-making. They class the two together so as to appeal to the religious emotions and prejudices of the mob. If they had simply said that Paul was ruining their business there might have been but little response, but when they suggested that the worship of Diana would be neglected the multitude cried out incessantly, Great is Diana of the Ephesians, and it was with much difficulty that the uproar was calmed down.

IV. *It Grew and Prevailed
as faithfully preached by Paul:*
20:1-21:14.

I wish to speak especially on Paul's Farewell Address to the elders at Ephesus at this point. The first sixteen verses of chapter twenty tell of Paul's travels and preaching as he went through Greece and finally came to Miletus where he sent for the elders from the church at Ephesus. There are two parts to this "Farewell Address"; (1) A summary of his work at Ephesus and (2) A warning and exhortation to these officers of the church.

1. He surveys his work. Let us notice two or three expressions: "Serving the Lord with all humility of mind." Paul never became "puffed up" by his successes or the trials he had to endure. "I kept back nothing that was profitable to you": the faithful preacher must preach all that God bids him preach. "Repentance toward God and faith toward our Lord Jesus Christ": he was true to the message of Christ which was, "Repent and Believe." He knew that bonds and afflictions awaited him; nevertheless he was determined to finish his course with joy. "I am pure from the blood of all men. For I have not shunned to declare unto you the whole counsel of God." These words of Paul carry us back to the "Farewell Addresses" of men like Moses and Samuel.

2. He warns them and exhorts them to be faithful to their work as "overseers." There were dangerous days ahead. Grievous wolves would enter in among them, not sparing the flock. It is strange how quickly this sort of thing develops in the church. Jesus warned His disciples of the same kind of danger: Beware of false prophets which come to you in sheep's clothing but inwardly they are ravening wolves. "Therefore watch." They were to be on their guard against these enemies.

He exhorts them to "support the weak" and to remember the words of the Lord Jesus, "It is more blessed to give than to receive." We are glad that Paul has preserved these words of Jesus.

This address is followed by a most touching parting. We see how much Paul was loved.

"I hereby give and bequeath to the Board of Directors of the Southern Presbyterian Journal Company (incorporated under the laws of the State of North Carolina) \$_____ for the use and benefit of said company."

YOUTH PROGRAM FOR MAY 3

Why Be A Christian?

WORSHIP SERVICE

Hymn—"Open My Eyes"

Invocation

Hymn—"My Faith Looks Up To Thee"

Announcements

Scripture—II Corinthians 5:10-21

Prayer

Offering

Hymn—"Alas, And Did My Saviour Bleed"

PROGRAM CHAIRMAN

Why be a Christian? Many would ask this question with the implication that there is no point in being a Christian. "Eat, drink, and be merry" is the watchword of the world, and in this spirit men turn away from God's offer of love and mercy in Jesus Christ. Many seem to feel that God is going to cheat them out of a "good time" if they receive Christ; that He is anxious to cast a pall of gloom over their hearts and make them miserable. Perhaps the reason for this is found in the fact that so few of us as church members are truly representative of what it means to be a Christian. Maybe they don't want to be like those of us who profess to believe and follow Christ. Let's answer the question for our own hearts, and perhaps we can then give the answer to someone else. We'll hear from our first speaker now.

First Speaker

The Christian's way is a way of light. Men have lived in darkness, superstition, and fear, and have been groping blindly for something or someone who could lead them to the light, and Christ is the light. In the light of the Christian message we can understand something of the awful nature of sin. We are made to see that it is the very essence of rebellion against a holy God, whose righteous character demands the death of the guilty. We can see with new light that sin is not just a mistake in judgment, not just being out of harmony with the universe, not just frustration and distortion in our minds, but is an affront to the very character of God. Thus the "why" of suffering, darkness and shame becomes apparent. It is the result of man's sin against God.

In the light of the Christian gospel we begin to comprehend in measure something of the love of God, the love that passeth knowledge. "God was in Christ, reconciling the world unto Himself." God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Man can know of the love of God in the light of Calvary, and can find forgiveness and life in Jesus Christ. Why walk in darkness, when God gives us light? Why be anything but a Christian?

PROGRAM CHAIRMAN

"If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." To walk in the light is to avoid stumbling, and to find joy and peace in Him. Perhaps if more of us who believe in Christ were to truly walk in the light, others would come to the light. It presents a real challenge to our hearts. But let's hear another reason why we should be Christians.

Second Speaker

The Christian's way is a way that is right; the way in which we are right with God and right with our fellowmen. Man, in his sin, has rebelled against God, denying the reality of God and His right to reign in the hearts of men. "The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity." By their *deeds* they deny God and rebel against Him. Thus they are in the wrong way. God offers in Christ an opportunity for man to do an "about face," repenting of sin, and a way to get right with God. The Christian's way is God's way, the way of righteousness. It involves turning from sin and self, to lay hold of the mercy of God in Christ. Thus from the ways of sin man turns to the way of righteousness, in obedience to the will of God. Someone has said, "I'd rather be right than president." To be on God's side, on the side of right, or right with God, is the most important thing in the world. "There is a way that seemeth right unto man, but the end thereof are the ways of death." Man's way, however many arguments we may muster against becoming a Christian, still remains the way of sin and death. God's way is the way of Calvary, the way of the Cross, the Christian way and the right way.

PROGRAM CHAIRMAN

The Bible warns us against walking in our own way, however right it may seem. "He that trusteth in his own heart is a fool," for the simple reason that our hearts are "deceitful above all things, and desperately wicked." We must turn to God if we are to know the right way. But let us move on, as our third speaker presents another reason for being a Christian.

Third Speaker

A great many people have the idea you can't be a Christian and still enjoy life. This is one of Satan's most vicious lies. The Christian way is a way of delight. It is a way of wondrous joy and blessing. The Bible says, "The way of the transgressor is hard," but "Blessed is he whose transgression is forgiven, whose sin is covered." When we live for ourselves, walking

The Southern Negro needs Your Part now in the

**\$2,000,000 Campaign Drive*

to better Educate and Evangelize him in Christ's Name

*Minimum.

Half of the \$2,000,000 to be raised will go to Stillman College — our only Negro educational institution. The other half will go to our Division of Negro Work for establishment of new Negro churches throughout the South. It's the cause of Christ, and a truly missionary one which has been too long postponed.

From every corner of the Southland comes the plea.....

WILL YOU PRAY ABOUT YOUR PART?

Special Emphasis Week May 17-24



Presbyterian **NEGRO WORK** *Campaign*

36 HUNTER ST., S.W.

ATLANTA 3, GA.

in ways of sin and rebellion against God, we are doomed to misery and sorrow. The world has short-lived *pleasure* to offer, but no *peace*. The world's "morning-after-the-night-before" is a morning dark with disappointment and shame. God's way offers this promise: "Weeping may endure for a night, but joy cometh in the morning." The world's way is a boulevard of broken dreams, filled with sighs of regrets, but "the path of the just is as a shining light, which shineth more and more unto the perfect day." The life lived in sin is a life of sowing to the flesh, and the harvest is one of corruption and death. The life lived for God will bear fruit unto righteousness and life eternal. When men assert their freedom to do as they please, they lose the very freedom they would assert, and become bond-slaves of sin. But those who yield their hearts and lives to Jesus Christ are "delivered from the bondage of corruption into the glorious liberty of the sons of God," for "if the Son shall make you free, you shall be free indeed." Many young people seem to feel that to live for God is to live in a way of gloom, or that it is "sissy" to be out and out for Christ. Anybody can serve the Devil, but to honor God is to "endure hardness as a good soldier of Jesus Christ." It takes more courage to stand up for Jesus than to cast in your lot with the crowd. But God will honor our faith, and will fill our hearts with joy and peace in believing. The Christian way is not just a good way; it is the *best* way! It is a way of delight.

PROGRAM CHAIRMAN

The Bible says, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them . . . Rejoice, O young man, in thy youth." To remember God and to walk in ways of righteousness is to find real joy, and to live a life of service to God and man. Why be a Christian? Any other life is not life at all, for those who live in sin are dead while they live. "He that hath the Son hath life."

(Close by giving those present an opportunity to advance other reasons why we should be Christians and live for Christ.)

Church News

Davidson College

Six high school seniors from a half-dozen Southern states have been awarded Baker Scholarships at Davidson College, Prof. Bradley Thompson, secretary of the Baker Committee, announced today.

Winners of the scholarships valued up to \$4500 each are James K. Batten, Holland, Va., James C. Brice, Jr., Easley, S. C., Edwin L. Bryan, Bessemer, Ala., Carl L. Cooper, Durham, Philip F. Kukura, DeLand, Fla., and Thomas S. Morgan, Jr., Jackson, Miss.

Scholarships Awarded At Davidson

Four outstanding high school seniors have been awarded the newly-created Davidson College Honor Scholarships for 1953, Dr. Samuel R. Spencer, Jr., assistant to the president, announced today.

The four winners include Michael Fennegan, Fairmont, the Robert F. Phifer Scholarship; James G. Martin, Winnsboro, N. C., the William J. Perry Scholarship; William P. Melton, also of Winnsboro, the W. A. Wood Scholarship; and Alvin P. Perkinson, Jr., Chattanooga, Tenn., the Louise M. Williams Scholarship.

The Honor Scholarship program was established at Davidson this spring to undergird the college's Baker Scholarship program. All four of the winners were finalists in the Baker competitions.

At least three Honor Scholarships will be awarded to incoming freshmen each year.

At present, 225 Davidson students — out of a total enrollment of 822 men — are receiving some type of scholarship aid totaling nearly \$85,000 for the current year.

The Protestant Hour

The Presbyterian (U. S.) Series of THE PROTESTANT HOUR will return to the air on Sunday, May 3, 1953, with the Rev. John F. Anderson, Jr., Pastor of the First Presbyterian Church of Dallas, Texas, as the preacher. Approximately 185 stations will broadcast this series of eleven programs.

The theme of this series of THE PROTESTANT HOUR is "Questions That Count," the sermon subjects being:

- May 3—"How Can I Believe?"
- May 10—"Who Is God?"
- May 17—"What Am I?"
- (May 24—Special Methodist Program)
- May 31—"Why Is There Sin?"
- June 7—"Who Is Jesus Christ?"
- June 14—"How Can I Be Saved?"
- June 21—"How Can I Be Good?"
- June 28—"Why Do Good Men Suffer?"
- July 5—"How Shall I Pray?"
- July 12—"Why Go to Church?"
- July 19—"What Is Heaven Like?"

Individual copies of the messages can be secured by writing the local station or the Division of Radio and Television of the Board of Church Extension, 712 Henry Grady Building, Atlanta, Ga.

THE PROTESTANT HOUR is heard generally at 8:30 A.M. (E.S.T.), 7:30 A.M. (C.S.T.), every Sunday. However, since the broadcast time does vary in some localities, it is suggested that the local newspaper or station be consulted for the correct hour in each community. A folder listing the sta-

tions of THE PROTESTANT HOUR is available from the Division of Radio and Television. For those communities where stations are not carrying THE PROTESTANT HOUR and where sustaining (non-commercial) time can be secured, the programs will be furnished free of charge.

The Protestant Fellowship Choir will provide the music for the series, with the exception of the Program on June 7 when the guest singers will be the Evangelical Chorus of Recife, Brazil, composed of singers from Agnes Erskine College and Presbyterian Seminary. The programs are produced and transcribed in the Protestant Radio Center, located on the campus of Agnes Scott College in Decatur, Georgia. The new studio of the Center is under construction on a site near the campus of Emory University. This Center is the only interdenominationally owned and controlled production studio in America.

Women's Work

Weary Travelers Are Given Haven

The Old Testament had very strict laws about hospitality. Living conditions were such in the desert and traveling was such a hazard, that weary travelers and tired strangers were quickly given haven and refuge. cf. Gen. 18:2-8.

I think I know how a weary traveler feels. When we were preparing to go overseas, we had been trying to sail for three weeks. All our earthly belongings were packed and still are. We were total strangers, and weary ones, in New York. We had moved eight times in four months. Our little boy was sick. In New York we had to move three times because we could not find a place suitable for us that would welcome a child, much less a sick one. We were very tired and discouraged. Then we got a letter from Dr. Cumming telling us that we might be able to find a place in Mission Court. We phoned from New York and the next night we were in Richmond.

We must confess that on the way down we were concerned about all those little items that we would need to take up housekeeping. What a tremendous surprise we experienced when we got to Mission Court and found every possible thing we needed for housekeeping, from clothes pins to medicine! We were at home immediately. Needless to say, we are thankful for all those who had this vision, and all those who have contributed to make it a reality.

I said a moment ago I knew how a weary traveler feels. There must be many who, through Mission Court, have experienced the joy of sharing a home and have fulfilled God's demand upon a host or hostess.
—Herbert Meza.

We Have A Stewardship Of Our Devotional Life

By Kathryn Danforth

Asst. To Pastor Of First Presbyterian Church, Jackson, Miss.

How superficial, with many of us, is our devotional life. This seems to be a day of "short cuts." In our reading, the classics and works of real literary value seem hidden under the current pictorial periodicals. Many have been reduced to "Quick" and "Look" methods and brief literary digests. With others, the "Book of the Month" takes precedent over the "Book of the Years"—God's eternal Word.

We always seem in a hurry. But one wonders if much of our activity is not like a squirrel in a cage—getting nowhere fast! Everything seems abbreviated and streamlined! Undoubtedly this mode of life has influenced the development of our spiritual lives. We may be observing some sort of period—going through a form of prayer and Bible study; but is the capsule method of taking spiritual food adequate soul nourishment?

The old hymn, "Take Time to Be Holy" suggests a principle which, as far as we can learn, has never been abrogated or altered. Someone has said, "God has not bowed to our nervous haste nor embraced the methods of our machine age. It is well that we accept the hard truth; the man who would know God must give time to Him."

There are abiding spiritual principles which must be observed if our devotional life is going to be productive. Believing prayer and devotional Bible reading must be a fixed habit, esteemed as necessary as our daily food. We must consider this time with our Lord a *previous* engagement, guarding it jealously against any interference. It is not difficult to see why saints, through the years, have considered the early morning hours the choicest time for uninterrupted communion and the best preparation for the day.

What is the greatest need in the Christian Church today? What will contribute most in eternal results—mainly, souls and lives transformed? Is it more or better equipment? We have it. Is it more activity and service? We are constantly in a strut—doing, doing, doing. Is it more Bible study? Study classes abound. Is it better church attendance? Many edifices are crowded. We have all of this and yet seem to lack that spiritual power which would cause men to cry out, "What must I do to be saved?" and that radiant Christlikeness which creates hunger in the hearts of the unyielded. While we look for better methods to accomplish these aims, God looks for better men and women who will give themselves to prayer. We seem very slow to catch on to Jesus' words to Mary, "But *one thing is needful*"—sitting at His feet. There is a job to be done, of course, but that "job" can only be done by the power of God's Spirit. Surely this is

what Jesus meant in John 15. We seem ever to strive for efficiency, forgetting, in great measure, that our sufficiency is of GOD. And when will we learn that time spent in prayer is time gained? "Our busiest day is not worth God's minute." And so, while we seek a solution, let us be careful to seek it in our Saviour. The answer to our greatest need is still just Himself—a deep personal devotion to Him, expressed in daily communion and moment by moment abiding. This will produce fruit in our lives." And herein is the Father glorified, when we bear much fruit."

Now some may say it more elegantly, but none more truly than the one who penned—"Spend much time—in secret—with Jesus—alone. By looking to Jesus, like Him thou shalt be. Thy friends in thy conduct His likeness shall see." We are transformed by taking time to behold Him (II Corinthians 3:18) "It is the daily communion that lets God etch His likeness upon our lives."

Can we call some of our devotional practices true worship? We hurry into an audience with the King. We come away unchanged. And some dwell in Jerusalem, so to speak, in the center of religious activity, and never see the face of the King. To what profit is this?

It will take discipline if we are going to recapture what some of the mighty spiritual giants have had in their lives. "Discipleship means discipline." "When thou saidst, Seek ye My face; my heart said unto Thee, Thy face, Lord, will I seek" (Psalm 27:8). Have we earnestly prayed like Moses, "Shew me Thy glory" or cried with David, "My soul thirsteth for God" or with Paul, "That I may know Him." May our hearts be stirred from our coldness, spiritual smugness and complacency with yearning desire to know our GOD and His Christ—in effort to show Him to a needy world.

We have been given a sacred trust. We have a stewardship of these lives, redeemed by His grace. John Wesley expressed it, "A charge to keep I have, a God to glorify; a never dying soul to save, and fit it for the sky."

"Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak; We rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong—
That we are sometimes overborne with care—
That we should ever weak or heartless be,
Anxious or troubled—when with us is prayer,
And joy and strength and courage are with Thee?"

Recommend The Journal To Friends

Chairman Of Board Of Women's Work Speaks On 1953 Giving Opportunity

Probably without fear of contradiction it can be said that American women are the richest women in the world. We each have some talent, personality, money and opportunities for hospitality and friendship to share with others not only in this country but in all parts of the world.

A note was found by a Minister upon his pulpit one morning which read: "The prayers of this congregation are requested for a woman who is growing rich." Prayers are always needed for those who are growing into riches, leisure, culture, opportunity for travel and intellectual brilliancy.

And yet with all our wealth American women are hopelessly in debt. We owe our parents and our ancestors for the homes and heritage into which we are born. We are in debt for our country, its liberties, our religion, our educational opportunities. In the last analysis all of these debts we owe to God.

An unusual opportunity is being afforded us of the Presbyterian Church, U. S. in May of helping to discharge some of the obligations that are ours. We will have the privilege of giving of our interest and prayers and means to the 1953 Birthday Objective of the women of our denomination.

These gifts will help further the erection of homes related to the Austin and Louisville Theological Seminaries for Missionaries on furlough, and make possible additions to homes already built for that purpose near Columbia and Union Seminaries. These homes will provide available places where some of our Missionaries can find refreshment for body and mind and soul before returning to their fields for further service. Shall not each of us then at our Birthday meetings in May discharge as much of our indebtedness as we possibly can?

"And must I be giving again and again?

Oh, no, said the Angel, piercing me through,
Just give 'till the Master stops giving to you!"

BOOKS

"Religious Freedom"

By James Hutchinson Cockburn. John Knox Press. Price \$2.50.

This book gives in substance the lectures delivered at Davidson College in the spring of 1951 under the J. M. P. Otts Foundation. The author has had firsthand contact with the bitter despotism found in Russia and her satellites. He has studied carefully Communism's ruthless effort to subdue and enslave the Church of Christ.

Dr. Cockburn sees on the horizon a fiercer struggle before the contemporary Christian world than that which was faced in the Mohammedan sweep in the eighth and ninth centuries. That attack was mainly a military attack. The present danger is more subtle and equipped with psychological weapons to exert an endless variety of pressures and undermining influences. This book is a call to vigilance and prayerfulness. It should help to arouse the churches of America to the perils of our day.

"Topics For Youth Fellowship Meetings"

By Tom Smith. Warner Press. Price \$.75.

The purpose of these programs is to help young people arrive at Christian concepts and to implement their faith into virile Christian living.

"Together With God"

By Elizabeth B. Jones. Warner Press, Anderson, Ind. Price \$1.00.

The author believes that parents are the first teachers of religion—first in point of time and first in importance. With this realization the author presents in this volume, guidance for the Christian home when children are six to eight years of age. This book will enable Christian parents to discover better ways of training their children in Christianity and encourage them to walk those ways with their children together with God.

"In Favor With God And Man"

By Katherine B. Peck. Warner Press. Price \$1.00.

This book is planned for Christian parents who have children nine, ten, and eleven years of age. It is a third volume in a series of four entitled "The Christian Home." As parents read these pages, their hearts will be stirred with a new sense of opportunity and responsibility in the home.

"Your Teen-Ager And You"

By Audrey Williamson. Warner Press. Price \$1.00.

This book is to assist parents who have in their homes young people from twelve to eighteen years of age. This volume is practical and inspirational.

"Programs For Junior High Fellowship"

By Tom A. Smith. Warner Press. Price \$.75.

The purpose of this volume is to aid Intermediates in understanding the Bible and how to develop

in Christian living. Each program has an arresting title that is developed from a Scriptural point of view.

"The Inward Cross"

By Charles Duell Kean. Westminster Press.
Price \$1.25.

This volume presents meditations on the Cross and "The Seven Last Words From The Cross." He applies these words to the human problems of individuals and families. There are some splendid passages in this volume but certain chapters fail to do justice to the theological implications of the cross. It is a book, however, that, when read with discrimination and discernment, should be stimulating to Christian thought.

"What It Costs To Be A Good Christian"

By John R. Rice, Sword of the Lord Publishers.
Price—\$2.25.

Dr. Rice is one of the most successful present-day evangelists. He has a message for the saved and the unsaved. He points out that many people mistakenly suppose that an evangelist should simply preach to the unsaved and nothing but the plan of salvation. Such a position he holds to be far from the truth. He says that it is unscriptural. He holds that an evangelist is called of God to preach on discipleship and to make good Christians. He has labored for nearly thirty years to produce the message in this book. Every page undertakes to make Christian converts into good Christians.

The Master Looks At My Report To Presbytery

By Rev. W. Bristow Gray, D.D.

It had been a busy evening with the session of my church. We had just gathered and tabulated all the reports of the various organizations and had inscribed them on the blanks for the Spring Meeting of Presbytery. We had carefully noted all the amounts of monies raised and expended for the Lord's work that we might not lose credit for anything. It was like a miser counting all his pennies and trying to make the amount larger, fearing that he might have overlooked a few. At last the work was done and the summary was tabulated in the session book and ready to go to the Presbytery for inspection. The elders said: "That's a good report, it's the best we have had for some years." We were all right well pleased with it.

After the closing prayer and pleasant "good night's" the elders left and I sat at my desk with the open session book before me. On the left hand page was inscribed the "Financial" summaries, and on the right the "Vital statistics."

As I sat there and mused on the report, thinking back over the twelve months it represented, some one seemed to be standing looking over my shoulder and scanning the reports with me. I directed his attention to the "financial summaries," but he only glanced at that and turned to the other page. His finger moved down the column till it came to the line, "Added on confession of faith," and rested there.

"Is that all the lost ones you could find?" He asked. There was sorrow and anguish in his question. I saw a red spot as of a scar on the back of his hand as he still pointed. "No, Master," I said, "there are still more on our prayer lists." Then his finger moved on down the column to the line, "Losses by death, and transfer to the 'retired roll.'" "Who are these?" He asked. "Well," I replied, "four died during the year" — "Yes, I know," He answered, "They are with me, but this other twenty?" "Well," I answered, "They don't attend, they don't contribute, we are thinking of putting them on the retired roll, and finally drop them." I was afraid he would turn back to the record of the previous year which showed almost that number that had been dropped, but he didn't. He reached over and picked up my Bible and turned to his own blessed words as recorded by Luke in chapter 15 and read:

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which was lost, until he find it? . . . I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance."

The words seemed to sink down into my heart and leave an acute pain there. I was aroused by it. I had been asleep. It was a dream.

But somehow a shepherd's thought seemed to rest in my heart and bring to me a sweet sense of His nearness. And with earnest-hearted resolution I repeated the words of an old Synod's Prayer League: "Believing that the chief work of the follower of Christ is witnessing, I hereby agree to join with others in making it my purpose, with God's help, to witness for my Saviour day by day as opportunity presents."

BAPTISM

By Rev. John Scott Johnson, Ph.D.

Fourth Printing, 27th thousand, 40 pages. Headings and subheadings make material easily available for busy people. Keeps close to the Bible. Bible references cited are also quoted.

Prices are low, \$3.00 will supply 25 families; \$10.00, 100 families.

Order From
The Southern Presbyterian Journal
Weaverville ... North Carolina

MOTIVES?

"Prejudice - Pride - Position and Procrastination." To these unworthy motives Dr. Harrison Ray Anderson recently attributed the opposition to the proposed union of our U. S. Church with his, the Presbyterian Church in the U.S.A.

It is apparent that he regards opposition as the work of a minority group, wilfully obstructing the will of the Lord, and he states that in his own Church, certain men, known also for their opposition to the plan, had to die before it could materialize.

Rather than the "Four Ps," listed above, thousands of earnest Christians in our Church feel that "Four Cs" can better express our feelings. These are:

CONVICTION—Many have strong convictions and among these is the feeling that the urge for organic union is out of all proportion to its importance. If it is wrong for our two Churches to maintain separate organizations, then it is equally wrong for **any** Churches to maintain separate organizations. This we do not believe.

CONCERN—Concern over the emphasis on organization rather than on Christian truth itself. We are concerned because the whole tendency in contemporary Protestantism is to play down Christian doctrine and play up organization.

CONFESSION—Presbyterianism has a glorious record and that record stems from the fact that we are a confessional Church—we believe something, we have standards and doctrines which we hold to be essential and to which we subscribe. But now we see a growing movement towards an inclusive Church, one where men may elect to accept or reject Christian doctrines stated in the Scriptures and affirmed in our Confession of Faith. A confessional Church and an inclusive Church **are not the same** and we are unwilling to take any step which will surely further the present trend towards inclusivism.

CO-OPERATION—But, we will gladly continue to co-operate with our Christian brethren in the North and to expand that co-operation where it is for the best interests of the work of God's kingdom. Because we know that organic union is not necessary for effective co-operation we refuse to be stampeded into an action which can cause great heartache and actually retard the work God has assigned as our task.

We believe the "Four Cs" are a much clearer analysis of the opposition to organic union than the "Four Ps" and we believe **all** will be wise to consider them carefully.

Have you seen "The Reason Why?" Send for a free sample copy, or order 100 copies for \$4.00.

THE ASSOCIATION FOR THE PRESERVATION AND CONTINUATION OF THE SOUTHERN PRESBYTERIAN CHURCH

H. B. Dendy, Secy.

— Weaverville, N. C.

Carolina Room

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

APRIL 29, 1953

MAY 1 1953



MONTREAT COLLEGE OFFERS WONDERFUL RECREATIONAL PROGRAM

VOL. XI NO. 52

\$2.50 A YEAR

TO THE EDITOR
OF THE JOURNAL
CARE OF THE EDITOR
1000 W. 10th St.
Wichita, Kansas

THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

Rev. Henry B. Dendy, D.D., Editor.....

Weaverville, N. C.

Dr. L. Nelson Bell, Associate Editor.....

Asheville, N. C.

CONTRIBUTING EDITORS

Mr. Chalmers W. Alexander
Rev. W. W. Arrowood, D.D.
Rev. C. T. Caldwell, D.D.
Rev. R. Wilbur Cousar, D.D.
Rev. J. E. Flow, D.D.
Rev. W. G. Foster, D.D.

Rev. W. H. Frazer, D.D.
Rev. Samuel McP. Glasgow, D.D.
Rev. Robert F. Gribble, D.D.
Rev. H. Lawrence Love, Jr.
Rev. Chas. G. McClure, D.D.
Dr. J. Park McCallie

Rev. J. Kenton Parker
Rev. John R. Richardson, D.D.
Rev. Wm. Childs Robinson, D.D.
Rev. Wade C. Smith
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

BOARD OF DIRECTORS

Mr. Frank M. Akers, Jr.
Mr. Richardson Ayres
Dr. L. Nelson Bell, Sec.-Treas.
Mr. William Cannon
Rev. R. Wilbur Cousar, D.D.
Mr. Harvey G. Davis
Rev. Henry B. Dendy, D.D.
Mr. Chas. C. Dickinson, Chairman

Mr. Hugh Dickson
Dr. H. E. Dustin
Mr. S. Donald Fortson
Rev. Samuel McP. Glasgow, D.D.
Mr. W. Gettys Guille
Rev. R. E. Hough, D.D.
Mr. Horace Hull
Mr. Kenneth Keyes

Mr. T. Walker Lewis
Mr. T. S. McPheeters
Rev. T. A. Painter, D.D.
Mr. V. G. Philips
Rev. John R. Richardson, D.D.
Mr. Milton Scott
Mr. A. R. Shaw

EDITORIAL

Mercy—Not Magic

Commenting on Micah 7.19, Calvin reminds us that the mercy of God is "the true logic of religion." In religion we look to God to take us under His wing and control us. On the other hand magic is the notion that man can control God. With Tennyson, religion cries,

Merit lives from man to man
But not, O God, from man to Thee.

God has graciously given us conditional promises, but let us not try to turn them into magic and use them as though God were in the red to us and as though we could force His hand. Let us be faithful in our tithes and offerings—but not use our giving to tell the Almighty what He must do.

God has graciously given us the means of grace, the Word, the sacraments, and prayer. Let us use the means He has ordained, for the sheep will only gather as they hear the Voice of the Good Shepherd. The banner He has given us to lift is not a new banner, but the old banner of His Word. Yet as we lift that God-breathed Word let us do so with confession of our own sins and shortcomings; not in the assumption that we are believing so completely and preaching so eloquently that God has got to bless us—not in the complacency that says since I have prayed so earnestly God has got to answer, yes.

As we apply the means of grace to ourselves let us do so with fear and trembling (Phil. 2. 12-13), knowing that there is no ground for one whit of confidence in ourselves, confessing that we live of grace, that all our hope is in Christ's obedience and suffering for us . . . that all our confidence is in this: It is God that worketh in us to will and to do of His own purpose to save us.

Let us do whatever God leads us to do in the current campaign for the Negro work of the As-

sembly, and whatever we can to ease the tensions caused by color among us. But let us not assume that our doing so gives us the right to dictate to the Most High that He must do so and so for us.

Take whatever stand His Word and His Spirit move you to take on the doctrine of the Millenium, on the issue of church union, and on ecumenicity; but when you have acted as you shall give account, do not tell the Lord that you have done so nobly, therefore He must bless you.

In all these and other matters we are only unprofitable servants. When we have done all, we have only done our duty. And with the sin and selfishness and meanness within, who has truly done his all? Who but Jesus, in Whom alone we have a plea at the throne of Grace.

—W. C. R.

A Protest On Profanation

A Communication Sent To The Governor Of The State Of Texas And To The Mayor Of Austin By R. F. Gribble, D.D.

The Press, the Radio, and the Television, together with store displays and personal advertising, combine to inform the public of superb and unparalleled entertainment,—the National Championship Sports Car Races, thrilling events and famous drivers of cars, dances by helicopters, prizes of valuable autos, attractions that bid for attendance from far and near, with one hundred thousand people expected and tens of thousands of motor-cars, sponsored by the Bergstrom Field Military Authorities, the Junior Chamber of Commerce, the Austin Trades Council et al, extending from 9 A. M. to 6 P. M.,—and all on the LORD'S DAY!! What! April 12th, Sunday? Can this be possible! On the Holy Day?

Have we forgot the rock whence we were hewn, the pit whence we were digged? Our American Republic originated in the fear of God and the observ-

ance of the Ten Commandments. And its distinctive features, its remarkable history, its priceless heritage and living hope,—all root back in the principles of the Bible and the Laws of God. Surely none can be ignorant of such facts.

If there were no Christian community, no Churches, no Bible, no Ten Commandments; if America were pagan with no history inextricably wrought with ideals and principles of Biblical morality accepted by the civilized world as the acme of proper conduct, then this affair would be understandable. But this is America, not Russia. Under the professedly Godless and anti-religious U.S.S.R., none would be surprised. But for a supposedly Christian nation, such things are preposterous! And nothing can make them right: not one hundred thousand attendants; not the City Council; not the U. S. Military Authorities; not the violated conscience of recreant Christians; nobody, nothing!

Of course, we are not able to legislate morals: we can refuse to foment disrespect for the Lord's Day. Those who promote, those who permit, such flagrant violations, such wholesale nullification of Divine Law, are, however unintentionally, playing into the hands of all lawless folk, are encouraging disrespect for righteousness, and if not abetting the enemy, are certainly not helping thus to defend our land against its implacable foes. For here we are, mired deep in conflict with a diabolical adversary, anti-God, anti-Bible, anti-moral. And with all proper awe and the profoundest of gratitude for the H-bomb and for the incalculable advantage of the Air Forces' latest products, be it known and acknowledged that the only matchless secret weapon, the one sure armament, is the recognition of God and obedience to His Holy Laws. This is but history's verdict. And the Ten Commandments, as all men should know, are the original Bill of Rights guaranteeing certain fundamental and inalienable blessings to all who accept and observe them as basal to life, liberty and the pursuit of happiness. Any other course, we assuredly believe, is not only contrary to our religion, but subversive of our welfare and unworthy of our heritage. The Ten Commandments are one: who breaks one, is guilty of all. Liberty, our invaluable possession, is the daughter of the fear of God, realized by obedience to Him. Yet comes now this Saturnalian Sunday in the name of "one million dollars a month business," of material prosperity, of sweet charity,—God save the mark! We are all for Bergstrom, but for nothing at such a price!!

And is there not protest? Where is the voice of the higher patriotism? Where are the Chaplains to

the Forces? And where are the Christians of Austin? And all citizens concerned for the true spiritual interests of this fair City, and in the light of eternity? Where the Ministers of the Gospel? Does none care? Is there no voice upraised? Is the Day no longer paid even token reverence? Grim irony: we read that Church "services" will be held on the grounds for all who care to attend! "When ye spread forth your hands, I will hide mine eyes from you . . . Iniquity and the solemn meeting".

Let Sunday go and we are not far from letting go revealed religion. And when we allow revealed religion to fade out, we are striking hands with Communism! Sunday, April 12th! and if there should come a great deluge, with winds and lightning and hail, be sure that the most disappointed one of all will be the Devil himself. . . . in the name of God, here is protest.

Needed—A Bath

"Be ye clean, that bear the vessels of the Lord."
(Isaiah 52:11).

The Bible has many references to cleanliness; physical cleanliness, ceremonial cleanliness and most important of all, that inward cleanliness of soul and spirit, without which a Christian finds himself handicapped in either living or witnessing as a Christian.

While it is true that God has demanded clean hands and hearts in them that serve him as priests and ministers, this obligation no less rests on all Christians everywhere.

This is not a superficial, outward, physical question, although there are those who make their estimate of people, even Christians, by their outward appearance, forgetting that *"The Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart."*

The cleanliness which God commands of His children is a matter of having to do with *thought, word and deed.*

Our thoughts—How our hearts condemn us as we stop and realize how often we permit our thoughts to be unclean. The story is told of a man who claimed to have invented a camera which took pictures, not of the face but of the heart. Never could he find an individual who would face such exposure. Impure thoughts are an evidence of the evil so much a part of our nature, but it is not

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C. Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. XI, No. 52, April 29, 1953.

Editorial and Business Offices: Weaverville, North Carolina. Printed in the U.S.A. by Biltmore Press, Asheville, North Carolina.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

God's will that we should continue to harbor and even to welcome them.

Our words—Many who have no smiting of conscience over evil thoughts nevertheless admit that unclean and impure language is taboo. But, even among Christians, one may fall into the habit of passing on jokes and suggestive conversations which are unworthy of our profession.

Our deeds—Even less will the average Christian participate in overt acts of uncleanness. But we all need to be in constant watch, for Satan is active and diabolically clever and he tempts where we are least prepared to resist him.

Admitting the necessity for cleansing, is there some way whereby we may become clean and pure in God's sight? Of course there is.

David, after his sin, cried out to God to *create* in him a clean heart. God's regenerating work in our hearts is a work of creation and He can and does do this work for those who come to Him in faith.

Our Lord, speaking to his disciples, said: "*Now ye are clean through the word which I have spoken unto you.*" God's Word, as a mirror, shows us the sin in our hearts and lives and brings us to our knees in confession and repentance.

John tells us: "*If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*" By this we see that recognition and confessing of sin is a necessary step in receiving forgiveness and cleansing.

John also tells us: "*The blood of Jesus Christ his Son cleanseth us from all unrighteousness,*" while the writer of the Hebrews says: "*How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*"

The Bible makes it clear that clean hands and a pure heart are the supernatural work of a loving God to Whom we come through faith in the shed blood of His Son, and we are *kept clean* by the infilling and indwelling of the Holy Spirit. It is a simple formula—cleansing first, then filling—and there is no other.

"*Blessed are the pure in heart: for they shall see God.*" —L.N.B.

The Holy Spirit

Seven Cardinal Points

A wide spread experience in our spiritual knowledge and reality is the following. We have thought of the Father as God and His preeminence in the Old Testament, along with the Son and the Holy Spirit. We have likewise, found the Son, Jesus our Saviour, to be God and preeminent in the Gospels

along with the Father and the Spirit. Have we found the Holy Spirit to be God, in just the same, identical sense with the Father and the Son and preeminent in the Acts and the church since Pentecost along with the Father and the Son?

1. The Holy Spirit is God. Ps. 104:30; Ps. 139:1-10; Ro. 8:1-17. (See above).

2. The Holy Spirit is the Author and Interpreter of the Bible. Acts 28:25; 2 Pe. 1:20-21.

The Holy Spirit moved upon and through those that wrote the Bible so completely that we can declare and know it to be the Word of God, the infallible rule of faith and practice and the only infallible rule. Only as He illumines our minds can we enter into its spiritual treasures.

3. The Holy Spirit is first "with you" and then "in you." John 14:17.

The Holy Spirit is with us wherever we may be, for He now indwells our bodies as His temples. I Cor. 3:16; 6:19-20.

4. The Holy Spirit gives believers the certitude of adoption into God's family. Ro. 8:15; John 1:12-13.

In Ro. 8:14-17 we find the Holy Spirit saying in the hearts of believers, born-again ones, "Yes, you are the Sons of God, He is in a real, eternal sense your Father, you have the right to call him 'Abba,' that is 'Father.'"

5. The Holy Spirit is our teacher in all spiritual things. John 14:26.

Spiritual things are only spiritually discerned. We are entirely dependent on Him for His enabling power so that our minds may receive and believe spiritual values and truths. (See I. Cor. 2:9-14).

6. The Holy Spirit is our Intercessor. Ro. 8:26.

The unutterable pleadings of the Holy Spirit in our behalf avail, when we may be unconscious of His intercessions but desperately dependent upon them.

7. The sin against the Holy Spirit is unforgivable. Mt. 12:31-32. Why, unpardonable? Because only the Holy Spirit can give the new birth which is essential to salvation. If we therefore finally shut the door in His face there can be no hope.

S. McPh. G.

Hope: A Topic For The Soul

(Psalms 42 And 43)

Sometimes we go to the doctor and he says, You need a tonic; you are all run down. (Now-a-days, he will give you a shot).

The soul of David needed a tonic. He was thirsty for God, panting with thirst, and God seemed to

have forgotten him. His soul was cast down within him; he had a bad case of "blues." Three times he asks the question, Why art thou cast down, O my soul?

Discouragement is one of our worst, and most common, ailments. It is also one of Satan's favorite and most effective weapons. The great enemy of our soul, the disturber of our peace, cunningly suggests, Where is thy God?

The cure for spiritual depression is HOPE; hope in God. Hope is splendid medicine, but it must be REAL HOPE, based on a solid foundation. Hope deferred, or hope that fails to materialize makes the heart sicker than ever. It is like "dope" that deadens pain but does not heal the disease, and leaves us worse off instead of better.

Hope in men often leads to nothing but disappointment and greater discouragement. We have high hopes that some man, or set of men, or some scheme of men, will settle our problems and bring peace and happiness to our troubled world. Many people placed their hope on the United Nations, only to be sadly disillusioned.

"Hope thou in God." God's Character is a guarantee that we will not be disappointed. His marvelous performances in the past back up this guarantee. His Promises are "exceedingly great and precious" because we know that He always keeps His Word. Hope in God is the tonic our sick souls need.

It is also the Tonic that a sick world needs. If we will turn from our wicked ways and trust Him, we can have such a Hope. It must be a Hope based upon God as revealed in Christ as Saviour and Lord. Here is the medicine that a sick and discouraged and helpless world must have.

J. K. P.

"I Will Come Again"

There is such a tremendous area of agreement between those who hold the a-millennial and the pre-millennial viewpoints that it is tragic that this is lost sight of in a vigorous defense of a particular position by its own specific advocates.

The central and all-important matter to be decided is whether the multiplied statements of the Scriptures that Christ will return to this world are true. If Christians can agree on this all-important matter then interpretations of what Christ will do *after* His return can be left for study without acrimonious debate.

The pre-millennialist feels strongly that the first eight verses of the twentieth chapter of Revelation will have a literal fulfilment and that the Bible teaches much with reference to the details of our Lord's reign on this earth.

The a-millennialist feels with equal assurance that the thousand years is a figurative description of the fate of Satan, and that the return of our Lord will usher in the final scenes of the age and the judgment to come.

Pre-millennialists have at times emphasized the doctrine of our Lord's return to the virtual exclusion of other doctrines. They have also been known to hurt the truth they would proclaim by fantastic and unwarranted teaching. But, they have unquestionably proclaimed a neglected truth of the Word—that our Lord will surely come back again.

On the other hand the a-millennialist, while affirming his belief in the second coming of Christ, remains silent only too often on this doctrine which is so clearly taught and on which so much in the future depends. There are entirely too many references in the Bible having to do with the fact and certainty of His return to leave the subject out of one's teaching and preaching.

We have the idea that if the a-millennialist will give place in his preaching to the certainty of the final denouement—the coming of the Lord of Glory—he will find his ministry enriched and his hearers will gain a clearer perspective with reference to this life, the world, and eternity.

We also believe that if the pre-millennialist will lay more emphasis on the *fact* of the Lord's return and less on the details of subsequent events he will find himself in the happy position of preaching a great truth and at the same time placing the emphasis at the point where it is the most needed.

To that third group—those who do not believe that Christ will return to this world in person—we would suggest a study of the Word itself, seeing *who* said He would return and *what* they said. If one does not then believe in the *certain* coming and victory of the Lord then the Bible can have little factual meaning for such an one. —L.N.B.

The Ecumenical Churches

By T. P. Horger, Jr.

The first ecumenical church was the Jewish Church. It was the only church in the world, from Moses to Christ, that we consider as a church, for we are not considering paganism in this discussion. If the Jewish Church was not ecumenical, as we today define ecumenicity, it certainly carried its seeds and many of its characteristics. For the sake of brevity, we shall not trace Jewish history, but point out some of the changes in its development.

Let us not go back as far as Abraham, a man of faith, but begin with Moses. He was certainly a man of God. He was given the commandments of God, and wrote the first five books of the Old Testament. Then came and went the prophets. The church had the Writings or the Psalms. There were godly men during those centuries of develop-

ment, but whom did Jesus find in Jewish authority? Men of the stamp of Caiaphas and Annas were in charge of an organization called the Sanhedrin ruled the Jewish Church. It was also called "The Council."

Well? It failed. Jesus told them that and they said He had failed. That was the first ecumenical failure.

The second ecumenical failure was the Roman Catholic Church. The seeds of ecumenicity must have been carried from the Jewish Church to the Apostolic Church. About the second century we see the grass of ecumenicity springing up in this fashion. The separate Apostolic Churches began to establish outpost churches, but kept the authority in the mother church. Of course you know about dioceses. That is the way they began. Apostles became bishops, and their authority and importance grew in proportion to the number of churches they had in their dioceses. Authority, wealth, pride, dictatorship and wickedness began to grow in these dioceses. Dioceses began to consolidate and, after a few centuries, the whole thing turned out to be the Roman Catholic Church.

To make a very long story short, the Roman Catholic Church became so dictatorial, so oppressive, so corrupt and so wicked that the Reformation had to come. The Roman church had been "weighed and found wanting;" it failed, except in one respect. They perfected streamlined ecumenicity in the Church.

Please do not misunderstand me; I believe in cooperation among God's people. I do not believe that Jesus prayed in the seventeenth chapter of John for "organic union."

ANGLERS

(By The Editor Of The Testament
For Fishers Of Men)

Lesson Number 6

Angling—Continued

A good fisherman does not go slashing around indiscriminately. A submarine does not cruise along a hundred feet beneath the surface spewing bombs upward if haply there might be a target up there somewhere. A soul winner locates a prospect, and tactfully acquaints himself with the prospect's circumstances and his attitude toward life. Usually an opening appears quickly, especially if the prospect is allowed to do the talking. As the physicians say, "the treatment is indicated." Philip's fishing for the Ethiopian treasurer is a fine example—(Acts 8:26-39—read it). Prompted by the Holy Spirit to "Go near and join thyself to this chariot," Philip "ran thither." Joining yourself to the prospect's chariot is getting yourself, sympathetically, over into his thinking and immediate need. The eunuch was reading the prophecy of Isaiah. That gave Philip his (fishing) line of approach. "Understandest thou what thou readest?" Philip asked. "How can I except some man show me?" answered the eunuch. It was all Philip needed. He accepted the eunuch's invitation to sit beside him in the chariot and explain "Of whom speaketh the prophet this?" Philip told him it was Jesus Christ, the Saviour of men, pointing to the Word, and telling him out of his own experience and acquaintance with this same Jesus. The result was immediate and complete, and Philip baptized him there by the roadside. "And he went on his way rejoicing." Who? Why the eunuch, of course; but Philip, too, I am sure, in the glad consciousness that he had just led a soul to Christ.

Next lesson—some more Angling.

Below is the prize Angler Story for this week. A Testament For Fishers of men has been forwarded to the narrator. Now let us have yours. It will doubtless help another would-be-fisherman.

Dear ANGLERS:

I was at work in the mill. Young man named Joe came to me and said, "Jack will you pray for me Sunday?" I said, "Sunday? what's wrong with right now?" I could see he was troubled, and he volunteered that he was all mixed up and nothing seemed to set him straight. We went off to a small corner where we could have privacy, and I talked to him about the love of God. Then I took out my *Testament For Fishers of Men*, which the Woman's Auxiliary gave me when I graduated from High School, and read to him Romans 10:9 & 13 and had him read these and other verses. He accepted the promises of God right there, and the next Sunday made a public profession of his faith in Christ, was baptized and received into the church. I see him almost every

Here is an opportunity to get without cost a leather-bound copy of the **TESTAMENT FOR FISHERS OF MEN**. If you have had an



experience, happy or otherwise, in soul winning, tell it in a hundred words or less, and mail to ANGLERS, care The Southern Presbyterian Journal, Weaverville, N. C. If it is used in the ANGLERS series, you will receive the Testament promptly. (No manuscript returned unless requested, with return postage). The Testament may also be secured by sending two new one-year subscriptions to The Journal, or by remitting \$2.75.

A Living Investment in American Youth

- Christian Education Building High Moral Values
- Fully Accredited; In Liberal Arts Tradition
- Military Training for Reserve Commissions



Presbyterian College

Clinton, S. C.

Marshall W. Brown, President

day and I wish you could see the joy he has in his heart. Incidentally, his wife also joined the church with Joe.

(Editor's comment: Here's a case where a fisherman carries his "tackle" with him to his work; and the "fish" nearly jumped into the boat. Did you notice, he used the Holy Spirit and the Word? Rather, the Holy Spirit used him and the Word.)

Extraordinary Oscillations Embarrass Antediluvians

(This is the twelfth in a series of articles by
J. V. N. Talmage, B. E.)

What Caused The Polar Spiralling

What Caused The Extraordinary Oscillations That Embarrassed Ante-Diluvians?

Those old stone-age hunters were living when ice-sheets advanced and retreated over northwestern Europe, and the earliest farmers were embarrassed by changes from rainy to arid climate. Though we have discovered that Polar Precession caused the oscillations of climate, some one is sure to ask, **WHAT CAUSED POLAR PRECESSION?** Gyrostatics informs us that it must have been due to a sudden change of the moment of inertia of the earth in some way. In what way? The most natural answer is the rise of a range of mountains. So now our search is for a range of mountains that rose just before Adam's time.

From gyrostatic calculations I suspected India as the most likely place for the mountain building paroxysm, but how could I be sure? Fortunately some scientists interested in prehistory had gone to India and other parts of southeast Asia hunting for their "apish" ancestors. Among these were Dr. Hallam L. Movius, Jr., of Peabody Museum at Harvard and two geologists, Dr. T. T. Paterson of England and Dr. Hellmut deTerra, also a sort of roving prehistorian. The expedition investigated the relationship between the earliest stone-age hunters of India and the former extended glacial advances in the valleys of the Himalayas. The report of these able investigators also shows that **JUST BEFORE THE ADVENT OF MAN THERE HAD BEEN A GREAT PAROXYSM OR UPHEAVAL IN THE OUTER HIMALAYAS.** We thus found the paroxysm that caused the polar precession that caused the extraordinary oscillations that embarrassed ante-diluvian saints and sinners.

As usual the old philosophical bug-bear was around. Those ancestor hunters in order to "prove" their theory of the great age of mankind had placed

"QUESTIONS THAT COUNT" THE PRESBYTERIAN U. S. SERIES OF THE PROTESTANT HOUR



SUNDAY, MAY 3, 1953

Topic:

"How Can I Believe?"

Rev. John F. Anderson,
Jr.

Consult Local Station
For Time

Write For Copies
Of Messages

that mountain-building paroxysm way, way back in the middle of the Pleistocene (Ice ages), and not at the end where we badly needed it. If those men can push the paroxysm far down the geological scale to "prove" their theory, why should we not pull it up again to satisfy ours? It's a lot of fun having a sort of tug-of-war with a mountain range. These men of course found weighty reasons why it should be pushed down, and I had to study their 350 page book two months before I could find weightier reasons why it should be pulled up.

We have not space to tell what was in that 350 page book, but I think the idea can be made clear as follows:—If we follow the dating of Dr. Movius, the last mountain range shot up in the Lower Pleistocene and the earth wobbled 800,000 years later in the Upper Pleistocene (Wisconsin-Würms time) during the ante-diluvian age! **WHEW!** I doubt whether any seminary professor is liberal enough to believe this, but when a man gives up the simple accounts of the Bible for a package of the "assured results" of science, all this is in the package,—and a lot more even more fantastic. Personally I like to know what I am getting.

My good friend and fellow missionary Dr. J. F. Preston offered me a good piece of constructive criticism, when he insisted that a mere rise of mountains was too small a mass movement to make the earth wobble as much as I claimed the facts demanded. My answer was that I was absolutely certain the earth had wobbled. But just recently I have received a book by Dr. F. E. Zeuner (London) who thinks that when the pole moves, the crust (50 miles thick) slides over the central core of the earth. Dr. R. A. Daly of Harvard teaches that when a mountain is pushed up, the whole continent back of it sometimes slides for miles over the hot fluid layer fifty miles down. I thank these men for solving Dr. Preston's problem.

Constructive criticism is valuable, I hope others will favor me with it.

Recommend The Journal To Friends

Paul Under Guard In Rome

Background Scripture: Acts 25-28; *Philippians* 1:12-14. **Devotional Reading:** *Phil.* 4:8-13.

"We know that all things work together for good to them that love God", says Paul in Romans 8:28. In *Philippians* 1:12-14 he gives similar testimony: "The things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace (throughout the whole Praetorian guard) and in all other places, and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the Word without fear". If we will turn back to the Old Testament we find Joseph telling his brothers, "You meant it for evil, but God meant it for good. God often makes 'the wrath of man to praise Him'". Many of us, even, can look back at some of our experiences and trials and say, "It was good for me that I was afflicted. In *Philippians* 4:8-13 Paul lets us see the secret of his triumphant life: "For I have learned in whatsoever state I am, therewith to be content"—"I can do all things through Christ which strengtheneth me".

We pass over the balance of chapter 21 and chapters 22, 23 and 24. These deal with Paul's arrest after he had been in Jerusalem but a short time and the mob of fanatical Jews had rushed upon him and created an uproar, his speech on the stairs after the chief captain had rescued him from the mob, his claiming protection as a Roman citizen, his defence before the council, the plot to kill him by more than forty Jews, his being sent to Caesarea by the chief captain to protect him from these enemies, and his defence before Felix, the Roman governor. While he was reasoning of righteousness, temperance, and judgment to come, Felix trembled. During this time Paul had several splendid opportunities to tell the story of his marvellous conversion and bear testimony before the people, the courts, and Roman soldiers and officials. Felix, to please the Jews, left Paul in bonds, and we take up the story from this point in our Background Scripture.

I. Paul's Appeal to Caesar: 25:1-12

The chief priests and principal men of the Jews informed Festus concerning Paul and asked him to send Paul to Jerusalem to be tried, lying in wait to kill him. But Festus answered that Paul would be kept at Caesarea and told his accusers to come down there and he would try the case. They came, and as usual, laid grievous complaints against Paul which the apostle answered. Then Festus, willing to do the Jews a favor, (How often we find this true of these weak Roman governors, from Pilate on down), asked Paul if he would go up to Jerusalem and be judged. The apostle answered, "I stand at Caesar's judgment seat; I have done the Jews no wrong; I appeal to Caesar. This was a wise decision on the part

of the apostle for there would have been no fair trial in Jerusalem, even if he lived to get there. When a Roman citizen appealed to Caesar this was the end of the matter; there was nothing else for the governor to do but send him to Rome; Hast thou appealed unto Caesar? unto Caesar shalt thou go.

II. The Trial Before Agrippa: 25:13-26:32

Agrippa and Bernice came to Caesarea to salute Festus, and he told them of Paul, "a certain man left in bonds by Felix". When they were all assembled on the morrow he related something of the matter, closing with these words, "Of whom I have no certain thing to write unto my lord. Wherefore I have brought him before you, and specially before thee, O king Agrippa, that after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the charges laid against him".

Chapter 26 gives us Paul's eloquent defence before this tribunal and these Roman dignitaries. It is a magnificent and moving appeal as well as a defence. He reviews his early life and character as one of the strictest of the Pharisees. Then he tells of his mad persecution of Christians, his sudden and spectacular conversion while on the road to Damascus, his commission from his new Master to be a minister and a witness for Christ and the gospel. Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision. Then he tells of the hatred of the Jews and their determination to kill him. He was speaking with so much eloquence and feeling that Festus interrupted, saying, "Paul, thou art beside thyself; much learning doth make thee mad. He replies to Festus and then turns to Agrippa; "King Agrippa, believest thou the prophets? I know that thou believest". Then Agrippa said to Paul, "Almost thou persuadest me to be a Christian. There are several ways of translating this, and many different interpretations as to the meaning, and whether the king was in earnest. I believe that he was deeply moved by Paul's speech. One thing we do know; after discussing the whole case among themselves, they came

to this conclusion; This man doeth nothing worthy of death or of bonds, and Agrippa said to Festus, This man might have been set at liberty, if he had not appealed to Caesar. This was the unanimous verdict of these judges, and evidently Paul made a deep impression on them.

III *The Voyage Toward Rome: 27*

On this voyage we know that Luke, the writer of Acts, was with Paul, for he uses the pronouns, "we" and "us"; also one Aristarchus from Thessalonica. The centurion, Julius, treated Paul kindly when they touched at Sidon, and gave him liberty to go unto his friends and refresh himself. Coming to Myra, a city of Lycia, the centurion found a ship of Alexandria bound for Italy and put them on board. They came to a place called The Fair Havens near the city of Lasea. Paul besought them to remain there for he perceived that there was going to be much hurt to the ship, its cargo, and the men. The centurion believed the master and owner of the ship more than Paul, however, and so, the harbor being small they set sail, hoping to get to Phoenix and there spend the Winter. The South wind was blowing softly and they loosed anchor.

It was not long before a storm struck them and they were in terrible straits. In this emergency we see a striking change take place: Paul, the prisoner, becomes the real leader. He has a vision: an angel of the Lord stood by him and said, Fear not, Paul: thou must be brought before Caesar: and lo, God hath given thee all them that sail with thee. Standing on that storm-tossed ship, Paul declares his "Confession of Faith", as someone has called it: "I Believe God", and proceeds to cheer up those on board, giving them food and speaking words of encouragement to them. When the vessel grounded and was broken in pieces by the waves, the soldiers' counsel was to kill the prisoners, but the centurion, willing to save Paul, kept them from their purpose: and so it came to pass that they escaped all safe to land.

IV. *Experience on the Island of Melita (Malta)*

The "barbarous" people—or rather the "natives"—showed them unusual kindness, for they kindled a fire and received us every one, because of the present rain, and because of the cold. There is something connected with verse 3 which I remember from my college days. Dr. Alfred Graham was our beloved pastor and one Wednesday evening he spoke on this verse at prayer-meeting. "And when Paul had gathered a bundle of sticks, and laid them on the fire". I will always remember the simple, but very practical lesson he drew from this little incident, the lesson that the great apostle, the one man in that company who had done most to save them all, was just as ready to do his small bit in building the fire to keep them warm.

But there were bigger and more important things to be done. First, there was the miraculous escape of

Paul from the viper which so astonished the natives, and led them to believe that he was a god. Then, the chief man of the island, Publius, had a very sick father: he was cured and so were many other sick people of the island. It was natural that they honored them with many honors, and when they departed, the grateful islanders "laded us with such things as were necessary". I feel sure that this unexpected visit by this unknown prisoner was long remembered by the people of Malta, for their stay of three months had brought untold blessings to them all. I feel sure, too, that Paul was a good witness for his Master, and that his testimony brought forth fruit in the days to come.

V. *The End of the Voyage: Paul under Guard in Rome: 28:11-31*

They embark again on a ship called "The Twin Brothers" and come to Puteoli where they find brethren and tarry for seven days. Some of the brethren too, came to meet them, whom, when Paul saw, he thanked God and took courage. Here is another small occurrence from which we may draw a helpful lesson. We ought to be "fellow-helpers" one of another, and if anyone ever needed encouragement just then, it was the apostle as he drew near the great city of Rome which he had longed to visit. There must have been many questionings, and perhaps, misgivings, which troubled his heart: How would he be received? and how would the gospel be received in the world capital?

As was his invariable custom, he called together first the chief men of the Jews and explained to them why he was a prisoner and had come to the city in this fashion, and why he had appealed to Caesar. They replied that they had received no letters concerning him, or heard any harm about him, and expressed a desire to hear him, putting in this qualifying phrase: "For as concerning this sect, we know that everywhere it is spoken against". When they had appointed a day he presented Jesus to them as their Messiah and Saviour.

And some believed the things which were spoken, and some believed not. They agreed not among themselves and this led the apostle to quote to them the solemn words of Isaiah. He follows up this warning by telling them "the salvation of God is sent unto the Gentiles, and that they will hear it". How true these words have proved to be! The great Christian Church is composed almost entirely of Gentiles while the unbelieving and stubborn Jews continue to harden their hearts against their Messiah. The condition of the Jew is indeed pitiable. The few Jews who have had their eyes opened and have accepted Christ are among the most consecrated and zealous of His followers, but so few have believed.

The first imprisonment of Paul is very mild, and the Book of Acts closes with the statement that for two whole years he lived in his own hired house and received all who came.

YOUTH PROGRAM FOR MAY 10

What's The Difference?

WORSHIP SERVICE:

Hymn: "Draw Thou My Soul, O Christ"

Invocation

Hymn: "Rock Of Ages"

Announcements

Scripture: I Thessalonians 3:1-12

Prayer

Offering

Hymn: "Jesus, Keep Me Near The Cross"

PROGRAM CHAIRMAN:

What's the difference? Does it matter what I believe? Is what I do really important? Does it make any difference where I go, what kind of amusements I enjoy? Why bother to be different? It just shuts me off from the crowd as somebody who is peculiar. Why shouldn't I be a good sport and do what everybody else seems to be doing? After all, we only live once, and we might as well get the most out of life. Does it *really* matter? Perhaps some of you may have ideas on the subject. Let's listen to what our first speaker has to say.

First Speaker

A lot of people have what they call a "broad" outlook on religion, by which they mean that it doesn't make any difference what you believe, just so you are sincere. Maybe it makes sense to you, but it doesn't to me. It makes all the difference in the world what you believe, and certainly the Bible is clear at this point. Peter, in preaching the name of Jesus, said, "Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved." Christ didn't beat around the bush. He said, "I am the way, the truth, and the life, and no man cometh unto the Father but by me." If there is any other way of salvation then the Cross is not the "wisdom of God", but is the waste of God; it is not a manifestation of God's love, but of His indifference, because Jesus prayed to the Father, "If it be possible . . ."—if there is any other way for men to be saved—"let this cup pass from me." God doesn't offer any promise of forgiveness and life apart from the Lord Jesus Christ Who shed His blood upon the cross of Calvary for the remission of our sins. It seems to me that it makes mighty big difference what you believe when it's the difference between life or death, heaven or hell. For my part, I'll trust in Jesus.

PROGRAM CHAIRMAN:

Well, that seems pretty definite. If we are going to accept what the Bible teaches, we'll have to acknowledge that it makes a difference what we be-

lieve, for it plainly says, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." But this question is also before us: Does it matter what I do now that I do believe in Christ? Let's hear an answer for this one.

Second Speaker

Of course it makes a difference what we do. It matters a lot to us, to others and to God. If a Christian obeys the Lord, the Christian life is a happy one, but if there is disobedience, doubt and unhappiness will inevitably follow. Jesus said, "If ye know these things, happy are ye if ye *do* them." The favor He shows and the joy He bestows are for them who will trust and obey." "If we say we have fellowship with him, and walk in darkness, we lie and do not the truth." There is no joy in the Christian faith unless we obey God. Then it matters a lot to others. If we say we believe one thing, and do another, no one will be inclined to believe that our faith is real. We are to be "the salt of the earth," to sweeten it and preserve it from corruption. If we lose our "savour" we certainly won't be of any value to the world. In fact, what we believe and what we do are really so linked together that it is impossible to tell where one begins and the other ends. "Faith without works is dead." What we believe will govern what we do, for "out of the heart are the issues of life!" and what we do will indicate what we are, for "by their fruits ye shall know them." Our faith and our conduct will move along together. If we believe in Christ, and have owned Him as Lord of our lives, then we'll want to do the things that please and honor Him, not just on Sunday at Sunday School and Church, but in work or play, at home or in school. Jesus said, "If you love me, you'll keep my commandments." He cares what we do. It makes a difference to us, to others, and to our Saviour.

PROGRAM CHAIRMAN:

That should answer the question for us if our minds are open and honest before the Lord. It's easy to get careless in our conduct, unless we are conscious of the difference it makes to everyone concerned. We never know when someone else is watching us, and it is mighty easy to become a stumbling block instead of a stepping stone. The last question had reference to doing things that involve real wrong, such as lying, cheating, stealing, etc. But how about the matter of our entertainment, the places we go, and the amusements we enjoy? Is there any question of choice here? Does it really make a difference? This question can be a tough one, but let's not dodge it. We'll hear from our last speaker on this matter.

Third Speaker

It does make a difference how we spend our time even in recreation, for here too our testimony is involved. This isn't easy to handle, and each person will have to settle the question in his or her own mind. We can't just lump all amusements together and say that some are bad and some are good, thus drawing the line for everyone. Some things are plain. Certainly no Christian would honestly feel that it is right to drink, gamble, or do anything of an immoral nature. No intelligent person would stand up for these things as being right for a Christian. But how about dancing? movies? smoking? and other things of a similar character which have provoked so much discussion? The Bible doesn't speak definitely of these things, but we are not left without a standard by which we may determine what we should do and where we should go. Very simply, we are told to do all things "in the name of the Lord Jesus, giving thanks unto God by Him." What cannot be done in Jesus' name, with thanksgiving to God, is out of bounds for a true Christian. "Whatsoever is not of faith is sin."

An aged negro in Alabama was asked one day: "Are you a Christian?" "Ah can't rightly say dat I is, but I's saved." "Perhaps you didn't understand my question." "Yassuh, I understood. You axed me if Ah is a Christian. I said, Ah can't rightly say that I is, but I's saved. Suh," and he pointed a wrinkled finger at the questioner, "Do you all know what a Christian is? A Christian is like Jesus. Is you like Jesus. I ain't, but I is saved, and someday I'm gwine to be like Him."

The Christian's standard of conduct is Christ. To abide in Him is to do what will please Him, and to go where He is honored. "Yet not I, but Christ liveth in me, and the life I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me."

PROGRAM CHAIRMAN:

The believer's guiding verse should be: "In all thy ways acknowledge Him, and He will direct thy paths." He will lead us in paths of righteousness, for it makes a difference what we believe, what we do, and where we go. Our chief end is to glorify God and to enjoy Him forever. May this be the difference in all of our hearts."

BAPTISM

By Rev. John Scott Johnson, Ph.D.

Fourth Printing, 27th thousand, 40 pages. Headings and subheadings make material easily available for busy people. Keeps close to the Bible. Bible references cited are also quoted.

Prices are low, \$3.00 will supply 25 families; \$10.00, 100 families.

Order From

The Southern Presbyterian Journal
Weaverville ... North Carolina

"What Difference Does It Make?"

By I. H. Linton

A Washington Attorney

The recently appointed head of Virginia's possibly most famous theological seminary replied a few weeks ago to the question of a friend of mine whether he believed in the Virgin Birth, "What difference does it make?"

How completely an abandonment of the very heart of or, to vary the metaphor, the very foundation of Christianity this answer-question reveals! And how complete an adoption of the Unitarian creed!

If Christ came to earth, or to speak more consistently with the theory under consideration, was born and originated on earth, to set us an example, who His father was makes no difference whatever. It is the high and helpful example that counts. The paternity, which determines the identity and background of the one who set the pattern for us to follow, is irrelevant and unimportant. BUT if Christ spoke truly when He said that He did not come to be ministered unto but to minister "AND TO GIVE HIS LIFE A RANSOM FOR MANY" then the paternity, the rank, the deity, the worth of the offered ransom is absolutely essential.

"No man taketh my life from me. I lay it down of myself. I have power to lay it down and power to take it again" would have been absurdly boastful words in the mouth of the natural born son of Joseph the carpenter. They were regal "words of truth and soberness" on the lips of the Son of God, "who being the brightness of His glory and the express image of His person and upholding all things by the word of His power when He had Himself purged our sins sat down on the right hand of the Majesty on high"—the God-man who made them good by rising from the dead "the third day according to the Scriptures."

"What difference does it make" the students of this historic old seminary will doubtless be asked whether Christ was "conceived by the Holy Ghost," as they will soon be leading their congregations in publicly declaring, or begotten by a human father. If only an example, none. If to die as "the Lamb of God who taketh away the sins of the world," whether He was the natural born son of a man or the eternally begotten Son of God is the difference between an infinitely adequate atonement, with canceled sins and eternal life offered to every man who will accept them, and a human race unredeemed and hopelessly exposed to God's righteous coming judgment.

It was the Spirit-begotten Son of God of whom the hymn speaks:

"There was no other good enough to pay the price of sin.
He only could unbar the gate of heaven and let us in."

Joseph's son could not unbar that gate to let himself in.

It is easy to understand Satan's subtlety in so often opening his attack on the citadel of Christian faith at this point. With its surrender the whole revealed plan of salvation is gone, from Genesis, where Cain is rejected for lack of an atoning sacrifice, to Revelation where we see the "Lamb as it had been slain from the foundation of the world." The verse which sets forth so tersely and clearly the terms of salvation: "If thou shalt confess with thy mouth Jesus as Lord (Jurios, Jehovah) and believe in thine heart that God raised Him from the dead thou shalt be saved" stipulates knowledge and acknowledgment of Christ's deity (because conceived by the Holy Ghost) as a vital part of a saving faith and confession.

"Tetelestai"—"It is finished" or "Paid in full"—Christ's last word from the cross—"the price and cost of cancelling the sins of the whole world now paid in full by My death"—could only be spoken by the God-man whose rank, value, dignity and deity outweighed the whole human race.

Satan would minimize God's love for us and His infinite gift and would in effect have John Threexsixteen read: "For God so loved the world that he inspired a young Galilean peasant to set mankind a good example." To disbelieve the Virgin-birth is to deny the deity; to disbelieve the deity is to reject the atonement; to reject the atonement is to refuse God's offer of pardon and to remain under His just and eternal condemnation.

Dr. W. T. Thompson, of the old Scotch Presbyterian Church at Charleston, S. C., told of a preacher who had lapsed into Unitarianism, who was called to the deathbed of a poor prostitute. He brought forth for her comfort the best a Unitarian has—the Jesus whose pure life set us such a good example, whereupon the dying girl said "Minister, what good does His example do me? I am dying." Of necessity the preacher then told of the Christ who died for sinners, the Son of God who was able to save to the utmost and who promised "him that cometh unto Me I will in no wise cast out." God gave this girl saving faith, and the "soul of this believer was made perfect in holiness and immediately passed into glory." And the preacher got back his Lord.

"They have taken away the Lord . . . and we know not where they have laid him" moaned Mary Magdalene at the sepulchre. How many young ministerial students (I know a recent one by name) as they leave the seminary share the sorrow she expressed. "All graduated as a preacher and nothing worth while to preach about." Young minister brother, if at your school they don't know who Jesus Christ is and ask "What difference does it make," there are other seminaries where they do. When you finish where you are will you still be able to lead your congregation in reciting and affirming

the Apostles Creed and retain your honor as a truth speaking man? If not change your school or your vocation and study some honest profession.

Christian emphasis. Educational excellence. Friendly personal attention. Tests and guidance. College, Business Administration, Preparatory. Member Southern Association of Colleges and Secondary Schools. Apartments for married students. Veterans of Korea. Preparatory Summer School begins June 8, 1953. Collegiate Summer School begins June 15, 1953.
PRESBYTERIAN JUNIOR COLLEGE
BOX 38-W MAXTON, NORTH CAROLINA

WANTED NOW—Housemothers for Children's Home. Need three or more immediately. Send statement of experience, other qualifications, and give personal references with inquiry to:

SUPERINTENDENT

PALMER ORPHANAGE — COLUMBUS, MISS.

Church News

The "Old First" In Augusta Registers A Protest

To The Committee On Co-operation And Union - Presbyterian Church In The United States:

Dear Brethren:

The Session of First Presbyterian Church, Augusta, Ga., is opposed in principle to union with the Presbyterian Church in the United States of America.

Nonetheless we are willing to indicate what seem to us additionally objectionable features in the document recently submitted to us by your committee for our consideration:

1. As the Plan of Union contemplates the merging of three sovereign denominations, justice would appear to call for equal representation on the Special Commission provided for on P. 13, on the principle that governs state representation in the United States Senate, rather than in a way that recognizes the numerical superiority of the USA Church.

2. The omission of our second ordination vow, requiring an office-bearer to report major changes in his doctrinal views to his court of jurisdiction, is to us a deplorable concession to northern opinion (see pages 134, 150, 159).

3. The adoption of the northern practice of ordaining women to the eldership is a departure from the clear teaching of Scripture (I Timothy 2:12-3:7 vs. Plan, page 178).

4. The implicit acceptance of the northern principle regarding the ownership and control of con-

gregational property (see page 186) is a departure with most serious consequences from historic Southern Presbyterian tradition.

5. It is in our judgment to yield what may on occasion be an invaluable safeguard to propose for the future a process of constitutional amendment that requires but a two-thirds vote of presbyteries instead of our southern requirement of a three-fourths vote (see page 187).

6. The establishment of the type of General Council described on pages 177-179 would make for such a tightened or centralized control as to constitute a considerable departure from Southern Presbyterian administrative principle.

Sincerely yours,

Robert Strong, Moderator,
W. E. Rainwater, Clerk.

One Thousand Speakers For The Negro Work Campaign

Approximately one thousand Presbyterian Speakers have agreed to accept one or more special speaking engagements between now and May 17th in behalf of the Negro Work Campaign. Names on the Speakers' Bureau include those of leading ministers, laymen and lay women all across the church. Primary purpose is to give all churches and members a chance to hear an outstanding speaker present the challenge of this campaign which was unanimously approved by last year's General Assembly.

In announcing the names of the available speakers Campaign Headquarters stressed the point that all groups desiring to have one of these speakers address their meetings should immediately contact one of the local chairmen for the campaign or write to the headquarters (36 Hunter St., SW, Atlanta, Ga.). In conjunction with the establishment of the Speakers' Bureau there also has been published a Speakers' Manual giving resource material on Stillman College, the Division of Negro Work, and other matters relating to the campaign. Copies of this have been mailed to each minister and are available free to anyone from campaign headquarters in Atlanta.

Foreign Missions Receipts For The Year Show A Half Million Increase

I am happy to report that the receipts of the Board of World Missions for the Church year 1952-53 totalled \$2,081,170.74 as compared with the total \$1,579,182.29 for the Church year 1951-52 for an increase of \$501,988.45.

We are happy to report that the receipts were sufficient to enable us to close the year without a deficit.

Sincerely,
Curry B. Hearn, Treasurer.

P. C. Campaign For \$150,000.00

CLINTON, S. C. — Presbyterian College's campaign for funds for a new dormitory moved past the one-third mark today, with more than \$55,000 received in contributions and pledges.

The urgency of the need for more dormitory space was emphasized in this further report by President Brown. He said:

"The college has received more applications for admission to the freshman class next September than ever before at this time of the year. It seems that we shall have a capacity enrollment, continuing a record which we have had for the past seven years."

The General Fund And Interchurch Agencies

Comparative Statement Of Receipts Apr. 1, 1952 - Mar. 31, 1953

The General Fund

April 1, 1951-March 31, 1952.....	\$371,607.62
April 1, 1952-March 31, 1953.....	363,750.83
Decrease.....	\$ 7,856.79

Interchurch Agencies

April 1, 1951-March 31, 1952.....	\$ 18,727.45
April 1, 1952-March 31, 1953.....	15,304.77
Decrease.....	\$ 3,422.68

The receipts for the General Fund for year ending March 31, 1952 included the Equalization Fund. This amounted to \$117,725.29 so that actually causes supported through the General Fund participated in a distribution of only \$253,882.33. It is true that the total amount in the Equalization Fund was distributed among the causes in the General Fund but the same causes will participate to a considerable amount in the Equalization Fund this year. Actually, instead of a decrease in receipts for the seven causes in the General Fund, there has been an increase.

—E. C. Scott, Treasurer.

BOOKS

"Methodical Bible Study"

By Robert A. Traina. The Biblical Seminary, 235 East Forty-Ninth Street, New York 17, N. Y. Price \$3.95 postpaid.

Any book that helps Christians to open the Scriptures should be welcomed. This is such a volume. It is a new kind of hermeneutical manual. It attempts to meet the needs of Bible students by analyzing the process of Biblical interpretation from the standpoint of enabling one to develop a methodical, step by step approach which may be employed in the study of any Scriptural passage. The volume throughout is concerned with the proper path to be taken in order to arrive at Scriptural truth. More specifically, it

involves the discovery of those steps necessary for achieving its goal and their arrangement in a logical and effective manner.

The author recognizes the two main approaches to the Bible student in grasping the contents of the Scriptures. One is deduction which begins with generalizations and moves with their support to the particulars. The other is induction which he believes is more objective and impartial for it demands that one first examine the particulars of the Scriptures and that one's conclusions be based on those particulars.

A splendid chapter elucidates some erroneous kinds of interpretation which find their way into the Church. One of these is the "fragmentary interpretation". The fragmentary interpreter treats the Scriptures as if they are merely a collection of isolated verses and overlooks the contextual setting. On this point the writer affirms, "The fact is that Christian ministers are among the worst offenders in this connection. They frequently take a Scriptural expression as a text and then completely disregard its setting in their ensuing use of it, and if Christian ministers are guilty of such a practice, what can be expected of their parishoners who depend upon them for guidance and Biblical interpretation?"

"Rationalistic interpretation" also comes in for criticism. The author remarks, "The rationalist attempts to expound the Scriptures in such a way as to attempt to make them understandable and acceptable to the reason. Lloyd Douglas's explanation of the feeding of the five thousand in 'The Robe' is an example of this type of approach . . . The inability to believe certain Biblical facts such as miracles often results in rationalistic interpretation . . . The rationalist needs to be made aware that man's reason is finite and that the Scriptures cannot therefore ever be emptied of their mystery. Man is more than reason and must approach the Scriptures with all that he is".

On the more positive side the author pleads for the principle of consistency in the process of interpretation. He maintains that "the interpreter should be self-consistent in his exegesis and exegetical practices. Further he should assume that an author is self-consistent in that which he writes."

This book should be stimulating to any interpreter of the Scriptures. It should inspire one to strive to be more analytical, discriminating, thorough, methodical, and sincere. We commend the author for his work set forth in this volume and believe he will inspire Bible students and teachers to take the task of interpreting God's revelation more seriously and realize that upon this revelation hangs the eternal destiny of souls.

—J. R. R.

Recommend The Journal To Friends

BOOKS WHICH WILL HELP YOU IN THE STUDY OF THE GOSPEL ACCORDING TO MARK

|||||||

The Gospel Of Mark

By Charles R. Erdman

\$1.50 Postpaid

Dr. Erdman says the purpose of these outline studies is to aid in fixing the thought upon the successive, swiftly changing scenes of the story, in order to arouse deeper devotion to the Master and to inspire wider service in His Name.

The Gospel According To Mark

By G. Campbell Morgan

(350 Pages)

\$3.50 Postpaid

Consisting of thirty of this inimitable author's sermons, preached consecutively to his congregation in Westminster Chapel, London. The reader will be able to swiftly, but with keen and alert interest, move with Jesus of Nazareth through the wonderful crowded years of His more public ministry.

The Biblical Illustrator On Mark

Edited By Joseph S. Extell

\$4.95 Postpaid

One of the 57 volumes in this great library of Bible Commentaries. There are 741 pages containing a wealth of informing and illuminating comments on Mark's Gospel gathered from the world's most famous Bible scholars.

Letters To Young Churches

By J. B. Phillips

\$2.75 Postpaid

An attractive translation of the New Testament Epistles in modern speech, in a homey, down-to-earth style. The Introduction is by C. S. Lewis, the Author of "Screwtape Letters."

|||||||

These Books Can Be Had Promptly
By Ordering From

The Southern Presbyterian Journal
WEAVERVILLE . . . NORTH CAROLINA

God's Grace

(Some thoughts from Ephesians, Chapters 1 and 2)

See the Greatness of His Grace!
Unlimited by time or space;
It rescues men from death and hell,
To place them where the angels dwell.

See the Beauty of His Grace!
It shineth from His Heart and Face,
Revealing through the skies above
The glory of redeeming love.

See the Riches of His Grace!
It is in vain we try to trace
The story which can ne'er be told;
A priceless vein of purest gold.

Oh, the Wonder of His Grace!
Other wonders to now displace;
His Cradle, Cross, resplendent Crown,
Exalted Name, and world Renown.

Behold God's Grace, Precious Grace!
That gives to me a Home, a place,
Where throughout all eternity,
I can proclaim His love to me.

J. K. P.

FOR ONLY \$5.00!

PELOUBET'S SELECT NOTES

By Dr. Wilbur M. Smith

(Regular Price \$3.75)

... best known ... best loved ... most used
Commentary on the Sunday School Lesson
and your choice of two of
the following books by

DR. WM. C. ROBINSON

Title	Reg. Price
Christ - The Hope Of Glory	\$3.00
Our Lord	\$3.00
Who Say Ye That I Am?	\$2.50
Christ - The Bread Of Life	\$2.50

Now available at these remarkably low prices by special arrangement with the publisher of Dr. Robinson's books.

Order Today From

The Southern Presbyterian Journal

Weaverville, N. C. — Postpaid

Take Your Choice ... For Only \$5.00

The Reformed Doctrine Of Predestination

By Loraine Boettner

(Regular Price \$4.50)

And Any TWO Of The Following Books

By Dr. Wm. C. Robinson

Christ - The Bread Of Life	(\$2.50)
Christ - The Hope Of Glory	(\$3.00)
Our Lord	(\$3.00)
Who Say Ye That I Am?	(\$2.50)

Order From

The Southern Presbyterian Journal

Weaverville ... North Carolina

CALVIN CAN BE YOURS

FREE!

Yes, the great 45-volume set of John Calvin's incomparable commentaries on the Holy Scriptures can be yours absolutely FREE of any cost to you.

|||||||

Here's Our Offer:

YOU OBTAIN 100 SUBSCRIPTIONS TO

The Southern Presbyterian Journal

and send to us correct names, addresses and remittances collected from subscribers at \$2.50 each. We give you the complete, fine-edition set of Calvin Commentaries currently retailing for \$150.00.

But here's the BIG part of this offer! You don't have to wait until you have the 100 subscriptions to begin receiving your books. For every three subscriptions you send in, we'll send you one volume of the commentaries. By the time you have sold 99 JOURNAL subscriptions, you'll have 33 volumes of these up-to-date commentaries. Your 100th subscription will then bring you the rest of the books!

Ideal as a gift for your pastor! Get every department working on this and surprise him with a set. It's the most sought-after commentary in the world among Presbyterian preachers.

Ideal as a gift for your church library!

Ideal as a gift for a seminary student!

Ideal as a gift! That's why we want to give it to you.

The Southern Presbyterian Journal

WEAVERVILLE ... NORTH CAROLINA

SELF-PRESERVATION!

We have been asked by two different people why the names of those U.S.A. pastors we have quoted in recent advertisements have been withheld. One writer indignantly states that we have been using "anonymous" letters.

These letters have *all* been signed and their authenticity determined.

The writers have requested that we withhold their names for the good reason that they fear ecclesiastical pressure otherwise.

The practice of withholding names—when requested—is one used constantly by reputable magazines and organizations and we shall continue to protect those who wish to write us, when they so request.

Incidentally, this fear of the disapproval of an ecclesiastical machine is so revealing that nothing further needs to be added.

Have you seen "The Reason Why?" Send for a free sample copy — or 100 copies for \$4.00.

THE ASSOCIATION FOR THE
PRESERVATION AND
CONTINUATION OF THE SOUTHERN
PRESBYTERIAN CHURCH

H. B. Dendy, Secy.

—

Weaverville, N. C.



